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THE

MONTHLY REPOSITORY

AND

REVIEW

OF

THEOLOGY AND GENERAL LITERATURE.

NEW SERIES, VOL. V.

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PREFACE.

THE readers of the MONTHLY REPOSITORY have already been apprized of the change which has taken place in its Proprietorship, by the Editor's purchase of the Copyright and Stock from the Unitarian Association. The principles which it advocates, and the objects to which it is devoted, remain the same; and the exertions of the Editor will be unceasing to render it increasingly efficient for the promotion of Knowledge and Truth, of Civil and Religious Liberty, and of whatever tends to facilitate the improvement and multiply the happiness of mankind. In the pursuit of these objects he hopes for the continuance and extension of the assistance which has already been so kindly afforded him; for the support of enlightened, zealous, and benevolent Chistians; and for the blessing of Divine Providence.

MONTHLY REPOSITORY OFFICE,
67, PATERNOSTER ROW.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XLIX.

JANUARY, 1831.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.*

DR. J. P. SMITH'S "Scripture Testimony to the Messiah," is a work which has attained to the highest reputation, not only within the pale of the particular sect to which the author belongs, but amongst all classes of believers in the doctrines of reputed orthodoxy. It is certainly to be ranked amongst the ablest defences of those doctrines which have ever appeared. Learned, ingenious, and laborious, it deserves the attention of all who are interested in the great controversy to which it relates: and if the irresistible tendency of the system he defends, and the perverting prejudices to which it gives occasion, have led the author often to treat his opponents with great real injustice, there are also indications of kind feelings, and of a desire to act towards them with candour and Christian meekness, which may with many persons give more weight to his censures, rendering them, when founded in error or misrepresentation, more dangerous, if not more offensive.

It has been a special object with Dr. Smith to furnish a reply to the "Calm Inquiry" of Mr. Belsham, and it is in reference more particularly (though by no means exclusively) to this object, that we now propose to examine his volumes—not that we would hold up Mr. Belsham's work as faultless either in plan or execution—not, certainly, that we consider the great body of Christians who adopt the sentiments he defends, as answerable for the mistakes into which he may have fallen or the improper spirit which he is accused of having manifested—but his work being honestly esteemed by us an able and satisfactory treatise on a very important subject, written under the influence of an enlightened, disinterested, and impartial love of truth; and the effect it has produced upon the minds of many intel-

* The Scripture Testimony to the Messiah: an Inquiry with a view to a satisfactory Determination of the Doctrine taught in the Holy Scriptures concerning the Person of Christ. By John Pye Smith, D. D. 3 Vols. 8vo. 2nd. Edit. London, 1829.

ligent and sincere inquirers being well known to us, we were anxious to satisfy ourselves respecting a laboured attack upon it coming from an individual who stands so high both as to character and attainments as Dr. Smith: and having long since fully satisfied ourselves, we think it seasonable at this time, when our venerated friend has been taken from among us, and his work, in consequence of the very small number of copies remaining, may perhaps for the present have its circulation somewhat restrained, to call the attention of our readers to the true state of the controversy, and assist them in judging how far Dr. Smith has succeeded in invalidating Mr. Belsham's arguments, or in otherwise defending the prevailing doctrine respecting the person of our Lord.

Dr. Smith's work is divided into four books, of which the first is occupied with preliminary considerations; the second is "On the Information to be obtained concerning the Person of the Messiah from the Prophetic Descriptions of the Old Testament;" the third, "On the Information to be obtained concerning the Person of the Christ from the Narratives of the Evangelical History, and from our Lord's own Assertions and Intimations;" and the fourth, "On the Doctrine taught by the Apostles in their Inspired Ministry concerning the Person of the Lord Jesus Christ." This distribution of the subject may probably be the most natural and useful for the impartial student, who, as he meets with each passage which may have a possible bearing on the point he is investigating, will refer to lexicographers, scholiasts, and commentators, without distinction of party or opinion, and having obtained all the aids he can, will form his own independent judgment. But where the object proposed is to set before our readers the *results* of our inquiries, and to compare these results with those obtained by others, we cannot help thinking that such an arrangement as Mr. Belsham's (who collects and examines in order the texts which have been adduced in support of each point of disputed doctrine) is more clear and satisfactory, as well as more favourable to conciseness. We do not think it the best method for the instruction of students, yet we were hardly prepared for the following remarks from any one possessing the least share of judgment or candour:

"The selection and arrangement of texts was certainly, so far as it went, a suitable means; provided a due regard were had to the studying of each in its proper place and connexion. But to throw down before a company of inexperienced youths a regular set of rival and discordant expositions, 'in general without any additional, or at least doctrinal, comment of the compiler's own,' appears to me to have been a method not well calculated to lead into the path of convincing evidence and well-ascertained truth. It might excite party feeling, wordy disputation, unholy levity, and rash decision: but so far as either from the theory of the case or from experience I am able to form a judgment, I could not expect a better result, except in rare instances indeed."—Scripture Testimony, Vol. I. Chap. vi. p. 160, second edition.

On what grounds is it here insinuated that, under Mr. Belsham's guidance, a *due regard was not had to the connexion of texts*, in defiance of his own rule on the subject: "In order to judge of the true sense of a disputed text, it is necessary to consider the connexion in which it stands"? (Calm Inquiry, Introd. p. 3, 2d ed.) So long as important passages of Scripture are differently understood by men of learning, who are able each to give some plausible reasons in favour of his own interpretation, what can the honest and impartial instructor do but lay before his pupils, or, in Dr. S.'s phraseology, "throw down before a company of inexperienced youths,"

a *set of rival and discordant expositions?* Or how would this be avoided by changing the plan of treating the subject from Mr. B.'s to Dr. Smith's, or to any other that may be suggested? A theological lecturer is certainly not bound to suppress the expression of his own opinions in his class; and provided that his pupils are prepared not to be the passive recipients of his sentiments, but to reflect on all that is laid before them, and draw conclusions for themselves, it is reasonable and natural that they should have the benefit of his thoughts on the subject before them, as well as those of others: but whilst he faithfully executes the duty of opening to them the existing sources of information, his own opinion cannot be essential, and there may be circumstances in which it is much better for him not to bring it forward at all. If Mr. Belsham had added doctrinal comments of his own, we may be sure that he would now be accused of having attempted unduly to bias the minds of his pupils. If the fair statement of whatever has been said most important on each side of a disputed question, be not "a method well calculated to lead into the path of convincing evidence and well-ascertained truth," we must presume that the plan preferred is making known only what has been said on one side; or, if they cannot be concealed, accompanying the arguments on the other side with such depreciating comments as may effectually prevent their receiving any real attention. Why the demand for profound and impartial thought on the most important topics of human inquiry, that which might be supposed to have, of all possible employments, most tendency to sober the mind and impress it with a feeling of solemn responsibility, should be judged likely to excite "party feeling, wordy disputation, unholy levity, and rash decision," is what we cannot understand, nor can we conceive how the *prerequisites* for the successful study of the Scriptures demanded by Dr. Smith in the passage immediately following that which we have quoted, should appear to him to be opposed to the views of his rival, or to be any thing different from what every theological instructor, whatever might be his peculiar opinions, must desire to find amongst those whose studies he is called upon to direct.

Guided by the arrangement of Dr. Smith's work, we shall now apply ourselves to notice such portions of it as the limits within which this article must necessarily be confined, will allow us to select for animadversion; and we must begin by exposing the sophistry of the first chapter, entitled, "On the Evidence proper to this Inquiry:"

"We cannot," says Dr. S., "reasonably doubt of the UNITY of God, in every sense in which unity is a perfection: but to the exact determination of that sense we are not competent. A manifest unity of intelligence, design, and active power, does not warrant the inference that *unity* in all respects, without modification, is to be attributed to the *Deity*. For any thing that we know, or are entitled to presume, there may be a sense of the term *unity* which implies restriction, and would be incompatible with the possession of all possible perfection."—P. 10.

We ascribe *unity* to the Deity. Unity is a word—a significant sound—a sound significant (like all words) only from the power of association, and having no sense inherent in itself which may remain unknown to those acquainted with its ordinary usage. It is not like many words, the notions corresponding to which in different minds are very different: on the contrary, the meaning it conveys, on all other subjects besides the one now under consideration, is definite, clear, and universally agreed upon. Why then do we employ it upon this subject? Either our meaning is the same as when we apply the same term to other subjects, or we use the word in a

loose sense to express some resemblance or approximation to the usual one, or we use it without any distinct meaning at all. It is very possible to use a word without meaning, as part of a formula which we have been early taught, and which, without having been reflected upon, is associated, as a whole, with certain notions of sanctity and duty; but we manifestly cannot so use a word as the result of our own observations or inquiries: it cannot, therefore, be in this manner that we ascribe unity to the Deity from the study of his works. Neither is it in the loose sense, for when we reason from unity of intelligence, design, and active power, to unity of mind, and therefore of being, the argument may or may not be conclusive; but it has no meaning, no existence whatever, if we change the sense of the term. It is plain, then, that the unity of the Deity, as a doctrine of *natural religion*, (whether established by sufficient evidence or not,) is unity in the obvious sense of the term, and is opposed to plurality of persons, hypostases, or distinctions, of whatsoever kind, in the Divine Nature.

After some farther argument on our ignorance of the essence and mode of existence of the Deity, Dr. Smith proceeds to say,

"These remarks have been made with a view to shew that there is *no antecedent incredibility* in the supposition, that the infinite and unknown essence of the Deity *may* comprise a plurality—not of separate beings—but of hypostases, subsistencies, persons; or, since many wise and good men deem it safest and most becoming to use no specific term for this ineffable subject,—of distinctions; always remembering that such distinctions alter not the unity of the Divine Nature. For any thing that we know, or have a right to assume, this may be one of the *unique* properties of the Divine Essence; a necessary part of that Sole Perfection which must include every real, every possible excellence; a circumstance peculiar to the Deity, and distinguishing the mode of His existence from that of the existence of all dependent beings."

Now we have shewn that so far as the argument *from Nature* for the Divine Unity is good for any thing, (we will not press it as conclusive,) it is an argument for Unity, in the obvious and usual sense of that term, excluding and opposed to all plurality. No one can say that any appearance of Nature sanctions the doctrine which is contended for; and from the philosopher to the savage, no one possessing the use of his reason, ever heard it proposed for the first time, or first applied himself to study it, without feelings of surprise and of repugnance. It is hardly then too much to say, that there must exist in every unprejudiced mind a *justifiable indisposition* towards its reception – an indisposition which may indeed be overcome by evidence, but which must require to overcome it evidence *clear*, *direct*, *consistent*, and *abundant*. We are called upon to admit this notion of plurality in unity on the authority of *revelation*, whilst, inconsistently enough, we are told in the same breath that it cannot be understood. It is represented that we may conceive it *possible* that there *may be* a sense of the term *Unity* consistent with such plurality as exists in the Divine Nature, though the term Unity is an arbitrary sign, unmeaning, except as it excites by association a certain notion in the minds of those who hear it; and the notion which it thus represents is, with equal correctness, represented by the phrase "absence of plurality;" that is to say, we might as consistently affirm existence and non-existence of the same thing, at the same time, as unity and plurality: yet every attempt at rendering the ideas at all compatible is proscribed as heresy. We cannot even know what to call the distinctions in the Divine Nature: if we use the common term persons, we must consider that term as having a

special but inexplicable sense; if we substitute any other word, we must equally remember that it is the sign of an idea, never possessed by any human mind, and is to us an unmeaning sound, or only reminds us at most of the existence of a mystery which we can never hope to penetrate. All this of a doctrine *of revelation*, a doctrine *revealed*, i. e. made known. *What* made known? Is it the necessity of using a certain form of words? Even thus the principal orthodox terms are not Scriptural—but no! prescription of words is not revelation. There must be something for the understanding to embrace, and by meditation on which the practical benefits of *truth* or knowledge may be obtained. It is senseless to talk of that being revealed, which does not even remain unintelligible, but in respect to which we are obliged to substitute language which excites inconsistent and utterly irreconcilable ideas for the confession of ignorance. It is vain to refer us to the mysteries of Nature and Providence, and the incomprehensibility of all the Divine perfections. We are, indeed, blind and feeble-minded, and it would be strange if finite beings could fully comprehend the attributes or works of Him who is infinite; but on all these subjects what we think that we know is intelligible and practically useful, what remains mysterious is so confessedly, and does not mock us with the pretence of being revealed in language which is either unmeaning or contradictory.

It cannot then be thought unreasonable to insist that there *is* a strong *antecedent improbability* attending the doctrine of the Trinity. For our own parts, so completely are we convinced of the sufficiency of the evidence for the Jewish and Christian revelations, and so deeply are we impressed with a sense of the importance of these dispensations to mankind, that whatever is proved from the records to be a genuine part of them we will submissively receive, and if we cannot understand it, we will believe that our *profession* of it is to do some good; but we neither can nor ought to resist the feeling that peculiarly strong and clear evidence is necessary to support a doctrine such as this: nor, if persons who were fully satisfied that no trace of it is to be found in the records of the Divine communications have spoken of its absurdity and utter impossibility, can such language with any appearance of justice be attributed to impiety or contempt of revelation. We do not, however, justify such language; what we have said has been merely in reply to Dr. Smith's attempt to set aside all antecedent improbability. We are persuaded that Unitarian Christians act most wisely in meeting the question simply as a Scriptural question. Other views of the subject may appear to them very striking, but they acknowledge the Sacred Records as the guides of their faith, and, firmly convinced that the Trinity is not taught or implied in them, they are anxious, in the first place, fairly and candidly to discuss that point with those who maintain the contrary position.

The next passage upon which we feel ourselves compelled to remark, and which is an example of the treatment Mr. Belsham uniformly receives from Dr. Smith, is the note (A) to Chapter III. which we must quote at length:

"No writer can be more prompt to appeal to the original text than the author of the *Calm Inquiry;* and for this, when reason and truth warrant the appeal, let him be commended. But a case happens in which the error of the Authorized Version affords a semblance of support to the Unitarian cause: and then he can argue from the *very inaccuracy* of the translation, with as comfortable a confidence as could be felt by the most illiterate of those lay-preachers, upon whom, on another occasion, he has poured unsparing contempt. (See a Letter to Lord Sidmouth, by the Rev. Thomas Belsham, 1811.) This case is one in which, with a view to neutralize the passage, 'In him dwelleth all the fulness of the Godhead bodily,' (Col. ii. 9,) he brings an

alleged instance of the application of similar language to Christians generally: 'In the Epistle to the Ephesians, chap. iii. 19, the Apostle prays that they *may be filled with all the fulness of God*, i. e. with knowledge of the Divine will, and conformity to the Divine image.' P. 252.—But the Apostle's expression is, 'that ye may be filled *unto* all the fulness of God;' suggesting the sublime conception of an approximation to the Supreme perfection, which is begun by religion now, and shall be ever growing in the holiness and bliss of the future state; while the infinity of distance must for ever remain between Deity and the creature. This palpable error is retained in the text of the 'Improved Version,' and the true rendering is barely mentioned in a note with this vapid and silly interpretation—i. e. 'that ye may be admitted into the Christian Church.' As if the community of Ephesian Christians, which had flourished so many years in full organization (Acts xx.) and eminent stability (Ephes. i. 13—15), was not yet to be regarded as a part of the Christian Church!"

Now it happens, notwithstanding what we must call the bitterness of invective in this note, that the common version of Ephes iii. 19, is not a *palpable error*, and was manifestly adhered to by Mr. Belsham, whether rightly or not, from conviction after examination. It will be sufficient for us to quote Dr. Bloomfield's note:

"In the interpretation of these words, the commentators, as on many other occasions, exceedingly differ. But, as often, the most natural, simple, and extensive application will be found the best. Now, as the Apostle had been speaking of the immense and inconceivable love of God and Christ, so here (I assent to Grotius, Whitby, Crellius, and Macknight) he means to say that by thus attaining the Holy Spirit, and having suitable conceptions of the great mystery of Redeeming love, they may be filled with all the spiritual gifts and blessings, both ordinary and extraordinary, that God can and will impart to his faithful worshipers. Εις *is put for* ως; *than which nothing is more frequent in Scripture.* Compare infra iv. 10, and Col. i. 9."—Bl. Recensio Synoptica, Vol. VII. p. 581.

This distinguished scholar, and the eminent critics whom he here follows, will, in the estimation of most persons, at least protect Mr. Belsham from the charges of retaining a *palpable error*, and ignorantly or unfaithfully arguing from the *inaccuracy* of a translation. In the Improved Version, it seems, Dr. Smith's *true rendering* is barely mentioned in a note, (two different translations, however doubtful the case, can hardly be both introduced into the text—one must be placed in a note, or else neglected,) with a *vapid* and *silly* interpretation. We will only say this interpretation is that of Schleusner, (in verb. πληρωμα, No. 7,) to whom Mr. Belsham refers; and no competent judge—no one who examines his references and reflects on what he says—will treat it with contempt, even if he should be induced ultimately to reject it.

We must now quote a paragraph from the fourth chapter, "On the Errors and Faults, in relation to this Controversy, attributable to Unitarian Writers," which, for its uncandid and illiberal spirit, we have hardly seen surpassed, even in the course of our attention to the Unitarian controversy:

"It has appeard to me," says Dr. S., "that one of the distinguishing failings of the Unitarian theology is a propensity to generalize too soon, and to conclude too hastily, both in criticism and in argumentation. It seems the habit of its advocates to assume a few of the broadest facts in the scheme of Christianity, which are obvious to the most rapid glance: and, with a sweeping hand, they either crush down all the rest, and leave them unregarded, or they force them into an unnatural and disfiguring subordination to the favourite assumptions. Unlike the cautious and patient spirit of true philoso-

phy, which is always open to the collection and the careful estimation of facts, and which regards nothing as more hostile to its objects than a precipitate and foreclosing generalization, the Unitarian spirit rather resembles that of the old scholasticism, which spurned laborious investigation and slow induction, and would force all nature into its ranks of predicaments and predicables. This may be one reason, among others, why these notions meet with so ready an acceptance in young minds, inexperienced, flirty, and ambitious, half-learned, and ill-disciplined. Here is a theology easily acquired, discarding mysteries, treading down difficulties, and answering the pleas of the orthodox with summary contempt: a theology complimentary to the pride of those who deem themselves endowed with superior discernment, and which in practice is not ungenerously rigid against any favourite passion or little foible that is decently compatible with *the world's* code of morals."

We suppose we must expect Dr. S. to speak slightingly of our mode of reasoning, since he so little likes our conclusions, and we are very willing to leave our logic to its own defence; but we will venture, though the same thought will occur to most of our readers, to illustrate the character of mind—*young, inexperienced, flirty*, and *ambitious, half-learned*, and *ill-disciplined*—to which our doctrines have been found acceptable, by naming Milton, Newton, Locke, Lardner, Priestley—and Whitby and Watts, as the last resting-place of their minds, at the close of lives devoted to religious inquiries. We are tempted to enumerate others distinguished for their great attainments, their powers of mind, the prejudices with which they had to struggle, or the sacrifices they made to what they believed to be the truth, but it is needless. Dr. S. may have seen that Unitarianism recommends itself to *young* minds, ardent in the pursuit of truth, *ambitious* of being distinguished in promoting it, too *inexperienced* to be influenced by motives of worldly wisdom, not yet having their own thoughts lost and buried in a mass of ill-digested *learning*, too *ill-disciplined* to suppress as criminal the doubts which inquiry may suggest—and he forgets that the same views have satisfied the matured judgment of those whose fame he cannot injure, have been entertained with the fullest conviction by those whose genius, learning, and virtues, he cannot prevent the better part of mankind from admiring. We will not stop to compare Dr. S.'s own confidence in his superior discernment with our recollections of what we have seen manifested by Unitarian writers; but when our theology is described as "in practice not ungenerously rigid against any favourite passion or little foible that is decently compatible with the WORLD'S code of morals," we are called upon to reject the calumny; we are entitled to express the disgust with which it affects us. We ask first, what there is in the doctrines of Unitarian Christianity which should make their professors indulgent to sinful passions, and ready to conform their standard of duty to the merely prudential requisitions of the worldly-minded and irreligious? Like others, they are taught that they are constantly under the eye of an all-seeing God, perfect in holiness and purity, who has made known to them their duty, and who will *one day bring every work into judgment with every secret thought.* Is it then because they believe that this all-perfect Being has given them laws, not for his own glory, but for their happiness, and that the strict observance of these laws is essential to their attainment of any real or permanent good? Is it because they are assured that sin and suffering are inseparably connected, and that a death-bed repentance is vainly relied upon to avert the consequences of a life of wickedness? Is it because they are taught that they must "*work out* THEIR OWN *salvation with fear and trembling,*" and have not learned to put their trust in another's merits? Is it because, whilst they rely on

their heavenly Father and Friend mercifully accepting their faithful endeavours to perform their duty, to correct their faults, and to improve their characters, they feel certain that no rational hope can be founded on any thing less than earnest and prevailing endeavours to do right, accompanied by honest self-examination, sincere repentance of known faults, and constant efforts after improvement? On account of which of these characteristic doctrines is it that they should be judged likely as a body, rather than other professing Christians, to make light of the evil of sin, to find excuses for the indulgence of bad passions, and to join themselves with those who, thinking only of present pleasure, make the decencies of society, not the rules of duty, the standard by which they regulate their conduct?

We ask, again, are Unitarian Christians in fact distinguished from those amongst whom they live by being less strict in the government of their own appetites, less honest and liberal in their dealings with others, less kind and charitable towards their suffering fellow-creatures? We know that they are not generally thought so by those who differ from them most widely in sentiment. They are often, through misapprehension of their opinions, accused of relying on their good works, but seldom of any remarkable deficiency in performing them. We have no disposition to praise them highly. We lament that they do not come nearer to what, with their advantages, might reasonably be expected. We would to God we could see them more deeply imbued with their professed principles, and more uniformly acting as becomes their high and holy calling; but we cannot silently allow them to be unjustly and uncandidly condemned. We well know that the faults with which they are chargeable are not effects of their religious principles, but consequences of these not being cherished and felt as they deserve to be: and as the language of Dr. Smith has forcibly reminded us of those whom we have known most truly under the influence of the peculiar religious sentiments in which we rejoice, most firmly convinced of their truth, and most constantly applying them in practice—of those whose pure minds, elevated affections, warm and habitual piety, strict integrity, and active benevolence, have been to our conceptions a genuine and glowing representation of the Christian life—of some who yet remain to edify and bless their friends—of others who have already found their faith triumphant over death, and have closed their pilgrimage as became those who had spent it in preparation for that better world, of which through the gospel of Jesus they entertained an assured expectation—that language has appeared to us so inexcusably unjust, so entirely founded in culpable ignorance and prejudice, and dictated by so arrogantly censorious a spirit, that whilst we appeal from his judgment, we cannot help reminding him of the responsibility under which he has passed sentence upon us.

In his fifth chapter, Dr. S. makes somewhat more particular charges against the conduct of Unitarians, which, that we may not have to return to the subject, we shall here notice. He accuses them of being generally, "so far as station and circumstances afford opportunities," devoted to "all the forms of gay amusement and fashionable dissipation;" of neglecting the ordinances of religion, and of not honouring the Lord's-day. With respect to the first of these charges, we cannot tell what Dr. Smith may have seen, but from pretty extensive opportunities for observation, we feel ourselves warranted in giving the opinion, that the members of Unitarian congregations (meaning, of course, those who are of a rank to be within reach of the temptation) *generally* partake very moderately in the gaieties of life, and are not justly chargeable with dissipation. It is true they do not think every

thing which has the name of pleasure criminal, and consider it as a point of duty to abstain from it; they do not affect that peculiar austerity which is so frequently characteristic either of the bigot or the hypocrite; but we should describe them as concerning themselves little with the follies of fashion, entering very moderately into scenes devoted to amusement, pursuing the quiet walks of business, of social duty, and of innocent social enjoyment.

There is, however, no sect which exhibits any thing approaching to uniformity of excellence among its members: each has many connected with it who are considered by the better part as doing no credit to the principles they profess, and being by no means truly under their influence. Now, it should be observed that Unitarianism, as understood by the majority of its professors, not attaching to the externals of religion the same essential and inherent importance with most other systems, and affording no inducements to hypocrisy, a thoughtless devotion to the gaieties of the world is just the fault into which our less worthy and serious members are apt to fall; not to mention that there are many partially connected with us, who, though disbelieving the doctrines of reputed Orthodoxy, and finding their remaining belief Unitarian, have never been brought to interest themselves on the subject, and are never acknowledged by us as those from whom a practical exhibition of the effects of our principles could be expected. On the contrary, among the orthodox sects, including those members of the Establishment who make any considerable pretensions to religion, a particular attention to all outward observances is essential to character: they consider abstinence from the gaieties of life as a direct requisition of duty, and the faults to which their situation most exposes them are hypocrisy and the vices which it may conveniently cloak. That they are not all free from these faults, is sufficiently notorious.

The Unitarian Christian does not in general feel himself under any obligation to such an observance of the Lord's-day as Dr. S. deems essential to a religious character, although not many, perhaps, may go so far the other way as Calvin or Mr. Belsham: but it certainly is not just to accuse men of irreligion because they wish to be influenced by their religion every day equally, when no precept applying the strict sabbatical law to Christians can possibly be produced, and its practical utility may, to say the least, be reasonably called in question.

It is not to be doubted, that among Unitarians the outward observances of religion are commonly regarded less as the performance of a direct duty, and more as means of improvement voluntarily resorted to, than amongst other sects. Those who think most of the absolute duty of paying a public homage to Almighty God, in the name of his chosen Messenger, will not, amongst us, pretend to determine how many times in one day this may be required; and as on the question of expediency different opinions may be formed, those who think most seriously do not make the same point of attending worship several times on each Lord's-day with persons of a less degree of real religious feeling in other sects; whilst indolence or carelessness more readily amongst us find excuses for the neglect of some valuable opportunities for improvement. We regret this result, because we are sure that all the services which are ever attempted by us, might be made useful and found interesting; to some classes of society they are particularly important; and that improvement of plan which would make them all that they might be, can hardly be expected, except under the sanction of a zealous and uniform attendance. We regret, then, much that our people, though

very many of them are exemplary, are not, speaking of them as a body, such regular frequenters of *all* the services of the house of God, (there are very few, we believe, who habitually or wantonly absent themselves from one service,) as the members of other sects; but we will not consent that what we both lament and blame should be considered as proving the absence of interest in religion, knowing, as we do, that many who will ordinarily attend but one service, will devoutly join in that one, and seriously endeavour to profit by it; knowing also that many will attend three or four services in a day, thinking that in so doing they are performing what is required or highly acceptable, and yet not seem much wiser or better for the whole. In short, we allow that Unitarians attach less importance to the ordinances and public exercises of religion, as *compared* with its feelings and its other duties, than their fellow-christians in general; that, in consequence, some may estimate their value at too low a rate, and indolence will more frequently tempt the less serious among them to a partial neglect of what ought, for our own good, and the good of our brethren, to be strictly observed by us all: but we deny that our body is chargeable with a general or habitual neglect of this kind of duties. There is a considerable proportion of it whose zeal for the public exercises of religion goes quite as far as is reasonable or useful; and we deny that the partial neglect (though an evil) by any means constantly implies indifference or impiety.

Dr. S. has shewn his want of any solid grounds for the accusations he has made, as well as the kind of spirit by which he was animated, in the most unfair use which he has made of a passage from an anonymous letter in the former series of this work. (Mon. Repos. December, 1817, p. 717.) The writer of that letter is evidently lamenting that persons belonging by *education* and *habit to the Establishment*, although brought to perceive the truth of our doctrines, as they are ready in conversation to avow, often cannot be induced so far to break through old habits and connexions as to join our worship, either continuing to frequent the church, or going nowhere. This Dr. S. represents as a testimony coming from ourselves to the neglect of religious ordinances amongst us. We give him credit for having mistaken, not wilfully falsified, the author's meaning; but with what views did he read, when he justified so serious a charge by evidence of such a character?

The following passage, being part of the additional matter with which our author has enriched his second edition, may, perhaps, be best noticed in this connexion; we feel it to be the more necessary to offer some remarks upon it, because the subject is one which has excited some uneasiness amongst ourselves, and Dr. S.'s information has probably been derived from papers inserted in a former volume of this work (Mon. Repos. Vol. XXI.):

"But I go farther, and make my appeal to intelligent and candid Unitarians themselves, whether they are not perfectly aware that a proportion, not inconsiderable or uninfluential, of their congregations, at the present time, throughout our country, consists of persons who do not disguise their scepticism or even settled disbelief with regard to the divine origin and paramount authority of the Christian religion? What has produced this coalition? Why does it continue, with every appearance of mutual contentment? Is not the undeniable cause a congeniality of spirit, and a conviction, on the part of those sceptics and infidels, that the theory of Unitarianism approaches so nearly to their own, that any remaining differences may be well accommodated to the satisfaction of each party?"

Exaggerated as we believe the statement here made to be, we acknowledge that it has a foundation in truth. We are aware that in some few

places Unitarian congregations contain a small number of persons either
ceptical, or denying the divine origin and authority of Christianity: but
efore we feel any shame at this fact, or admit the justice of any unfavour-
ble inferences from it, we must inquire, first, why such persons desire to
ain our societies; secondly, what is implied on our part in receiving them
s fellow-worshipers; and, thirdly, what are the actual, or what will be the
robable, effects of the union so far as it exists. Now, as to the first point,
is plain that no one will attend on Unitarian services from mere worldly
notives, because the most open opposition to all religion is not more unpo-
ular—is, indeed, by many even less severely condemned, than the testimony
gainst its corruptions which is borne by Unitarians. Those who in reject-
g revelation despise all religion, either frequent no place of worship, or go
) the Established Church, from motives of interest or fashion. Those, on
ie contrary, who believe in the existence, perfections, and government of
iod, in the necessity of virtue to human happiness, and in a future retribu-
ry state—who consequently desire to pay public homage to God, and to
nen to moral instructions and exhortations—if from any cause they find it
ot convenient to have services on their own principles, will, of course,
ish to attend where they hear most of what they approve, and least of what
ey disapprove, and will thus be naturally led to Unitarian places of wor-
ip. They can have no motive for appearing there but what is creditable
) themselves—the desire of shewing respect for practical religion, and in
ie purest form which circumstances admit of paying their social homage to
ie God of Nature and of Providence. If, as many do, though in our judg-
ent inconsistently with the rejection of his divine authority, they regard
ie morality taught by Christ as most excellent, and his character as deserv-
g of respect, they will hear in a Unitarian service nothing to disgust them,
ough a good deal which they cannot admit as true, and their coming can
e taken only as a testimony of their desire to cultivate pious affections, and
) promote their moral improvement. As no confession of faith is required,
ey are guilty of no insincerity, and cannot be accused of making any false
rofessions—to which, indeed, no possible inducement is held out. What,
en, let us next inquire, is implied on the part of Unitarian Christians in
ceiving as fellow-worshipers those who do not believe in the divine mis-
on of him who is acknowledged as their Lord and Saviour? And here it
important to observe, that the English Presbyterian congregations, which
rm the great majority of those now entertaining Unitarian sentiments, in
nsequence at first of the impossibility of practically carrying into effect, in
eir circumstances, the mode of church government which they approved,
nd afterwards of a growing attachment to religious liberty, and jealousy of
ll interferences with it, have long been *entirely without any attempt at a
hurch constitution or discipline.* A minister of the general religious senti-
ents of the majority of the people, and who is believed to possess suitable
ualifications, is chosen, who, studying the Scriptures freely for himself, is to
ach what he believes to be Gospel truth. All who desire to hear his instruc-
ons, constitute the congregation. There is no creed; no man is called in
uestion by his brethren respecting his faith; the minister does not feel him-
lf justified in going beyond friendly advice and such discussion as may
em to him likely to be useful. The ordinances of religion are closed
gainst no one who satisfies his own conscience as to the propriety of his
artaking in them, and no one is subjected to unpleasant proceedings if he
ink it right to absent himself from any of them; and thus, in fact, until
ew regulations are made for the purpose, it is not in the power of a con-

gregation of Unitarian Christians to prevent their being joined by any other persons who may desire to be numbered amongst them.

If congregations of Unitarian Christians were voluntary associations of persons deliberately making profession of certain common principles, and therefore, of course, excluding those who think differently, we know not that any one could question their right thus to constitute themselves, or, so long as there is no desire to inflict any injury on others thinking differently, could have any reasonable cause for complaint. In that case, though any one might come as a hearer, none could be a member of the society who could not make a solemn declaration of belief in the same sentiments. But what, let us now ask, would we gain as to the usefulness of our services by such a measure? We should discourage the conscientious Deist, or the yet hesitating Sceptic, from attending the only public services in which they can join with advantage, and which, we trust, have a tendency to correct what we regard as their very serious errors, as well as to encourage their juster sentiments and excite them better feelings; and we should do this from the selfish hope of standing a little higher in the estimation of those who, in the face of our most solemn declarations of our belief in the divine authority of our Saviour, and in the unspeakable benefit of his mission, can still accuse us of coldness of sentiment respecting the character and claims of the gospel, with sickness and infidels. Are we, then, ashamed because even those who cannot bring themselves to admit the revelation to which we gratefully ascribe all our light and all our hopes, yet acknowledge that our doctrines appear to them to be those of true and practical religion, and that they themselves are happier and better for hearing them? Are we grieved because almost daily we are persuaded by Christians—because they know the truth and goodness of our instructions, and the force of the scriptural arguments by which we recommend them, even whilst they call in question the claims here somewhat evinced by miraculous authority? We must, indeed, think that those who reject Christianity, even if they make the most of Natural Religion, and much more than we can believe would ever have been made of it without the assistance of Revelation, are yet in an error, and we pray for them that they may be delivered from it; but with dangerous conceit indeed must we be filled, if we acknowledge that some such [illegible] own conviction [illegible] our Lord to our love and [illegible] his promises and [illegible] as we are [illegible] our revered Master, [illegible] his commands [illegible] it would be difficult to say [illegible] is paid to the [illegible] who professedly [illegible] It will be recol[illegible] possessions, we advance not on[illegible] which we derive from [illegible] man, in an age o[illegible] but we alter not on[illegible] Scriptures to supply either our own [illegible] intended to supply [illegible] must be received as au[illegible] great principle [illegible] that we should

threaten them in consequence of the deficiencies of their faith, or pretend to identify the opinions, however erroneous in our judgment, which they have formed in a sincere desire to know the truth, with the corrupt and wicked opposition made to the Gospel by the unbelievers whom our Lord condemns.

We cannot wonder that those who, on grounds of Natural Religion exclusively, believe in essentially the same truths respecting the perfections, character, and government of God, the duties and expectations of man, which we rejoice in as revealed to us through Jesus Christ, should be better satisfied with our services than with those which are founded on doctrines believed by them to be absurd and pernicious; and we have no wish to close our doors against them. They are not of us; but they are willing to be with us—we hope they will not be the worse for joining with us. It remains to be inquired whether they do us any real injury. What are the effects of the union so far as it exists? We have shewn that it is not the result of any formal agreement between the parties, but simply the consequence of the constitution of our congregations. A place is set apart for Christian worship on Unitarian principles; there is no creed or test of any kind employed; no one claims a right to inquire into his neighbour's faith; the minister feels himself called upon to do all which circumstances will allow, publicly and privately to improve all his hearers in Christian knowledge and practice, but pretends to no authority to mark any with the sign of his approbation or censure; all may enter freely; and whoever thinks it right to contribute to the support of public worship becomes, by that act, a member of the congregation. Since, then, it is acknowledged that serious Deists must necessarily regard Unitarian Christians as teaching chiefly what is true and useful, and as much nearer to them in opinions than other Christians, it is plain why some such persons have joined Unitarian congregations; and it is evident that, though they are received in all kindness and friendship, there exists no formal or solid union between them and their fellow-worshipers; and that from their presence no conclusion can justly be drawn respecting the sentiments of any who profess themselves Unitarian *Christians.* By their presence we are certainly injured, inasmuch as it gives occasion for uncandid adversaries to misrepresent our opinions; but we trust that no consideration of this kind will ever induce us to change our conduct towards any of our fellow-creatures. Can they, then, cause the sentiments delivered in our pulpits to be less truly Christian sentiments? This is only possible either by their unfavourably influencing the choice of our ministers, or by their causing them, through fear of offence, not as much as they ought to support their instructions by Christian authority, or to dwell on those affections and hopes which peculiarly belong to the Gospel. With respect to the first of these means—it is a thing perfectly understood amongst all who frequent our worship, whatever may be their own particular views, that it is Christian worship to which they are giving their countenance: a very great majority in every congregation would be both dissatisfied and much shocked at the thought of any other. No open attempt could be made to substitute services founded on mere natural religion, without an immediate separation of those who approved from those who disapproved of the measure; that is, without the friends of the measure meeting avowedly as Deists, which they are at liberty to do, so far as we are concerned, whenever they judge it expedient. An attempt *artfully* to introduce, as a Christian minister, a person not really deserving of that name, would be inconsistent with that character and those views which alone can lead men to worship God at all, and is, therefore, not likely to be made; whilst it could hardly

fail to be detected, and consequently, if made, could only end in the disgrace of its authors. All who attend on the services of religion are equally interested in the minister who is to conduct them possessing such character, attainments, and address, as will give most weight to his instructions, most dignity and usefulness to his office. In the pursuit of these objects all may join, and theory combines with experience to prove that, in the case now under our consideration, no injurious consequences are to be apprehended. As to the other supposed means of injury—if ministers are capable of modifying their *doctrines* according to the supposed taste of any of their hearers, they may just as easily modify their *moral instructions* on the same principle, and the utility of their office is at an end. We think it is not without reason that better things are expected from them. We have great confidence in the effects of their peculiar studies and habits of thought, in ennobling, purifying, and strengthening the mind: we have great confidence in their knowledge, that, in a vast majority of cases, the honest and faithful performance of their duty is the way to secure the esteem and affection of the great body of their hearers, and there is abundant proof from experience that the confidence we express is justly placed. We conclude the whole subject with the observation, that it is notorious that Unitarianism has brought numbers to a joyful and grateful acknowledgement of revelation, who had been driven to reject it by the revolting character of more prevalent forms of Christianity, whilst very few pass from Unitarianism to Unbelief, and with those few it appears to be the result of peculiarities of individual character or circumstances, not of any natural current setting from the one doctrine towards the other. We are by no means sure that on this important subject we have expressed the general sentiments of the Unitarian body; though, believing that we have expressed the dictates of justice and charity, we would hope that our brethren do not widely differ from us. Many, no doubt, regard Unbelievers with a sort of horror—probably from an opinion that none become so but from wilful obstinacy and moral corruption. That these are the causes of a great deal of unbelief is unquestionable; but a sceptical turn of mind, unfavourable impressions made at the most critical period of life, and disgust at doctrines represented as essential, cause a good deal more; and those Unbelievers who shew any disposition to come amongst us, are generally persons possessing a real respect for religion, and desire to improve by its exercises. We do not, therefore, wish to see them condemned or rejected, and we have great doubt as to the advantage of the only measure which could secure a separation between us and them—the adoption of a profession of faith and a system of church-membership. We do not question the right to adopt this measure, and we do not venture to decide on its expediency, but we think we have abundantly shewn that there is nothing which either party need be ashamed of in the circumstance of our societies, open as they now are, having been in some places joined by individuals not professing to believe in revelation, nothing which throws the smallest imputation on the sincerity of our own faith, or gives the least cause for exultation to our adversaries.

Passing by much matter of a merely personal character, which, though in our opinion both unjust and illiberal, can hardly be thought to require the answer which it would occupy much space to give, we shall now offer a few remarks on Dr. Smith's "Observations on the Introduction to the Calm Inquiry."

Mr. Belsham very judiciously reminds his readers, that since "all Christians agree that Jesus of Nazareth was to outward appearance a man like

en," and that his prophetic office, miracles, and resurrection, do not rily imply his superiori y of nature, " it follows, that in this inquiry le burden of proof lies upon those who assert the pre-existence, inal dignity, and the divinity of Jesus Christ." The Unitarian finds more in the Scriptures than what all acknowledge to be there—imagine that much more is to be found—it is their business to bring their proofs: we establish our own doctrine, if we only shew those proofs to be insufficient.

this controversy, therefore," continues Mr. B., " the proper province Arian and Trinitarian is to propose the evidence of their respective ses; that is, to state those passages of Scripture which they conceive nclusive in favour of their doctrines. *The sole concern of the Unita- to shew that these arguments are inconclusive.*"—(Calm Inquiry, p. 2.)

ould hardly seem possible to extract from these words any other g than that the Unitarian, himself fully convinced that his own is the e of Scripture, will have done every thing required for convincing his nts when he has shewn the inconclusiveness of the texts brought l by them, since by general confession what remains, after the pecu- idence for reputed orthodoxy is taken away, is Unitarianism. Yet his observation, perfectly just as a logical position, and, one might ought, altogether inoffensive in its mode of expression, Dr. Smith has owing remarks:

is might be proper, if controvertists had no love to truth, nor sense of e; if they were theological prize-fighters, who cared for nothing but or the semblance of victory. But ill do such expressions comport ie mind and motives of a sincere and serious and 'calm inquirer' a object so momentous as SACRED AND ETERNAL TRUTH. To obtain ject *ought* to be the *sole concern* of Unitarians, and of all other men; solemnly behoves those who are pleased with this consequential flip- of assertion, to examine well the state of their own hearts before him ill not be mocked."

a strange misapprehension of Mr. B.'s meaning, which has given on to this vituperative language. We need not point out the disposi- o which the error may be traced.

ther very important caution of Mr. B., which has also excited Dr. 's wrath, is the following:

npartial and sincere inquirers after truth must be particularly upon guard against what is called the natural signification of words and s. The connexion between words and ideas is perfectly arbitrary: so ie natural sense of any word to any person means nothing more than nse in which he has been accustomed to understand it. But it is very le that men who lived two thousand years ago might annex very differ- eas to the same words and phrases; so that the sense which appears oreign to us might be most natural to them."

;" says Dr. S., " the Calm Inquirer means only to assert that the in- tation of a language must proceed on an enlightened acquaintance with ons, he has said no more than a school-boy knows and practises every But it is doing no service to the improvement of reason or the investi- of truth to represent the phrases 'natural signification,' and 'natural ' as if they were properly or usually applied to the bald and blundering ds of translation, which betray those who use them to be ignorant of inciples of language. I am greatly mistaken if the established use of expressions, with correct speakers, is not to denote that sense of a word

or phrase which it would carry, at the time, and under all the circumstances, in the minds of the persons to whom it was originally addressed."

The author goes on to shew that the connexion between words and ideas depends on the laws of association, and that we are possessed of means by which a moral certainty may be attained as to the true meaning of words and phrases in ancient writings, all which is in perfect agreement with Mr. B.'s principles: indeed, it is acknowledged in a note "that the Calm Inquirer has, in another of his observations, recognized the principal rules of interpretation."

Mr. B. warns the impartial inquirer against "what is called the natural signification of words and phrases."

We read the Bible daily from childhood upwards, and it may be hoped that we do not read it without attaching some meaning to the words. The sense in which we first take its various parts must either be that which is suggested by parents and instructors, or that which occurs to ourselves at a time when neither our knowledge nor judgment is much to be relied upon. This sense is by frequent perusal strongly associated with the words and phrases, and immediately occurs to us as belonging to them whenever we consider them; it is *what is called* their *natural sense*, and is in general, to a great degree, the sense ascribed to them by those amongst whom we live: but if we are serious inquirers after divine truth, we shall examine and correct it by a faithful application of the just principles of interpretation, which will often shew us that the sense which seemed natural to us, has little pretensions to be accounted the true one. Now, there is nothing more common than to object to the best-founded and most valuable explanations of Scripture, that they are unnatural, that they give to the words a forced and unnatural sense, when nothing is really intended but that they are not familiar to us, and are opposed to our established associations. Dr. S. must, on reflection, be well aware that feelings of this kind are among the most formidable obstacles to the right understanding of Scripture, and he will hardly say that they do not furnish the most common answers to Unitarian expositions of Scripture: he certainly will not maintain that an answer founded on them is sufficient: let him then be ashamed of his angry declamation, and acknowledge that the Calm Inquirer's remark is neither "a mere truism," nor "a denial of all certainty in philological studies," but a useful practical caution of which most readers who are not critical scholars, and not a few who are, stand greatly in need.

Dr. S. is greatly scandalized at the expression, "the incarceration of the Creator of the world in the body of a helpless, puling infant," employed by Mr. B. in describing the orthodox doctrine. We do not wish to defend any thing which needlessly hurts the feelings of others, but as Dr. S. talks of *misrepresentation*, we must remind him that the language is justified by that seriously used by very orthodox writers. What is to be thought of the following language from Bacon?

"The Christian believes a Virgin to be the mother of a Son; *and that very Son of hers her Maker.* He believes him to have been *shut up in a narrow cell*, whom *heaven and earth could not contain.* He believes him to have been born in time, who was and is from eternity. He believes him to have *been a weak child and carried in arms*, who *is Almighty*; and him *once to have died*, who *alone has life and immortality.*"

When such is the language of orthodox piety, the Unitarian may surely be excused some little stre[illegible]sion on the subject.

Dr. S. concludes his observations on Mr. B.'s introduction, and with them the first great division of his work, in these words:

"It would have been no disparagement to the writer of the *Calm Inquiry*, had he urged the duty of cherishing impartiality, sincerity, and the love of truth, *by the means* of assiduous PRAYER to the Author of truth, a recollection of our amenableness to his tribunal, and a holy state of our mental feelings, in reference to his presence and perfections. Without these moral cautions, can it be expected that our inquiries will be really impartial or will terminate successfully? The principles of human nature and the righteousness of the Divine government equally forbid the expectation. Happy will those be who realize the devotion and faith of him who said, 'With THEE is the fountain of life; in THY light we shall see light!' But on such subjects the *Calm Inquiry* observes the silence of death."

Mr. B. recommends impartiality, and the sincere, disinterested love of truth; he does not enter on the means of attaining and cultivating these qualities, because those means are not unknown or much disputed: he was writing a controversial, not a practical work, and he meant to confine himself to one volume of moderate size, where he could not, like Dr. S., give 200 pages to introductory considerations. Nothing can be found in his book unfavourable to habits of devotion or feelings of piety. The impartiality which he recommends—the love of truth, without regard to external advantages, sensual pleasures, or the gratification of ambition and vanity—is itself a *holy state of the mental feelings*, and it is hard to reproach him with *the silence of death* when he speaks learnedly and ably on the subject he undertakes to discuss, because he does not digress into a practical treatise on devotion and faith. Sincere devotion, and prayer, its noblest exercise and best excitement, are most valuable means of producing the dispositions which aid us in the search for truth; but it must be remembered, that there is a sort of prayer often employed in what is called religious inquiry, which is no more than a mustering of fears and prejudices against the admission of any new light, or an attempt to overpower the resistance of reason to popular opinions by an accumulation of distempered and enthusiastic feelings. There are many also who pray indeed for help from God in the understanding of his word, but, entertaining the unfounded expectation of that help being afforded in the form of immediate and supernatural assistance, instead of improving by their pious exercises in the humble and diligent application of the means of knowledge, are puffed up with a vain conceit of their infallibility, and led to ascribe to their own crudest conceptions the authority of divine communication. As these are faults into which those who agree with Dr. S. are peculiarly apt to fall, we have at least as good reason for wondering that he did not guard against such common and dangerous abuses of what he justly recommends, as he had for reproaching Mr. B. with his silence on a subject which his plan did not oblige him to introduce.

We have been able to notice but a few of the more important passages in that portion of Dr. Smith's work which has now engaged our attention. There is hardly a page in which something does not call for animadversion, and there are some subjects of very high interest, as the Unitarian views of the perfections of God, and the inspiration of the Scriptures, which demand distinct essays to do them any justice. We hope, however, that what we have done may be sufficient to make known the true character of what is represented as a formidable attack on our opinions, to expose the treatment which Mr. Belsham has received from one who would willingly be thought a candid adversary, and to repel some charges which, though glaringly

false, may be said to be admitted, because Unitarians have not thought it needful to give them a distinct denial—because, in short, no one has yet undertaken the labour of a reply, which must occupy at least three volumes, and when finished, might probably be neglected—by our friends, because they are already fully satisfied—by our opponents, because very few of them desire to know any thing of our side of the question.

ON DIVINE JUSTICE.

Θεος δε ου τιμωρητης· ου γαρ ἡ τιμωρια εστιν αγαπωμενου συλλαζις μετα τινος χαρματος επι κακῳ των ἀξιων της συλλαζομενος.

In p. 66 of Bishop Butler's Analogy, I find the following words: "Some men seem to think the sole character of the Author of Nature to be that of simple, absolute benevolence. And supposing this to be the only character of God, veracity and justice in him would be nothing but benevolence conducted by wisdom. Now, surely this ought not to be asserted unless it can be proved, for we should speak with cautious reverence upon such a subject." I quite agree with this able and excellent author that we ought to treat the question with cautious reverence. But upon the first view of the subject, it is manifest that not less temerity would be shewn by affirming that justice and veracity in God are independent of benevolence, than by affirming that they are included in it. And that they *are* included in it, several considerations may be brought forward to shew; while, for the contrary proposition, no probable argument can be advanced. I shall confine my remarks to the attribute of justice. If justice, then, in God be not a modification of benevolence, it is not analogous to that principle which we otherwise denominate justice, and it is in vain for us to reason concerning it. Justice in man, or that *to which alone we give the name of justice*, is evidently a branch of general benevolence, and even when it assumes its severest form, and is employed in awarding the punishment of guilt, it has a view to nothing but utility; and, however it may miss of its object from a defect of wisdom, the object itself is always what benevolence approves, or rather what benevolence suggests. If punishment were inflicted with any other view than that of doing good either to the offender or to others, we should no longer consider justice as the principle which ordained such infliction, but should refer it without hesitation to the wantonness of cruelty or the malignity of revenge. To say, then, that justice in God may be altogether distinct from benevolence, is only to say that justice in God may *not* be justice; and to affirm that it *is* distinct from benevolence, would be to affirm that there is no attribute in the Divine Nature to which the term justice can with propriety be applied.

But it will be said that there is something in moral evil which calls for suffering as its consequence, without any regard to utility, and that Divine Justice is the principle by which this suffering is inflicted. On the concluding remark of this proposition, I need scarcely observe, that it is a mere abuse of language to call that justice which is supposed to do what justice never does. But the proposition that there is a demerit in vice which calls for suffering, [redacted] *suffering should be* in every sense useless, pre

sents a fair subject of inquiry. Do we then perceive any thing in vice, *considered in itself*, which makes it necessary that pain should follow it, *even though this pain should be useless both to the sufferer and to others?* It is in vain to reply, that, according to the constitution of nature, suffering is the consequence of vice, and therefore that to suppose the fact to be different from what it is, is to suppose an impossibility. That guilt and pain are connected by a law of nature, is admitted. But the present inquiry is, whether we see any reason, exclusive of utility, why they should be thus connected. And I conceive that we do not. For the sake of brevity I shall occasionally use the term *punishment* for suffering by which neither the sufferer himself nor others would be benefited. Will it, then, be said, that the *fitness of things* requires that punishment should follow guilt? To speak of the fitness of things, without stating to what that fitness relates, is only to employ words instead of ideas, and to use a *relative* term as though it had an *absolute* sense. And granting all that has been said respecting the fitness of things, the question may still be asked, do we *see* that the fitness of things demands what it is now supposed to require? Perhaps it may be alleged that the human mind *intuitively* perceives that guilt ought to be followed by punishment. For other minds I cannot answer, but *I* have not this intuitive perception. I can, indeed, perceive clearly enough that punishment which shall be productive of good may be inflicted from a principle of benevolence, but beyond this I perceive nothing. But vice or sin, considered as an offence against the perfect law of God, may justly be visited with what has been termed vindictive punishment. I answer, that the perfection of the divine law, when considered, as it ought to be, in connexion with the frailty of man, does not appear to supply a reason for the infliction of punishment which should *do no good;* and that the perfection of the Divine *character* forbids the supposition that such punishment will be inflicted. But the honour of the Divine government, it may perhaps be said, requires that guilt should be followed by punishment. When it shall be shewn that the honour of the Divine government consists in something distinct from the good of the creation, this proposition will deserve to be considered. In the mean time it is sufficient to ask, how the honour of any government can be sustained by punishments which should have no beneficial influence on the subjects of this government? But does not the ordinary language of mankind seem to be founded on the supposition that guilt deserves punishment for its own sake? Do we not say of an atrocious criminal, a brutal murderer for example, that he deserves to suffer something worse than death? In reply, I observe, first, that the indignation which we feel at certain crimes, though a useful principle in our constitution, may sometimes mislead our judgment; secondly, that the ideas of guilt and punishment are so closely associated in our minds that we are apt to overlook the link by which the things themselves are connected; thirdly, that were we to analyze our ideas when we use the above language, we should find our meaning to be, that while death is the legal punishment for lighter offences, the atrocious criminal, if punished according to the enormity of his crime, might justly experience a severer doom. But let us be convinced that *no good whatever* would follow this severer punishment, and we should immediately acknowledge that to inflict it would only be to add one evil to another.

But, it will be asked, does not every man *feel* that sin deserves punishment for its own sake, and independently of any benefit by which the punishment may be followed? To this question I would reply, that where

reason is silent, feeling is a dubious authority. And reason finds no connexion between guilt and punishment but what is founded upon individual or public advantage. As for the feeling in question, the case seems to be this. The ideas of guilt and punishment are associated in our minds by various means from our earliest years. Hence arises the notion of *demerit*, which, in consequence of this association, is familiar to every man; but perhaps not one man in a thousand has considered whence this notion is obtained, or what is implied in it. And all that a man, whether properly or improperly, can be said to *feel*, is a persuasion that the appointment by which punishment follows guilt is just and proper. But in what the justice and propriety of this appointment consist, reason must inform him if he is informed at all. And he who says that guilt merits punishment for its own sake, says a great deal more than his feelings have ever taught him. He has proceeded to argue upon what he feels, and has drawn a conclusion which I conceive to be erroneous. In a word, the only *intelligible* view of the connexion between vice and suffering is, that vice is a disease, and that suffering is intended to effect its cure or to check its contagion.

I think it sufficiently appears that punishment, as far as we are able to judge, has for its object *utility alone*: and I conceive that I cannot conclude better than by presenting to the English reader the meaning of my motto: "God does not inflict vindictive punishment, for this is the returning evil for evil; he chastises, however, for utility, both publicly and individually, those whom he chastises."

E. COGAN.

ASPLAND'S SERMON.*

A WIDE range for activity has ever been open to the professors of Unitarian Christianity, as to the professors of all truth, in the explanation of their opinions and the enforcement of the principles on which those opinions are founded. This range is widening every day. Though we are no longer hemmed in on every side by bigoted enmity, there is still enough of ignorance and prejudice around us to make it necessary, for the millionth time, to declare what our opinions are, and in self-defence to "intreat" because we are "defamed." This least agreeable duty is imposed upon us by the portion of society which calls itself the most religious. Next comes the delightful employment of developing to those who are with us in opinion the consequences of the principles to which they assent. There is much for us to do in displaying, in proportion as they are revealed to ourselves, the power, the beauty, and the perfect blessedness, which are the eternal attributes of truth. Lastly, it becomes our animating duty (and the privilege is conspicuously conferred on Unitarian Christians) to make known to philosophical unbelievers what Christianity is when divested of superstition, and to help those among them who are prepared—the serious and candid—to a sympathy with our hope, and a participation in our joy. If the choice of our duty were left to ourselves, all would probably prefer having to deal

* The Religious Belief of Unitarian Christians fairly Stated, and Vindicated from Popular Misrepresentations. A Sermon, preached at the Opening of the New Unitarian Chapel, Wareham, Dorsetshire. By Robert Aspland. Hunter, 1830.

with the two last of the three classes we have referred to; but the drudgery of our cause must be gone through as well as its more congenial employments; and this, not by an inferior order of minds, the hewers of wood and the drawers of water, to whom the drudgery of other causes may be committed. In religion there is no aristocracy of mind, no superior order to whom it may be permitted to delight themselves with the refinements which are wrought out of the irksome labour of their inferiors. In religion, each must be to all a servant for Christ Jesus' sake: each must be a labourer to clear away the rubbish from the foundations, as well as the architect who is to erect the pile, or the philosopher who is to gaze into heaven from its pinnacle when all is done. Delightful as may be the expansion of views and the lofty speculations into which we may enter with teachable or congenial minds, animating as may be the strenuous intellectual exercise which we share with really philosophical unbelievers, these occupations must alternate with the less hopeful ones to which we are compelled by Christian adversaries. Let there be no repining at this, since Paul had to remonstrate with corrupters of his own doctrine as well as to confirm his converts and to dispute with Athenians; and Christ himself answered the cavils of the Pharisees in the morning, before he communed with his friends at Bethany in the evening, and reasoned with Nicodemus by night.

In proportion to the eminence of the advocate is the service rendered to the cause. Never, therefore, can the chief men among us feel themselves privileged to decline the labour which, though apparently "never ending, still beginning," carries with it a promise of recompense in the gradual spread of the truth, as well as in the gratitude of those who already hold it. It is many years since Mr. Aspland began to state the religious opinions of Unitarians. He has since been perpetually advocating and illustrating them; but he must still go back and state them again. They are still new; they still rouse attention and cause wonder. As, however, this is a proof that new hearers are present to listen, as there is a hope that to these new hearers the truth will become familiar as it has already become to those who were new hearers at the beginning of his career, we are sure there is no danger of his growing weary of the service which the cause still requires of him, and on which awaits the gratitude of all to whom that cause is dear.

The sermon before us divides itself into three portions. The first consists of a reprobation of bigotry, and of suggestions of encouragement to those who suffer under it. The second exhibits the religious opinions in which all Unitarians are agreed, and those less important ones on which some difference of opinion exists. The third contains a summary of the accusations most current against Unitarians. We give extracts from the first and third. It would be an injustice to the intermediate portion to separate any part of it from its connexion.

"Whatever be the cause, the fact will, I take for granted, be admitted, that Unitarian Christians have been for ages, as they are now, *a sect every where spoken against*, and that the rancour with which we are 'spoken against' exceeds the common measure (large as that unhappily is!) of theological hostility. The more eager and zealous religionists of the day, in speaking of us, find no terms too gross, no censures too harsh and severe. Our arguments are fairly open to discussion, to objection, and (if it be thought fitting) to reprobation; but these are rarely laid hold of except to be misstated and distorted and falsely coloured; they are commonly abandoned for easier and more inflammatory methods of arousing the blind superstition and angry prejudice of the multitude. Ridiculous stories are propagated concerning us and find ready credit with listeners whose ears have been previously

poisoned; speeches are attributed to us which we never made, or, consistently with our habits and opinions, could possibly make; and in not a few cases the pious fraud is resorted to, of inventing tales of divine and miraculous judgments upon us, in order to delude the credulous and awe the simple. The combined result of all this machinery of artifice and falsehood is, that many persons are utterly surprised when upon examination they find, or by accident learn, that we are not scoffers and blasphemers, that we pray to Almighty God, that we receive the Holy Scriptures with reverence and study them as a Christian duty, and that we believe in the Lord Jesus Christ, as a divinely-commissioned Teacher and an all-sufficient Saviour.

"*Being defamed we intreat.* We make no apology, indeed, for our faith; we owe none to man. We have derived it from the word of God, and we are not ashamed of it, nor can we honestly hide it or dress it out in any disguise. Much as the statement may surprise many that do not scruple to declare themselves our enemies, we trust that *we have the mind of Christ.* We know that we have searched diligently and sometimes painfully for it, and our belief has at least these two marks of truth, 1st, that we can express it in the very words of our Lord and his apostles, and, 2ndly, that it produces in us, as we hope, (and we always pray that it may produce in us more completely and effectually,) the moral spirit of the holy and merciful Jesus,—a spirit that leads us neither to value ourselves nor to decry others, on account of mere opinions, that teaches us to exalt above all creeds the higher matters of justice, mercy, and the fear of God, and that disposes us to make allowance for human infirmity, to confess our own fallibility, to acknowledge the real virtues of our fellow-christians of whatever persuasion, to instruct in meekness them that oppose us, and to forgive them that revile and spitefully use us. *Being defamed, we* thus, like the apostle, *intreat.* We say to our accusers, 'Listen to us and judge of our doctrine by the Holy Scriptures to which we all appeal. Estimate our faith, not by public report, which is often erroneous and sometimes malicious, but by our arguments. Take not your opinion of us from our adversaries who caricature us, instead of drawing our true likeness. Understand before you condemn; hear before you strike. We intreat you not to wrong your own souls by prejudice; for all prejudice is hurtful, and no man can injure another by a precipitate judgment, without doing at least equal harm to his own mind and temper and character. If we be in error, it is by cool and patient investigation alone that you can discover the error, and separate it from any truth with which it may be mixed up:—if we hold the truth,—and in the presence of Almighty God, and on the faith of the Bible, and as we value our own souls, we here publicly and solemnly declare that we believe we do hold the truth,—your passionate hostility will prevent you from perceiving and acknowledging it, and will bind you down in captivity to *another gospel, which yet is not the gospel.* For the sake of Christianity, for the sake of humanity, for your own sake as well as ours, we *intreat* you to lay aside prejudice and enmity, and to hearken to our statements with a candid ear, and to weigh them in the balances of the sanctuary.'" —Pp. 8—10.

"While we complain of the accusations brought against Unitarians, it would be unreasonable not to allow that some of them are harmless by being inconsistent. At one moment they are likened to the Pharisees, at another to the Sadducees, who were a perfect contrast; sometimes they are described as of lax morality, at others their good works are admitted in order to introduce the charge of their relying upon them for salvation; now, they are exclaimed against for making God all mercy, and presently they are pitied—pitied, not without scorn and condemnation—for having no hope of mercy hereafter.

"In respect of moral character, let me say that unworthy individuals there are in all communions, and ours cannot be expected to be alone free from this reproach. Of immorality as a sect, no one, I apprehend, would be bold enough to accuse us, although it is said by some of the more precise profes-

sors of religion, that we possess the spirit of the world. The spirit of the world! were this ours, my fellow-christians, what should hinder us from adopting the world's faith and the world's worship? Why have you separated with so many personal sacrifices from your former religious connexions, and raised this edifice for the quiet performance of rites agreeable to your consciences? Why have you called your Christian brethren to witness this morning your sanctification of this House of Prayer to the honour of the incommunicable name of Jehovah? And why have I stood up at your invitation, to vindicate our body from imputations cast upon us only because we will not yield religious conformity to this world and this world's teachers and rulers? We are in fact reproached with a worldly spirit by some of our fellow-dissenters, simply because we refuse to carry dissent further than conscience constrains us, judging that it is not only lawful, but a part of social duty, to be in a state of unity with our fellow-countrymen in things that are morally indifferent. When we are thus condemned we are judged by a law which we do not acknowledge; and the sentence which is pronounced against us, because we are comparatively few in number, really involves the greater part of the Christian world. With them and for them, as well as ourselves, we protest against a standard of virtue which is not sanctioned by Christianity, but is on the contrary at variance with our Lord's example and precepts. We renounce the morality which consists in looks and apparel and much-speaking; in resistance to the harmless usages of civilized life and refined society; and in putting down innocent cheerfulness, and setting up affected gloominess and severity: we adhere to the old morality and religion of the Sermon on the Mount, standing in justice, mercy, and the fear of God; and should we, for this preference of our Lord to earthly masters, be followed with the inconsistent denunciation of being worldly-minded, whilst in reality no place is left for us in the believing or the unbelieving world, we must take refuge in the judgment of the great Head of the Church, 'If ye were of the world, the world would love its own.'"—Pp. 21, 22.

The Preface informs us that the publication of this discourse has been requested, not only by the congregation assembled at Wareham, but by several other bodies of Unitarians before whom its substance has been delivered. We hope this affords an assurance of its wide circulation and consequent important usefulness. If so clear and explicit a statement of our opinions as this could extensively fix the attention of our Christian adversaries, the days would be in prospect when the remonstrances which we are now obliged to connect with our statements would be needless, because the worst charges against us would have become obsolete.

A PARABLE.

As the sun was withdrawing his light from one hemisphere, the guardian spirits of man followed his course, as they were wont, that they might visit every land in turn.

But two who had been busy among the abodes of men all the day, lingered, unwilling to leave those to whom they had ministered.

To the one had been committed the urn which held the waters of bitterness, and he was called WOE. His young sister was named PEACE; and in her hand was placed the lyre whose music was of heaven.

"There are some," said WOE, "who will not be ready to hearken to thee to-morrow, my sister, if I leave them already."

" There are also some, my brother, whom I have not yet soothed to deep repose. O! that we might tarry awhile!"

" We may not tarry, for there is need of us afar. Yet one thing may we do. Let us give of our power to another, that she may minister till we return."

So they called upon CONSCIENCE, and charged her to descend with the shadows of night, and to visit the abodes of men. The angel of WOE gave her of the waters of his urn, and said unto his sister " Give her thy lyre, for what other music needest thou than thine own songs? What other melody is so sweet?"

And when they had charged their messenger to await them at the eastern gate when the morning should open it unto them, they spread their wings and hastened down the west.

Their messenger gazed after them afar: and when she marked the dim majesty of the elder spirit, and the mild beauty of his sister, she bent her head and silently went her way.

" What hast thou beheld?" said the angels to their messenger, when the portals of light were unclosed. " Are the healing waters spent? Hath the lyre been tuneful?"

" The waters are not spent," she replied; " for mine own tears have made this urn to overflow. The lyre was tuned in Paradise; else my trembling hand had jarred its strings."

" Alas!" cried the younger spirit, " where then hast thou ministered?"

" When the evening star appeared, I descended among the shadows, where I heard a voice calling to me from afar. It came from a space where raging fires were kindled by the hands of priests. Night hovered above, but the flames forbade her approach, and I could not abide longer beneath her wings. He who appealed unto me stood chained amidst the fires which already preyed upon him. I swept the strings of the lyre, and smiles overspread his face. Even while the melody waxed sweeter, the dark-eyed spirit of the tombs came and bore him away asleep."

The young angel smiled as she said, " He hearkeneth now to nobler harmonies than ours! But was there none other amidst the flames to whom thou couldst minister?"

" Alas! there was one who lied through fear. He was led back to his cell, whither I followed him. I shed the waters into his soul, and the bitterness thereof tormented him more than any scorching flames which could have consumed his body. Yet must I visit him nightly till he dies."

" Droop not thy wings because of his anguish, my sister," said the elder spirit. " He shall yet be thine when he is made pure for thy presence."

" I have been," said the messenger, " beside the couch of the dying, in the palace, and beneath the lowly roof. I have shed into one departing soul the burning tears of the slave, and soothed the spirit of another with the voices of grateful hearts. I have made the chamber of one rich man echo with the cries of the oppressed, and have surrounded the pillow of another with the fatherless who called him parent. Kings have sought to hide themselves as I drew nigh, while the eye of the mourner hath lighted up at my approach. The slumbers of some have I hallowed with music, while they knew not I was at hand; and others have I startled with visions, who guessed not whence they came. I am filled with awe at mine own power."

" It shall increase," said the elder spirit, " while mine own waneth.

The fountain of bitter waters wasteth continually. When it shall be dried up, I will break mine urn."

"And my lyre," said his sister; "shall it not be hushed by mightier music from on high?"

"Nay, my sister, not then, nor ever. No mightier music shall make men cease to love thine. They shall gather together to hear thee in their cities, and shall seek thee in wildernesses and by the sea-shore. The aged shall hear thee chaunt among the tombs, and the young shall dance unto thy lay. Unto the simple shall thy melodies breathe from amidst the flowers of the meadows; and the wise shall they entrance as they go to and fro among the stars."

Then the messenger sighed, saying,

"When shall these things be?"

"When thou art queen among men. Knowest thou not that such is thy destiny? Thou art now our messenger, but we shall at length be thy servants. Yea, when yonder sun shall wander away into the depths, and the earth shall melt like the morning cloud, it shall be thine to lead the myriads of thy people to the threshold whence the armies of heaven come forth. It shall be thine to open to them the portals which I may not pass."

CONFESSIONS OF A MEMBER OF THE CHURCH OF ENGLAND.*

In the perusal of this work we have received no ordinary gratification. Whatever conclusion the writer had come to respecting the doctrine which he has subjected to examination, that of the Trinity, we could not have been otherwise than pleased at the spirit in which the book is written. Throughout there prevails an attachment to truth, a deep interest in divine things, a deference to the authority of Scripture, and a rejection of every other test of revealed doctrine; a patience of inquiry, a candour of judgment, and a sense of responsibility, which bespeak the piety of the writer, secure the favourable regards of the reader, and point the work out as a model of controversial writing. But, believing as we do, that of all the corruptions of Christianity, the doctrine of the Trinity is, with the exception of Transubstantiation, the greatest, we feel our gratification enhanced that the long and serious and disinterested inquiries of Mr. Shaw have led him to renounce Athanasius, and to cleave to Jesus Christ.

There are passages in the book in which, as we think, error is mingled with truth. On some occasions we like the conclusion better than the premises whence Mr. Shaw deduces it. But these and other things we pass over, at least at present. The only object we have now in view is, to lay before the reader the process through which the confessor's mind has gone, and the state in which it now is.

"I am a member of the Church of England—because, take it for all in all, I believe it to be the best church of the present day. I am, however, of William Law's opinion, that the purest church now existing is only the vestige of a

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* The Confessions of a Member of the Church of England, occasioned by a Laborious Examination of the celebrated Work of the late Rev. W. Jones, entitled, "The Catholic Doctrine of a Trinity," and also an Essay on Socinianism. London, Marsh and Miller.

better thing. Still, it is natural to a person of a serious turn of mind to wish that he might rightly understand and entirely believe every important article of doctrine professed by the church of which he is a member: it was decidedly the case with me. I had been in the habit of reading the Holy Scriptures the greater part of my life, and I seldom opened the book without meeting some passages which appeared to me to be directly opposed to the doctrine of the Trinity, in the way in which that doctrine is set forth in the Athanasian and Nicene Creeds. This was a cause of grief to me for many years. *I eagerly read every book I could meet with written in defence of these creeds, and most scrupulously shunned the writings of those who controverted them.* In the course of my researches I sometimes met with arguments managed with such address and ability as made a strong impression on my mind in favour of the doctrine; but *on my return to the Bible these impressions were instantly effaced. For one text or expression from which the doctrine could in any possible way be inferred, I met with ten which, in my humble judgment, pointedly and unequivocally denied it.* I was at length informed that the Rev. Mr. Jones, of Nayland, had published a work which set the matter at rest; that he had incontrovertibly proved the doctrine to be scriptural. I immediately procured his 'Catholic Doctrine of a Trinity,' and read it with attention. It did not appear to me to be by any means satisfactory: I could not but suspect that he dealt unfairly with the Holy Scriptures. I resolved to take the first convenient opportunity of setting about a minute examination of every text he had quoted, and every argument he had advanced. I foresaw that this would be a laborious task, requiring much time, and as far as possible an abstraction from every other pursuit. Many years passed over before I found a fit opportunity for the undertaking: it was not till the winter of 1825, when confined by ill-health, that I commenced my task. I considered the matter to be of so much importance to my own peace of mind, that for more than two years it was principally, I may almost say exclusively, the subject of my meditations, and the object of my inquiry. I made the Scriptures my guide, and wholly unassisted *(excepting only by the comments of writers deemed orthodox)* I laboured through the work. No one can hesitate to give Mr. Jones the credit of sincerity and good intentions; yet I cannot but think he has injured rather than supported his cause. This appeared to me so obviously the case, that when I had gone through his work I doubted if it were proper to give my Confessions in the form of a review of it; for it might be said that the doctrine must not be condemned because it had been injudiciously stated and weakly defended by Mr. Jones. But on further consideration, as the book has strangely obtained a considerable degree of celebrity, and, moreover, as it afforded me the opportunity of bringing forward a powerful body of scriptural evidence, I thought it might as well remain in that form. That the sentiments of an individual, who has no pretensions to the character of a man of learning, will be considered only contemptible by writers esteemed orthodox, may be fully expected at the present time; yet *I confidently predict that before half a century passes over, the doctrine stated in these pages will be generally, if not unanimously, confessed throughout the kingdom.* It may fairly be asked, upon what grounds I hazard so bold a prediction? In the first place, a surprising expansion of the human intellect within the last thirty years (especially in our own country) has been noticed by every discerning person. Men are beginning to emancipate their minds from the trammels imposed upon them by *great names*, and are disposed to compare authorities, and to judge for themselves. Secondly, though we have frequent proof of great depravity and impiety among the very ignorant classes, Christianity is more seriously and more generally inquired into by the better informed part than it has hitherto been; we may, therefore, hope for a rapid progress in true Christian knowledge. Thirdly, the Greek language is now more generally studied than it had been in former times. This is very important; for it has been admitted by many orthodox divines, that our present translation of the New Testament (though probably the best extant) is incor-

rect in several places, and not a few of the inaccuracies will be found to affect the awful subject I have ventured to discuss. Lastly, I feel perfectly satisfied that the doctrine here stated is that which was taught by our blessed Lord and his apostles."

Mr. Shaw then proceeds to examine the passages adduced by Mr. Jones in proof of the Deity of Christ. In the course of his remarks, he very properly reprobates as mischievous the practice (which Mr. Jones and some other writers constantly adopt) of bringing detached sentences from distant parts of the Scripture and joining them together: the most absurd doctrines may appear to be proved by it; and the Bible is brought into contempt by frequently making it seem to contradict itself. Of this mode of imagined proof, the following, amongst others, is one on which Mr. Shaw animadverts.

Isaiah liii. 11, compared with 2 Pet. iii. 18: "I, even I, am the Lord, and besides me there is no Saviour." "Our Lord and Saviour Jesus Christ."

The words Lord and Saviour occur in both of these texts. In the first, they are applied to the Father, and in the second, to the Son, and therefore Mr. Jones conceives that the doctrine of co-equality is established. "Jesus Christ is a Saviour, therefore he is Jehovah the Lord: Jesus Christ is Jehovah, therefore he is the Saviour." On this Mr. Shaw observes,

"If we follow Mr. Jones's system, we shall need to be extremely circumspect in our mode of expression. No orthodox writer would deny that Jehovah is the Father of our Lord Jesus Christ. Yet if we say Jehovah is Christ, and Christ is Jehovah, it is orthodox; but if we say the Father is the Son, and the Son is the Father, which is in truth the very same, it is heresy and nonsense.

"The two texts quoted by Mr. Jones are easily understood, if we read them in simplicity; but his notions make the Bible unintelligible. The Almighty Father is declared to be the Creator of the world, yet it is said that the world was made by Christ. Again, the Father hath said, 'Thou shalt know that I, the Lord, am thy Saviour and thy Redeemer.' Yet of Christ it is said, that 'he is the Saviour of the world,' and that he hath 'redeemed us to God by his blood.' Both originated in the power and love of God, and were accomplished through the ministration of his ever-blessed Son.

"It is distressing to find a man of Mr. Jones's learning and piety closing his comments upon these two texts with a garbled and misapplied quotation from Phil. ii. 9. The text, if he had quoted fairly, would have been decidedly against him, for it runs thus:—'Wherefore God also *hath highly exalted him, and given him a name*, which is above every name.' The Apostle concludes with these words, 'That every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father*.' How either co-equality or underived power can be proved from this passage is to me inconceivable."

Most frequent are the complaints which Mr. Shaw has to make of the manner in which Mr. Jones wrests the Scriptures to his purpose.

"The manner in which Mr. Jones uses the Holy Scriptures, makes it a distressing task to follow him through his arguments."—"He continually perplexes himself and his readers with incomplete or unfair quotations."

The following contains an important truth:

"We seldom meet with a text in the Bible which seems to give any countenance to this doctrine of the co-equality of our Lord with the Almighty Father, but is preceded or immediately followed by a plain denial of it."

We had thought the day for talking about the blood of God was passed. It seems not.

"The manner in which this doctrine of the co-equality or identity (for it often amounts to the latter) of the Father and the Son is frequently stated, cannot but be greatly injurious to Christianity. Mr. Jones, in the conclusion of his work, speaking of our Lord, says, 'Though he suffered, died, and was pierced upon the cross, and redeemed us by his blood, yet that blood was the *blood of God, and upon his cross Jehovah was pierced.*' Can it be a matter of wonder that we have Deists among us?"

At the conclusion of his examination, Mr. Shaw remarks,

"I have now gone through the first head of Mr. Jones's work, and truly I have found it a distressing task; for the manner in which he has made use of the Holy Scriptures, and the method of his reasoning, compelled me to meet him with arguments which seemed as if I were labouring to lower the dignity of our blessed Lord. Far be it from my heart to conceive a thought derogatory to the character of that ever-blessed Being, through whose infinite merits, sufferings, and intercession, I entirely look with humble hope for the forgiveness of my sins, and for acceptance at the awful day of account. Yet I dare not confess my assent to the doctrine which pronounces the *equality* of the Son with the Almighty Father, because our Lord himself, as well as his Apostles, have repeatedly, and in the most clear and express terms, taught a different doctrine."

In reference to the third person in the Trinity, Mr. Shaw observes,

"I searched the Scriptures many years for a proof of this (the Spirit's) personality, and that, too, with an earnest desire to discover it; but without success. My researches, though aided by orthodox commentators, have led me to believe that the notion is erroneous."

On the baptismal form in Matt. xxviii. 19, Mr. Shaw says,

"This is certainly the strongest, I believe I may say the only genuine, text that can be fairly advanced in defence of the doctrine of a Trinity of persons. If our Lord had added the words, 'Three persons and one God,' as does our Church, I should bow with perfect submission, though in opposition to so many other texts. Long, very long, did this passage dwell with me, though I continually met with passages in the Bible which seemed to be directly opposed to the use that is made of it. What can a poor, frail mortal, conscious of his lack of wisdom, do, but carefully to examine the word of God, to compare one part with another, to meditate deeply upon it with an earnest desire to arrive at the truth, and to implore the Father of lights to guide him by his Holy Spirit in the inquiry? This method I have endeavoured for many years most anxiously and devoutly to pursue: the result has been a clear conviction, that the words in the text were not intended to be an initiation into the doctrine of a Trinity of persons in the Godhead."

Mr. Shaw is not led to reject the doctrine of the Trinity from the teachings of his reason, but because it wants, to his mind, scriptural evidence.

"I again declare, that if the Athanasian doctrine were clearly set forth in any part of the Holy Scriptures, I would not allow my reason to have any influence over my faith; I would receive it as a truth, which it would be presumptuous to investigate too curiously with the limited powers of the human intellect; but I conceive I have shewn that it is denied in those Scriptures, and therefore I dare not confess it upon human authority."

The change of which Mr. Shaw spoke in the commencement of his Con-

fessions, from a corrupt to a pure form of Christianity, seems to be making progress even in the Church.

"I am satisfied that *an immense majority* of the laity, especially of the educated part, and I have reason to believe not a few even of the clergy, most heartily regret the admission of any other creed into the Liturgy of our Church than that called the Apostles'—the great antiquity of which is universally acknowledged."

Again,

"From many conversations which have occasionally passed in my hearing, I am persuaded that *nine in ten* of the educated part of the laity look upon the Athanasian Creed just as men of education in the Romish religion do upon Transubstantiation—that is, as a gross absurdity. The clergy are not aware how widely this kind of scepticism prevails at the present day. The truth is, that this Athanasian Creed is a *canker-worm, gnawing the vitals of Christianity.*"

What a relief of mind must Mr. Shaw have felt in becoming a believer in the scriptural doctrine of one God the Father!

"I would ask any candid man this simple question, Supposing that he had never heard of this doctrine (the Trinity), could he have discovered it in the Bible? For myself I can confidently say, that I might have devoted my whole life to the study of that blessed book without ever making the discovery. I know not how the minds of other persons may be affected in their religious exercises; but, speaking from my own experience, I declare, that during several years while I endeavoured to bring my mind into assent with the doctrine confessed in the Athanasian Creed, I felt *an inexpressible unhappiness and distraction.* All the ingenious arguments I heard or read failed of affording me complete satisfaction, especially when I turned to the Bible. *But now, when I endeavour to raise my soul to the Father of mercies through the mediation of his beloved Son, I feel a comfort and ease of conscience that were strangers to me in the former case.*"

Though fully convinced of the unscripturalness of the Trinity, the writer has not closed his mind to fresh evidence.

"Having now delivered my sentiments, I avow myself open to conviction, if it can be shewn from the Holy Scriptures that I have erred; but I enter my protest against any other kind of authority."

He thus terminates his strictures on the Trinity:

"I now conclude by quoting a passage from the sermon of that pious prelate, Bishop Taylor—'He who goes about to speak of the mystery of the Trinity, and does it by words and names of man's invention; talking of essences and existences, hypostases and personalities, priority in co-equalities, and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something, he knows not what: but the good man who feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the love of the spirit of God is shed abroad; this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.' Is it possible for the pen or tongue of man to express a more severe censure upon the Athanasian Creed? To Bishop Taylor's Trinity I would subscribe with all my heart; but I do not scruple to affirm, that the kind of Trinity described in this men-mocking creed is altogether unsupported by the Holy Scriptures."

To the Confessions is appended an Essay on Socinianism. On this we shall content ourselves by remarking, that Mr. Shaw has written without a

sufficient knowledge of his subject. All Unitarians do not deny, as he affirms, the pre-existence of Christ, and none deny, as he affirms of all, "the offered 'propitiation through faith in his blood.'" Disagreeing as we do from many of his remarks on what he terms Socinianism, and disagreeing because we know more of what Unitarians really believe than Mr. Shaw, we are glad to be able to express our warmest approbation of the concluding sentences in his "Essay."

"I have allowed myself to run into this digression (on 'Socinianism') from my main object, in the hope of shewing the danger of yielding up our understandings in matters of religion to the direction of any man, however eminent he may be accounted for skill in particular branches of human science, unless his opinions be supported by the Holy Scriptures. Philosophy, under the guidance of a sound and unprejudiced mind, tends to a conviction of the truth of our holy religion; yet men, who devote their time and attention chiefly to experiments upon *matter*, frequently go astray when they treat of *spiritual* affairs. It cannot be denied that Dr. Priestley was an acute and laborious philosopher; but that philosophers are not always good theologians is obvious from the glaring contradictions of each other which we continually meet with in their writings. Mr. Jones, of Nayland, was also an able philosopher; yet no two men were ever more directly opposed to each other in their religious opinions than he and Dr. Priestley. Let us then not say, 'I am of Jones,' and 'I am of Priestley.' Let us seek instruction at the fountain head—the Holy Scriptures: let us say with Peter, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"

LETTERS FROM GERMANY.

No. V.

SIR, *Heidelberg.*

MENDELSSOHN'S treatise on the Immateriality of the Soul of Man was first published at Vienna, in 1785. The Editor then informed the public, that they were indebted to his Prussian Majesty for the production of the essay, and that a condescending discretion on the part of the author had hitherto withheld it from publication. Perhaps the great Frederick constituted himself partner, and wished to have the lion's share. A Latin translation of the tract had appeared before, and the translator having been informed by a friend, that it was not disapproved by the author, he ventured to publish the German original. I do not know if it has ever appeared in English. If it has not, you may be willing to give a place to some extracts from it in your Repository. Many of the acutest reasoners of the last century were Spiritualists: some of the nineteenth century are so too: could they do it a greater service,—and in Republican France, (for it is and must be substantially that,) could they do their country a greater service,—than by promoting an alliance between liberalism and spiritualism?

The treatise is not long. It consists of answers to three questions, and some added remarks on *D'Alembert's* Thoughts upon the Spirituality of the Soul.

Quest. 1. Can matter have in itself the power to think?

Q. 2. If matter in its proper nature is incapable of thinking, cannot the Almighty communicate to it this property?

Q. 3. Must not the soul perish with the body? It grows up with the body, suffers with it, shares all its changes, and in age becomes feebler as the body gradually decays. A hard blow upon the head can reduce the greatest genius into idiocy: must not the power to think cease when the body is no more?

"*Quest.* 1. Can *matter have in itself* the power to think?

"I believe that this has been demonstrated to be impossible; and that the objections against the arguments, which have been offered, reach the terms only in which they are expressed, which cannot be chosen so as to exclude every objection, because language itself is not flexible enough for the subtilty of the inquiry. Among other methods of proof, the following has appeared to me very convincing. It will be granted, that the objects in nature, or the things which are external to the thinking power, have each its own proper subsistence. Their conjunction depends upon mutual relations and proportions, which are not found in the objects alone, but in order to exist must first be thought of. For example, a house taken solely as an object, is not different from a pile of stones: but when the thinking power comes in, compares the parts, and perceives their relation to a whole, the pile is then irregular; but symmetry and order are observed in the building. In what do a well-ordered state and a promiscuous multitude differ from one another? Only in the proportion of the parts, and their relation to a whole; and these are not found in the citizens, as they exist objectively and severally, but in the comparison of each with all the rest. Father and son, stem and fruit, are in themselves isolated existences; but considered in their relation as cause and effect, they are conjoined.

"Suppose an object to be impressed on a certain part of a thinking material system; the impression as well as the external object must exist individually. Let A, B, C, D, be external objects, and a, b, c, d, parts of the percipient matter. Then will the percipient particle (a) have, as its immediate object, the impression upon it of the external object (A) which it represents; and all the other sentient atoms the same. But where will the proportion or relation of the objects be perceived? Not in any one of the percipient particles; for each notices only its own object, and things are seen to be related only by comparison: neither is it perceived in all the particles taken together, for the being taken together presupposes the perception of proportion or relation between them, without which each atom remains for ever individual, and never, in conjunction with the rest, composes a whole. In order to perceive relation, which supposes comparison, besides the thinking particles a, b, c, d, we must have a central particle (e), to which this office belongs. This particle must retain the impressions of all the objects A, B, C, D, that it may be able to compare them with one another. Since the central particle (e) is composed of parts, either the impressions must be again dispersed, or each of the parts which compose it must receive them all. In the first case, to compare them with one another is impossible; and in the latter case, we must come at last to what is indivisible, an atom, uniting the impressions of all the objects, and capable also of comparing them with one another, and perceiving their mutual relation. This indivisible, simple existence, which receives all the impressions, and is able to discern, combine, compare them, is essentially different from matter, which is, in its nature, divisible and aggregational. We distinguish it by the name of soul. I may leave to my opponent the choice, whether he will have the material substance consisting of such percipient atoms or indivisible particles; or will admit but one single, indivisible thinking substance, which receives and compares the impressions of all objects. In both cases it is not matter, or what is aggregated, which thinks, but what is simple and indivisible; only that in the first case, instead of making the soul to be a corporeal being, with the Materialist, he changes the body itself into an aggregate of souls. In a word, to perception or thinking it is necessary that what is multifold as an object, should

become one, or a unity, in the thinking subject; but matter is not, and cannot be, an absolute unity, because it consists of divisible parts, of which each one has its own individual subsistence."

I suppose that chemists of the present century will not admit our author's proof of the negative to be complete. Since, according to the latest chemical doctrine, there are ultimate particles of matter which are indivisible, that is, there are atoms; and since the reasoning of our philosopher has not proved it impossible that the soul of man should be one of them, it seems to fall short of a demonstration, that it is impossible the soul should be material. His reasoning in this place only proves the soul to be one and indivisible, and that it cannot be an aggregate or a system of parts. That gravity and the power to think co-existing in the same substance involves a contradiction, requires a separate proof.

"*Quest* 2. If matter in its proper nature is incapable of thinking, cannot the Almighty communicate to it this property?

"This notion is usually supported by the authority of a great man, John Locke, who has suggested it in some part of his works. Since his time it has been repeated by many with a sort of triumph, as being unanswerable; but I believe the English philosopher himself never considered it so. The Cartesians taught, that if body were capable of thinking, the nature of thought must be found in the conceptions of extension and motion: but thought and extension, motion and perception, or our notice of motion, are unlike in nature, and belong to disparate properties; for join and transpose the corporeal parts as you will, there results no idea of the transposition, no perception of the change effected by it. Hence they concluded, that motion only belongs to what is extended, and that thought belongs to what is unextended and incapable of motion. As it seemed to be proved in this way that perception is not in the nature of matter, Locke asked properly, whether the Almighty could not impart to matter a power which it does not possess in itself. But if what has been said under the preceding question be true; if, in order to perception, what is manifold in the object must become individual in the idea of it by the percipient subject, since matter is always compounded of parts; perception is as absolutely impossible to matter, as it is impossible that a square should be a circle. To resort in such a case to Omnipotence is to imitate the good woman, who hoped to get the first prize in a lottery without putting into it, because nothing is impossible to God. I do not, however, deny that the doubt suggested by Locke is removed in a very plain way by the Cartesian method. It is proved, that properties are not communicable, and that infinite power cannot impart to a substance a property which is not in its nature. Here I will insert a dialogue which passed between Hylas and Philonous, in which the latter has illustrated this thought by an example which brings it before the eyes.

"*Hyl.* If matter in itself cannot think, may not the power to think be communicated to it by the Almighty?

"*Phil.* We will inquire. The Almighty causes the rose to grow upon the thorn. How is this done? Is a new rose-bud created out of nothing every year at the season of roses, and set into the stem?

"*Hyl.* That is not done. The germ rather is contained in the thorn, from which the bud shoots out in its proper season.

"*Phil.* If any man should dissect the germ, and examine its structure through the microscope, will he not plainly perceive that the rose is developed out of the finely organized germ?

"*Hyl.* Certainly, if the instrument magnifies sufficiently.

"*Phil.* But if the Almighty would cause the citron to grow on the rose-stem, which now bears only the rose, must not this fruit, which is not natural to the plant, be created, and set into the stalk?

" *Hyl.* It cannot be otherwise: but then the fruit would only seem to grow upon the stem of the rose-tree, and not really grow.

" *Phil.* It seems to me, that in this case Omnipotence itself can cause only the appearance of growing. The rose-tree must therefore be changed into the citron-tree; or, to speak more accurately, the thorn must be annihilated, and the citron-tree put in its place.

" *Hyl.* It is plain that, in this case, what has been supposed would be effected yet less, that is, a communication of properties.

" *Phil.* The citron must then be created, and united with the rose-stem; but how? The stem yields no fluid with which the fruit can be fed.

" *Hyl.* The Almighty provides it out of the air, or by some other means.

" *Phil.* True. Suppose now the stock to perish: has the citron lost any thing besides its supporter?

" *Hyl.* Certainly not, since it neither grew out of the stock, nor was nourished by it: but how does this apply to our inquiry?

" *Phil.* I believe we are not far from its solution. It is granted that matter in its own nature cannot think; that is, by virtue of its interior structure it is capable of a boundless variety of forms, colours, and motions, but not of thought.

" *Hyl.* I grant that Descartes has proved this.

" *Phil.* The base of the power to think is not more in matter than the germ of the citron is in the rose-tree. Should God communicate to matter the power to think, must he not then create this especial power, and conjoin it with matter?

"*Hyl.* It must be so according to our present example.

"*Phil.* But in this way matter would only seem to think, and the power to think would no more be a property of matter, than the citron would really grow upon the rose-tree.

" *Hyl.* I must admit it.

" *Phil.* The question, then, is properly, not whether the Almighty can communicate to matter the property of thinking—for this is impossible: but whether he can create a power to think, and connect it with a material system. And see, my friend, this is what our Creator has really done. He has united with a certain portion of organized matter an especially created power, and they make conjointly the living creature, man. As the fruit was lodged upon a foreign stem, so the power to think is connected with organized matter. The latter shall be dissolved, and the former shall lose only its transient supporter."

As a great part of the answer to the third question is hypothetical, and, though not discordant with acknowledged anatomical facts, was written without the benefit of more recent discoveries, I shall only annex the concluding passage:

" Since the brain is the organ of the soul, it must feel all the changes and every disorder of which that is the subject In dissolution, that organ is no longer united with the soul, and its functions, as the organ of its feelings, must therefore cease. The soul cannot be dissolved like the brain, for it does not consist, as that does, of parts which are joined together according to the laws of a corporeal nature. It is an indivisible unity, which cannot be subjected to the laws of mechanism. Either it must cease to be, or it retires upon a central organ, which cannot be dissolved together with the brain: and, perhaps, as is the usual process of nature, with the destruction of the brain, it acquires a new organization. In all nature there is no decomposition without a new composition, no destruction of one form without the commencement in its invisible particles of a new form, which reveals itself in time to the senses. Every destruction tends to a formation, every death builds the way to a new life. To him who considers this conjecture too bold, there remains only the annihilation of the soul; for as dissolution of

parts is out of the question, in no other way can a purely simple nature cease to exist, and a power to think must either actually think or cease to be."

In a subsequent part of the treatise the author states his reasons for the opinion, that the soul can neither feel nor think unless united with a portion of organized matter, an opinion in which, he says, most philosophers will agree with him. He might have added the higher authority of its accordance with the scripture doctrine of the resurrection of the body.

"But where do we find annihilation in all nature? What particle in the universe is lost? What original power is ever for a moment inert? The compound is dissolved; one body is moved by another; the direction of one force is changed by another; here there is a composition, there a resolution of forces; but extinction is not in nature. The physical forces of all bodies united cannot annihilate a sun-moat, cannot suspend the motive power of a single atom. They may act upon it, but not without suffering a change themselves. How small soever this change may be, it proves the existence of the reacting power, and shews the effect of a force which all nature cannot overcome."

When D'Alembert asks, how we can conceive two substances which have no common property to act upon one another, Mendelssohn replies by another question, Can we conceive better how matter acts upon matter? Is mutual action explained at all by the similitude of substances? When D'Alembert asks, what difference we can imagine, according to our custom of thinking, between absolute nothing, and a nature which is not matter, our German Metaphysician replies,

"M. D'Alembert defines matter, that which is extended and impenetrable: both extension and impenetrability are ideas which have, strictly speaking, their seat in the soul; but we ascribe the exciting causes of them to an external object, and this object we name matter: the subject in which the ideas exist we name the soul: with what reason do we affirm the subject must have, of necessity, the property of the object? Matter is at last (it is all we know of it) a nature that can excite in the soul the ideas of extension and impenetrability. Custom, we are told, says that the soul is nothing, if it is not material; that is, reason replies, a nature which has the ideas of extension and impenetrability is nothing if it cannot also excite them. With what reason can this be maintained? Between existence and non-existence there is a gulf which nature cannot pass: it can no more reduce into nothing, than create out of nothing. Here I ask not more for the soul than is conceded to me for every atom of steam; not more for the power to think, than is admitted in every simple power of motion. Were it the power of a compound being, the aggregate force might be resolved into its elements; but since it is not composed of elements, it cannot be destroyed in this way; and it is impossible for all the powers of nature to effect its total annihilation."

J. M.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from Vol. IV. p. 768.)

BEFORE proceeding in the course which we have prescribed to ourselves, it seems desirable to give our readers a view of the contents of Mr. Greswell's volumes; partly to enable them to judge whether the "Dissertations

upon the Principles and Arrangement of a Harmony of the Gospels" are likely to afford them the information they may desire to obtain from the work; and partly as a justification of some of our strictures in our former article.

Subjoined to the Preface is a "Synopsis of the *Preliminary** Dissertations," which is designed to "facilitate the comprehension of their mutual coherency, and to give the reader a clearer perception of the number and variety of the topics discussed." The work, the author says he is aware, must at first sight appear "irregular and unconnected;" but he maintains that "there is, in reality, an intimate relation between the several subjects of the Dissertations, and the order in which one follows or precedes another."

Notwithstanding the aid of the Synopsis, however, it seems by no means feasible to frame any thing like a consistent, orderly whole from the treatises forming this work; and nothing that appears in it countenances the belief that Mr. Greswell's whole plan was laid before he commenced the execution of it. Even if method and coherency can be discovered in the general arrangement of the work, there is often a great want of unity in the parts of the several Dissertations. And separate from the author's extreme diffuseness, and immethodical style of writing, there is much which, for the object, is totally irrelevant, having no further connexion with it than that which earnestness of investigation sometimes establishes in the mind of the inquirer, by magnifying distant parts till they appear to him at least contiguous, while, in reality, they have little or no relation to each other.

The "fundamental principle" of his work, he states (p. xiii), rests "on the truth of the following propositions: 1. That the three last Gospels are regular compositions: 2. That St. Matthew's Gospel is partly regular and partly irregular: 3. That each of the Gospels was written in the order in which it stands: 4. That the Gospels last written in every instance were supplementary to the prior." Mr. G. means to assert, in the last proposition, that each Gospel is supplementary to those preceding it in the order of composition; which order, he maintains, is the same as that in which we find the Gospels in the common text; so that Mark was supplementary to Matthew, Luke to Matthew and Mark, and John to all the three. That the Gospel of *Mark* was *supplementary* to the Gospel of Matthew is obviously inconsistent with the phenomena of each; and that Mr. G. should burden the system of his Harmony with so gratuitous a difficulty, must be truly surprising to those who have not observed that, by the strength of his conviction, and the facility with which he overlooks difficulties, he often contrives to transmute objections against his opinions into imposing arguments for them.

The "fundamental principle" to which Mr. Greswell refers, we have not discovered; unless, indeed, it *consists* of the four propositions *on which* it rests: but this is not improbable, as there runs throughout his work a hasty vagueness of expression, by which, we apprehend, he has often deceived himself, and may mislead some of his readers.

The first volume consists of thirteen Dissertations, "with a number of Appendixes, or Supplementary Dissertations, where the nature of the case required them." "The first three (the author says) are all subservient to the fundamental principle of the work, considered as preparatory to a Har-

* This epithet, no where else employed, refers to the *Harmony* which was framed agreeably to the Dissertations.

mony of the Gospels;" and they are intended to support the four propositions already stated.

In so extensive and voluminous a work, we might reasonably expect to find a good Alphabetical Index of subjects: but all the aid of this kind is a Table of Contents; and though this seems intended for an analysis of the Dissertations, it is so inadequate to the object, that it gives no intimation of various topics in them which we had marked for consideration.

The titles of the three first Dissertations are, "On the Regularity of the Gospels, and on their Supplemental Relation to each other—Historical Investigation of the Times [Dates] and Order of the Three First Gospels—On the Irregularity of St. Matthew's Gospel." Maintaining, in the course of them, several positions which are incapable of proof, and some which are inconsistent with each other, and arguing from these as if they were established by his reasonings, there is little on which the mind can rest with the satisfaction which the author obviously feels in his own conclusions; and, indeed, in various cases the reasoning itself appears destitute of solidity. When we come to consider the "peculiar texture of each gospel"—our second division—we shall have occasion to advert to some of Mr. Greswell's opinions on the subject: here we will only point out two or three of those positions which afford an exemplification of some of our strictures.

The author sets out with maintaining (p. 3), that "no history, as such, whatever be the subject to which it relates, can, consistently with its own nature and purposes, disregard the order of time." He also maintains the *inspiration* and *infallibility* of the gospels; and yet speaks of St. Mark (p. 34) as *rectifying* the transpositions of St. Matthew, and supplying his *deficiencies;* and in vindication of the *original* and *equal* authority of the former, he afterwards appeals (p. 23) to his "rectification of the order of St. Matthew where that was *inverted* and *irregular.*" He even asserts, (p. 40,) that "it is just and reasonable, and necessary to the joint authority of *all*, that we should allow to *each* a separate and an equal weight. Admit their common inspiration, (he adds,) and we have no other alternative."

What, then, can we say to the case where, according to St. Matthew (ch. viii. 5—10), the centurion *came* to Jesus, and *himself* intreated him to heal his servant; while St. Luke's narrative (ch. vii. 6, 7) expressly shews that the centurion did *not* come to him? Each account cannot have an equal weight, because both could not be the fact. No difficulty whatever exists, if we allow that each recorded the occurrence according to the best of his knowledge; and it is easy to perceive how that of St. Matthew may have originated, (especially if he were not himself an eye-witness,) from the transaction as recorded by St. Luke with circumstantial detail. It was the custom in the East for the messenger to deliver his message in the very words of his employer; and the words of the centurion thus delivered would naturally be referred to the centurion himself as present, by those who did not themselves hear the details from accurately-informed eye-witnesses; and might be so referred even by some of those eye-witnesses.

As to the *instructions* of Christ, the apostles surely stood upon a different footing from others; since they received from their Lord (John xiv. 26) the promise of miraculous aid in the recollecting of his declarations. This does not require us to suppose that the very *words* were brought to their recollection; but it affords solid ground for a perfect reposing confidence in their record, as it respects the *import* of his declarations. But in recording his *actions*, and the events which befel him, where is there even a plausible reason for the supposition that they or the other evangelists were inspired?

The hypothesis that all were inspired, and equally so, is alike gratuitous, and baneful to the credibility of the whole. The doctrine of the Inspiration of the Scriptures at large, has made more unbelievers than any other cause, except the vices of professing Christians.—Mr. Greswell seems prepared to admit every thing. "The consequence of a common inspiration," he adds to the passage already quoted from p. 40, "is a common infallibility—and, in a common infallibility, there can be no difference in degree nor variety of kind—all must be alike infallible, or none could be so."—He must have written and even printed this before he entered into all the minutiæ which the construction of his Harmony brought before him. In many parts he writes as those may who are not burdened by so groundless an hypothesis.

We may observe before we proceed, that when giving (p. 46) coincident passages in Matthew and Luke which, he contends, were not identical in time, he quotes the Received Text of Luke xi. 2—4. There seems to us no room to doubt that the prayer in Luke was delivered at an earlier period than the Sermon on the Mount, in which the prayer according to which we are to pray was delivered; and that the two prayers were not identical, we entirely agree with Mr. Greswell; but when he was pointing out *coincidences*, he should surely have employed a text which, as every critic must allow, at least approaches more nearly to the original than the Received Text. In this case, the differences between the prayer in Matthew and that in the amended text of Luke strike the mind more than their agreement. In the following parallel we arrange St. Matthew's text according to the plan adopted by Mr. Greswell in p. 47, and throughout his Harmony; employing Griesbach's text in Luke.

Matthew vi. 9—13.	Luke xi. 2—4.
Πατερ ἡμων, ὁ εν τοις ουρανοις, ἁγιασθητω το ονομα σου· ελθετω ἡ βασιλεια σου· γενηθητω το θελημα σου, ὡς εν ουρανῳ, και επι της γης· τον αρτον ἡμων, τον επιουσιον, δος ἡμιν σημερον· και αφες ἡμιν τα οφειληματα ἡμων, ὡς και ἡμεις αφιεμεν τοις οφειλεταις ἡμων· και μη εισενεγκῃς ἡμας εις πειρασμον· αλλα ῥυσαι ἡμας απο του πονηρου.	Πατερ, ἁγιασθητω το ονομα σου· ελθετω σου ἡ βασιλεια· τον αρτον ἡμων, τον επιουσιον, διδου ἡμιν το καθ' ἡμεραν· και αφες ἡμιν τας ἁμαρτιας ἡμων, και γαρ αυτοι αφιεμεν παντι οφειλοντι ἡμιν· και μη εισενεγκῃς ἡμας εις πειρασμον.

(Mr. G. does not copy the Doxology found in the R. T. of Matthew.)

The conclusions to which the author comes near the close of the Third Dissertation—"On the Irregularities of St. Matthew's Gospel"—are stated in the following paragraph; and this gives a fair specimen of the system of assertion and inference which too much pervades the work:

"It cannot, then, now be doubted whether St. Matthew's Gospel is safely to be made, throughout, the basis of a Harmony for the rest—or not. The argument of those learned men [who they are, Mr. G. does not give his readers the means of knowing] who contend that, because he would write as

an eye-witness, he would write the most regularly of all, however plausible in theory, is completely false in fact. Nor, indeed, is it difficult to retort the argument; for one, like St. Luke, or St. Mark, who, though not an eye-witness, yet proposed to write an account of the same things—it might naturally be supposed, even humanly speaking, would take so much the greater pains to remedy this very defect; both to acquire a perfect knowledge of his subject, and to verify, in every instance, the order of his facts. [How could he, thirty years after their occurrence, when most of the facts, before the last portion of the history, were necessarily so independent of each other? With respect to Luke and Mark, the order of *information* must, in some cases, have been solely that of *place* or of *subject*.] Meanwhile, if St. Matthew, in particular, though he must have written as an eye-witness, has yet written at all irregularly, this may be a good presumptive evidence that he must have written early, while the recollection of the facts was still unimpaired—and among, and for, eye-witnesses as well as himself, whose own knowledge, or possibilities of knowledge, would supply omissions, or rectify transpositions, for themselves. [This sentence has not been quoted by us, though it might have been, as a specimen of the confused and careless style of writing which pervades a great proportion of the work; but we cannot avoid leading our readers to notice the addition 'possibilities of knowledge,' which must have been inserted in the copy, *currente calamo*, and which gives us to understand that St. Matthew left such of his readers as were eye-witnesses, to *rectify omissions* by *possibilities of knowledge*. Well for the author that his anomalies are surrounded with the lustre of academic halls! He concludes the paragraph thus.] Whether his Gospel was written first or not, I think there can be little doubt; [true, for there is only one other supposition, which has not been advanced by any one—that it was written *at the same time* with the others;] but whether it was written all at once, or at different times, and in the order of the divisions pointed out, may very reasonably bear a question." —P. 186.

The suggestion in the last sentence would have been very reasonable, had it been applied to St John's Gospel; but St. Matthew's narrative—however *irregular* the establishment of St. Mark's order would oblige us to consider it—bears clear indications of having been intended for a continuous history.

But we proceed with our outline of the contents. The Fourth Dissertation discusses the date of the Passover succeeding our Lord's Baptism (John ii. 13); and Mr. Greswell maintains that the 20th verse means "forty-six years hath it taken to build this temple, nor is it yet completed." Following this interpretation, he fixes upon A. D. 27 for the year of that Passover. On the best consideration we can give the subject, we agree with Mr. C. Benson (*Chronology*, p. 232) in regarding the common version as perfectly exact—"Forty-six years was this temple in building;" which leaves the date of the Passover to be determined by other considerations, except that it must have been later than A. D. 26. Mr. Benson considers the tense and meaning of ᾠκοδομήθη as "directly adverse" to the interpretation which Mr. Greswell maintains; and we had come to the same conclusion independently of the opinion of that judicious critic. Mr. Greswell, according to his usual system, makes no reference to Mr. Benson's section on the subject.

To this Fourth Dissertation the author annexes three Appendixes. The first contains a detailed investigation to prove that Josephus, when he speaks of Herod's beginning to rebuild the Temple in the 18th year of his reign, dates from the time when he became sole king by the capture of Antigonus, A. D. 37, and not from his appointment, three years before, by the Roman Senate. If there had been any question, in the present day, respecting the

date of the commencement of Herod's reign, there might have been good reason for this investigation; but even then the minute induction which he gives, would have been needless for the author's leading purpose; and it has so much chaff in it, that it is extremely difficult to discern the grains that may be really productive. At the close he comes to a conclusion, as to the year of Herod's *death*, which we deem correct, but to which the previous reasonings did not seem to be pointing; and from this conclusion, as it seems, he draws an inference which Dr. Whately could not have taught him. The reader will judge:

"The result of all our reasonings, hitherto, [i. e.. in the thirty pages preceding, designed, as it appeared, to shew Josephus's computation of the date of Herod's accession to the throne,] is to this effect; that the death of Herod cannot be placed either earlier or later than the spring quarter of A.U. 751. [B. C. 3.] The building of the temple, *therefore*, which was begun in the eighteenth year, and, being completed in a year and six months afterwards, coincided with the annual recurrence of a feast of Tabernacles, must have been begun about the time of a feast of Passover. It was begun, *then*, about the time of the Passover in the eighteenth year of his reign," &c.

This series of inferences our readers will find in p. 223 of the first volume of Mr. Greswell's work. It is quite unnecessary to analyze it; and we shall only add that it is but a specimen of a large class which might be selected from this production of the Clarendon Press.

Next follows an Appendix respecting "the reigns and succession of the Maccabæan princes," which has the merit of being very short. For its insertion in this work we see no sufficient reason.

The Third Appendix is "On the Time of the Deposal of Herod Antipas, AND on the Eclipse before the Death of Herod" [the great]. The first portion is introduced, because there is a coin of Herod Antipas, which, (the author argues,) if the time of his deposal could be ascertained, would be of use in fixing the year of his father's death. As this was done, by direct means, in the first Appendix, surely this disquisition of sixteen closely-printed pages might have been dispensed with; but, it appears, after the close of the investigation, that the author's object must have been to parry an objection which might be derived from this coin against the date he has assigned to Herod's death, viz. A. U. 751, or B. C. 3.

"It is not, however, my intention," he says, (p. 245,) "to reckon up all the objections which might be produced against this opinion, and to shew how insuperable they would be: I have noticed, or shall notice, only the two most plausible of the arguments in its favour—the testimony of the coin of Antipas, which we have hitherto been considering—and the supposed date of the eclipse, which Josephus proves [he means the statements of Josephus prove] to have some time or other preceded the death of Herod."

The attentive reader has presumed that the critic has misrepresented his author, and that "*this* opinion" refers *not* to 751 but to 750. In our vindication we must quote the preceding sentence. Mr. Greswell begins the paragraph with observing, that the opinions of the learned have not much fluctuated except between 750 and 751; and that some strong arguments which might be adduced for this latter date, he passes by for the present. Arguing summarily, he maintains, presuming the time of the Council of Berytus to be 749, that it is "absolutely impossible that the death of Herod could have happened so soon after it, as at the Passover of A. U. 750: it could not have happened before the Passover of A. U. 751, at the

earliest." And he then proceeds with the passage above cited, which necessarily refers to the latter date, 751. We presume that he had first stopped at 750: but (with that tendency to the accumulation of reasoning, without regard to relevancy or force, which so much characterises this work) he unfortunately added the succeeding clause which, as introduced, destroys the connexion.—But we must forbear noticing these things. If the reader will take half the trouble to find out false reasonings, incuriæ, needless accumulations, &c., that we have to discover what is really solid and useful in the work before us, he will require no vindication of our strictures. Few will give the tenth part of the labour we have to either; and yet if a person is investigating the same subject, Mr. Greswell's conjectures and errors may often aid him in discerning the truth; and while we censure his omissions of reference to those critics who have defended opinions which he opposes, we readily yield him the praise of the *faithful* and (we see no reason to doubt) accurate statement of a vast quantity of learned data, which may assist others in coming to sounder conclusions than his own often are.

The question discussed in the second part of this Appendix, on the Eclipse before the Death of Herod, is of real importance; but this we shall have occasion to notice hereafter.

The Fifth Dissertation presents useful calculations and data respecting the computation of the Jewish Passovers and other feasts. The Sixth enters upon the difficult question of the 15th year of Tiberius Cæsar. In this the author does not even notice the cautious, and by far more useful examination of the subject by Lardner; nor the valuable investigations of Mr. C. Benson, which may be referred to as a contrast with Mr. Greswell's. Lardner felt difficulties which Greswell seems never to have perceived; and Benson, while he appears fully satisfied in his own conclusions, is not so presumptuous as to say with the learned Dissertator, (p. 272,) that, if Tiberius were actually associated with Augustus in the administration of the empire, he knows not "*from what date but the date of this association, an evangelical historian could possibly have deduced the years of his reign.*" Surely it was at least possible that he might date from the commencement of the sole sovereignty of Tiberius, after the death of Augustus; especially as all the heathen historians and Josephus did so, and as there is found no clear instance in which the joint sovereignty of Tiberius with Augustus has furnished the era of computation. All that can reasonably be maintained in favour of this mode of computation is, that Luke might *possibly* have dated by it; and that from the circumstance that he wrote in the *provinces*, which Tiberius's tribunician power peculiarly respected, it is less improbable that he did so, than if he had written at Rome.

Mr. Greswell's Seventh Dissertation is "on the beginning of the Government of Pontius Pilate." In the course of this, the author adduces some curious facts to shew that, according to the rate of travelling which prevailed in ancient times, a journey from Rome to Judæa would in summer occupy eight or ten weeks, and in winter much more. In reference to the latter period, he cites Nicias (in Thucydides vi. 21) as reminding the Athenians that it was a four months' voyage even from Sicily to Athens.

The Eighth Dissertation respects "the united, and the separate, duration of the ministry of John the Baptist, and of Jesus Christ;" in which (p. 294) he maintains first, generally, that the true date of the commencement of the personal ministry of our Saviour is also the true date of the termination of the personal ministry of John the Baptist; and then qualifies a position which could not possibly be maintained without such qualification, by refer-

ring the termination of the latter to the commencement of our Lord's public preaching in Galilee, which every reader of the gospels knows was after John was put into prison. In this way Mr. G. often makes a startling position; and then qualifies it so as to deprive it of every need of proof.—In this Dissertation there are, however, some valuable observations on the twofold commencement of our Lord's ministry, first in Judæa, and secondly in Galilee; and on the other hand, some specimens of the too frequent accumulation of vague and useless data. To it is subjoined an Appendix on the time of the imprisonment of John the Baptist, and of the marriage of Herod and Herodias. Here, and in various other parts, the discussions of Mr. Greswell more respect the accuracy of Josephus, than the Harmony of the Gospels; but in this case they are not irrelevant.

Dissertation the Ninth is "on the Age of our Lord at his Baptism;" and, paying no attention to the opinion of those critics who (in Luke iii. 23) interpret ἀρχόμενος on *beginning* his ministry, the author roundly asserts that "the genius and syntax of the original language, as well as the reason of the thing, will agree to no order of the terms, nor to any interpretation of the text but this—And Jesus himself was, as it were, beginning to be thirty years of age." The *reason of the thing* is against such a construction, for surely ὡσεὶ "as it were" is useless with ἀρχόμενος; and there is nothing *absurd* in the rendering, "Now Jesus was about thirty years of age on beginning:" and there is a presumption that it is not so very certain as Mr. Greswell represents it, that his is the only justifiable translation, when we see Grotius, Le Clerc, Rosenmüller, Schleusner, Griesbach, Paulus, Kuinoel, &c., as well as Petavius, Lamy, and Lardner,* adopting the reference of ἀρχόμενος to the *ministry*, not the *age*, of Christ. It has long appeared to us that this was the meaning of the sacred historian.

"The time of the year when our Lord was born," forms the subject of the Tenth Dissertation: and this the author argues was "about the vernal equinox," and thinks was "in all likelihood—the 5th of April, and the 7th day of the week."—We may fix upon this Dissertation, extending to *fifty* pages, as affording ample illustrations, and as we think a full justification, of all the strictures we have given on the author's characteristical faults and style of investigation. To it he subjoins an Appendix of forty pages "on the date of the Exodus, and of the first Passover."

"This Appendix," says the Author in his Synopsis, p. xv., "proceeds upon the following supposition; that our Lord was born in the fulness of time on the tenth of Nisan and the fifth of the Julian April, B. C. 4, because [we intreat the reader to observe the reason—*because*] in the year of the Exodus from Egypt, and at the time of the institution of the Passover, the tenth of Nisan and the fifth of the Julian April coincided not only with each other, but with the vernal equinox. The year of this coincidence was B. C. 1560: the object of the Appendix is to prove that B. C. 1560 was actually the date of the Exodus."

Supposing that the author's system of *hypothetical chronology* were as well established as to us it seems groundless, what has all this to do with the "Principles and Arrangement of a Harmony of the Gospels," which appears, *in the title-page*, as the subject of his Dissertations?

The last three Dissertations in the first volume, the xith, xiith, and xiiith, are, "On the opinions of the most ancient Christians upon the preceding

* See Wolfii *Curæ*, in loco, and the very valuable *Commentarius in Libr. Nov. Test. Hist.* by Kuinoel: also Mr. Benson's *Chronology of our Saviour's Life*, p. 180.

topics.—On the census of Cyrenius, or the meaning of Luke ii. 2.—On the prophecy of the Seventy Weeks, and the first part of the chronology [the chronology of the first part] of the Acts of the Apostles." Some remarks on the Author's opinions in this portion of his work, may properly find a place hereafter.

The first Dissertation in the second volume continues the subject of the last Dissertation in the first volume; and with a view, as it seems by the title, to the Prophecy of the Seventy Weeks, gives the chronology of the second portion of the Acts, beginning at the 13th chapter. In this Dissertation, the Author gives us an investigation of the dates of the leading events in St. Paul's apostolical labours, and also of his *Epistles*, including that to the Hebrews, occupying the first hundred pages;—forgetful, as it appears, of the judicious observation with which he cannot but be familiar, and which is alike applicable to works of philosophy and criticism, as to poetry:

> Ordinis hæc virtus erit et venus, aut ego fallor,
> Ut jam nunc dicat, jam nunc debentia dici;
> Pleraque differat, *et presens in tempus omittat.*

We are of opinion that adherence to the Roman Poet's canon would have reduced this work to a single volume at most. But we ought to state, that in the Author's own judgment (Vol. I. p. xv.) the consideration of the prophecy of the Seventy Weeks "necessarily involved the question of the chronology of the first twelve chapters of the Acts of the Apostles"; and that the first Dissertation in the second volume "is intended to shew that the chronology of the Acts from the 13th chapter forwards, is not incousistent with the order and distribution of the twelve chapters immediately preceding, as already given." We wish the Delegates of the Clarendon Press had kindly severed the spider-like threads with which the Author has joined many of his excursive discussions to the legitimate purpose of his work.

The remaining part of the second volume, together with a large portion of the third, is given to that purpose; and though we have continually to complain of the extreme diffuseness and immethodical excursiveness of the whole, and are of opinion that it is generally founded on erroneous positions, yet to the subject-matter we have no objection to make. Of this portion we will give the Author's own synopsis; both as a favourable specimen of the Author's *power* of methodizing, and an indication of the subjects which he brings forwards and the opinions he maintains; and also, we frankly confess, to prevent our occupying more room with those animadversions, which scarcely a few consecutive pages of this work present themselves without provoking.

"It is the object of the second Dissertation to explain and reconcile the two genealogies, on the supposition that St. Matthew's is the genealogy of our Lord's reputed father, and St. Luke's the genealogy of his real mother.

"It is the object of the third Dissertation to establish such a personal distinction between those who are called in common the Ἀδελφοὶ of Christ, as will reconcile the Evangelical accounts, and no longer leave any difficulty on this point.

"The fourth Dissertation, which treats of the visit of the Magi, endeavours to prove that the time of this visit was thirteen months posterior to the first appearance of the star, and four months posterior to the birth of Christ; and thence to infer that the star appeared *twice*, once at the Incarnation, and again at the Nativity.

"It is the object of the fifth Dissertation to harmonize and arrange the particulars of the ministry of John: and, preliminary to this, to define the

true nature and design of his ministry itself. This Dissertation also is connected with the general argument of Dissertation viii. in Vol. I.: and its chief purpose is to establish a necessary, but clear, distinction between the proper office and character of John, in which he agreed with those of Jesus Christ, and the truth of his personal relations to Jesus Christ, in which he differed from them.

"The sixth Dissertation endeavours to shew that, though St. Matthew's account of the order of the temptations may be the true, St. Luke's is not inconsistent with it.

"The seventh Dissertation carries forward the series of the Gospel history, and at the same time strictly exemplifies the supplementary character of the Gospel of St. John, by shewing that, beginning his narrative precisely where the other Evangelists had left off, he conducts it regularly down to the point of time where St. Luke, in particular, had begun again. To this Dissertation an Appendix is attached, designed to confirm a statement in the Dissertation itself, and involving the question of the computation of sabbatic years: one of which is shewn to have actually coincided with the first year of our Saviour's ministry.

"The eighth Dissertation, which is divided into four parts, is designed to give a general preliminary or prospective survey of the whole course of our Saviour's ministry, both in Judæa, and out of it. The first part is devoted to the consideration of the ministry in Judæa, and its object is to prove that, as St. John alone has given any account of this ministry, so he has given a complete account of it. Each of the three last parts is devoted to a separate year, down to the middle of the third year in particular, where the review will be found to stop short: and their common purpose is not merely to give the student of the Gospel history a clear view of the course and connexion of his subject beforehand, but to contribute to the general purpose of the work, by shewing with what facility the Evangelical accounts, duly arranged, may be made to fill up the periods of time allotted to them—to supply in a great many instances the most distinct proofs of the accommodation of the latter to the prior narratives—and to prepare the way for the discussion of particular questions by a better understanding of the grounds on which they proceed.

"The Dissertations, which follow from the *ninth* to the *fourteenth* inclusive, are accordingly all devoted to the discussion of such questions: the ninth being designed to prove the conclusion that the miraculous draught of fishes, in St. Luke, is no Trajection: the tenth, that the feast which ensued on the call of Levi is no Anticipation: the eleventh that the sermons from the mount were distinct, and may each be related in their proper place: the twelfth, proposing to reconcile St. Matthew's account of the time and manner of our Saviour's interpretation of the first of his parables with St. Mark's, or St. Luke's: the thirteenth, to adjust St. Mark's account of the question concerning eating with unwashen hands to St. Matthew's: the fourteenth, to investigate the proximate cause of the disputes concerning precedence, and at the same time to establish the proof of a luminous instance of the supplementary relation of St. Mark in particular to St. Matthew.

"It is the object of the fifteenth and the sixteenth Dissertations respectively, to prosecute the subject discussed in the eighth, and to exhibit another clear and decisive proof of the critical accommodation of St. John's Gospel to the three first Gospels in general, and of St. Luke's to the two first in particular.

"The seventeenth Dissertation has it in view to determine the locality of the village of Martha and Mary, so far at least as to prove that it was not Bethany: and by way of corollary to this disquisition to explain and illustrate the circumstances of the unction at Bethany.

"It is the business of the eighteenth Dissertation to compare the account of the dispossession in St. Luke with the similar account of St. Matthew;

the result of which comparison is to prove that neither of them is a transp sition.

"The *object* of the nineteenth Dissertation is to point out the many critic indications of time, which occur in the twelfth chapter of St. Luke, and whic all converge upon one and the same conclusion, that they belong to the la period of our Saviour's ministry.

"The *object* of the twentieth Dissertation is to render it probable that th destruction of the Galileans, alluded to at Luke xiii. 1, was a recent even and a consequence of the sedition of Barabbas.

"The *object* of the twenty-first is to harmonize the accounts of St. Matthe and St. Mark, in reference to the question concerning divorce: and the obje of the twenty-second, which concludes the volume, is, by the simple consid ration of later and supplementary accounts, to remove every difficulty co nected with the miracles at Jericho.

"The business of all the Preliminary Dissertations contained in the thi and last volume, is to harmonize the several accounts of the Gospel histor from the time of the arrival at Bethany before the last Passover, to the day the ascension into heaven. This object is effected through six consecuti Dissertations—of which the first ascertains more particularly the true date the arrival at Bethany, and the true date of the procession to the temple: th second, the time of the cleansing of the temple: the third, the order an succession of events on the last day of our Lord's public ministry, and th time of the unction at Bethany: the fourth, the time of the last supper: th fifth, the course and succession of events from the evening of Thursday, the evening of Saturday in Passion-week: the sixth harmonizes the accoun of the resurrection itself. The particular purposes, which each of the Dissertations also embraces, are too many and various to be comprehend under any general statement; and will be sufficiently evident from the Tab of Contents itself.

"The remainder of this volume is taken up by a number of Appendices to th Preliminary Dissertations in general, the common purpose of all which is supply some omission in former Dissertations of the work; and consequent the particular purpose of any one of these Appendices is subservient to th of the corresponding Dissertation, to which the reader is accordingly re ferred." Vol. I. pp. xvi.—xix.

The titles of the Appendices are, "On the Supplemental Relations of th Gospels—Principle of Classification as applied to St. Luke's Gospel Chronology of the Kingdoms of Judah and of Israel"—which irrelev matter, designed as supplementary to the useless Appendix of the ten Dissertation in the first volume, occupies more than fifty pages—"Comp tation of Sabbatic Years—Journey of St. Paul from Philippi to Jerusalem Rate of a Day's Journey—Time of the celebration of the last Passover—M cellaneous Notes."

In what further we propose to lay before our readers, on the Chronolo and Harmony of the Gospels, according to the order of subjects which traced in the preceding volume, (pp. 763—768,) we shall have little occ sion, we hope, for the style of animadversion which has hitherto marked c review of the Dissertations. We are desirous of stating what we dee substantial truth, without entering upon the examination of opposing op nions, unless these appear to have some real force. Following this coun we shall not be required to enter much upon Mr. Greswell's data and re sonings. We shall find opportunity of considering such as really be against our own views; but if the principles we shall advance are just, the is comparatively little in those on which the peculiarities of Mr. Greswel Harmony rests, that can have a solid foundation.

LINES

SUGGESTED BY SEEING AN INFANT ON ITS DEATH-BED.

Little human lily! Meek flower unblown!
By the scythe of the Reaper of nations mown,
In "the dew of thy youth" thus call'd on high—
Was it better to bloom till that dew was dry?

But why, drooping blossom, ere life be fled,
Do I number thee thus with the early dead?
'Tis because the life-pulse of hope is low,
And the grave of the snow-drop is dug in the snow.

Even now, while I give thee a stranger's sigh,
Thy father watches thy glazing eye:
Even now, while I give thee a stranger's tear,
Thy mother thinks of her baby's bier.

Pass away, little spirit, and pass in peace!
Thy pleasures are done—let thy pains too cease!
How can we wish thee to drag in pain
The few frail links of a breaking chain?

Part, little darling, in peace depart—
Oh! hadst thou my future, and I thy heart!
Part, little seraph, thy hour is come,
And the Highest has call'd the pure one home.

I ask'd, and I had, the leave to look
On the last pale leaf of thy closing book;
'Twas white as the whitest rose in the wreath,
With a word like a shadow—the word was Death.

I look'd in silence, and turn'd away,
For I saw what I look'd on would soon be clay;
Quick were the pants of the labouring breast—
'Twas a motion that told of a long deep rest!

And there she lay, with a gleam of blue
Just shewing the half-open'd eyelids through,
A moist, a vague, and a sleepy gleam,
As if Death had come like a wildering dream.

Our senses oft wander before we sleep,
And then it falls, long, heavy, and deep;
And often thus the half-conscious soul
Reels on the brink of the mortal goal.

Is thy glad voice mute? Thy bird yet sings,
When the morning strikes on his wires and wings;
The rose loiters yet on the wintry tree—
They are flowers for thy grave, but not for thee.

But other birds shall sing where thou art,
With no music that comes from a broken heart;
And flowers that blossom where no flowers die
Shall gladden the meek young stranger's eye.

Yet, yet we will think that a day will break,
Early or late, when the sleepers will wake—
Oh that so earthless and undefil'd
We might face the Sunrise of Life, sweet child!

'Tis *we* are the dead far more than thou—
Long are the waters our barks may plough;
And many a tempest, and many a cloud,
Must shiver the keel, and sweep the shroud.

Yet with storm and cloud we may bravely cope,
While on thy anchor we lean, sweet Hope!
And thy two bright sisters, Love and Faith,
Have a smile for Grief, and a shaft for Death.

Crediton, November, 1830. J.

EARLY RELIGIOUS INSTRUCTION—CHILDREN'S BOOKS.

We have been greatly interested by the progress of an amicable discussion carried on in several successive numbers of the Boston "Christian Teacher's Manual," on the propriety of separate and suitable public religious services for children; and it is a subject so nearly allied to the question of a separate literature, that we must take the liberty of offering a few remarks upon both. But let us not enter the field as, on this occasion, opposed in opinion to the Editor of the Christian's Manual, without expressing our value for that excellent little publication. Accustomed to admire the Boston Christian Examiner, it has been with yet greater pleasure that we have read its humbler looking companion. Of course, its tone is affectionate and gentle; no less could have been expected from the sources whence it emanates; but it is also independent, powerful; often calculated, by its spirit and manner, to rouse young people to self-exertion and energy; and it is free from dogmatism—free, also, from that disgusting appearance of patronage which spoils much of our juvenile literature. There is room for question of the Editor's judgment in introducing two or three of the German extracts; but it is to the individual pieces that we object—not to the attempt to bring before young persons specimens of the free and unsophisticated writings of that wonderful people; and, even in our doubts, we think it right to call to mind the fact that some German books for children, which now so exceedingly offend our taste as to disqualify us from forming a fair judgment of their merits, not only impressed our own childish minds in the most salutary way, but are, we firmly believe, of abiding service to numberless individuals. One reason for this may be, that we do not remember an instance in which honesty and good faith are violated in these books: they tell stories of the good and bad, it is true, but they never inculcate, by parental authority, a low, selfish, and calculating morality: and they make the rewards of virtue to consist chiefly in peace of heart, and sympathy with the excellent of the earth. To return, however, to the Christian's Manual. We particularly admire the translation of Luther's Paraphrase on the Lord's Prayer, the Conversation on the Use of Manuals, some part of the Remarks on Sunday-Schools, and the Letter to a Mother, No. I. New Series.—In this number

we have observed a query respecting the priority of authorship of a story in Mrs. Barbauld's Lessons; that of "*The Idle Boy.*" It is related both by Mrs. B. and M. Berquin, and as the manner of telling it is somewhat different, we are curious to know who was the first narrator. The Frenchman's introduction of the father, with his superfluous bounty, seems to us no improvement.

"There was once a very small child; for if he had been larger I dare say he would have been more wise; but this was not much higher than the table. His mamma sent him one day to school. The weather was very fine; the sun shone without clouds; and the birds sang upon the trees. The little boy would have liked better to run in the fields, than to go and shut himself up with his books. He asked the young girl who was leading him, if she would play with him; but she answered, My friend, I have other business to do. When I have led you to the school, I must go to the other end of the village for some wool for my mother to spin; if I did not, she would have no work to do, and she would earn no money to buy bread.

"A moment after he saw a bee, who was flying from one flower to another. He said to the girl, I should like to go and play with the bee. But she answered, that the bee had something else to do; that it was busy in flying from flower to flower, to collect from them something to make honey of: and the bee flew away to its hive.

"Then a dog passed by: the little boy would have liked to play with him; but a hunter, who was near, blew his horn, and directly the dog ran towards his master, and followed him to the fields. He soon started a partridge, which the hunter shot for his dinner.

"The little boy went on his way, and he saw near a hedge a bird which was hopping about; Ah! said he, that little bird is playing all alone: perhaps he will like me to go and play with him. Not at all, answered the young girl, the bird has got something else to do. He must collect from all quarters straw, wool, and moss, to build his nest. At the same moment the bird flew away, holding in his beak a large piece of straw that he had just found; and he went to perch upon a great tree, where he had begun to build his nest among the leaves.

"At last the little boy met a horse on the border of a meadow. He wanted to go and play with him; but a farmer came by, who led away the horse, saying to the little boy, 'My horse has other business to do, than to come and play with you, my child: he must come and help me to cultivate my fields, otherwise the corn could not grow there, and we should have no bread.'

"Then the little boy began to think: and he soon said to himself, 'Every thing which I have met has something else to do than to play: I must do something better, as well as the rest. I will go straight to school and learn my lessons. He went directly to school and learnt his lessons quite well, and received the praises of his master. This was not all: his father, who was informed of it, gave him the next day a large wooden rocking-horse, to reward him for so much application. Now, I ask you, if the little boy was not glad not to have lost his time in play?"—Christian Manual, pp. 15, 16.

The Editor of the Christian Manual advocates the separation of the old and young in our public Sunday services, if we understand him aright. He thinks it unreasonable to require children's attention to public worship as conducted among adults, and would consequently have them instructed by teachers of their own. This is no new idea, but it is one deserving very serious consideration. We are no advocates for bringing children to public worship at all, till they have some just and general idea of the purposes for which the multitude is brought together. But, at a very early period, this idea may be formed in their minds; they may be, and are, fully capable of sympathy with father or mother in the work they are performing. There is

something, indeed, exceedingly chilling in the doubt that the spirit of devotion may not, on these occasions, warm the hearts of the young as well as the old; though, when the parent's attendance on public worship is an act different in spirit and character from the rest of life; when the child sees no religion but a Sabbath-religion, it cannot be expected that its own devotion should be kindled. But we have in view better cases than these, and, this supposed, it is no exaggerated thing to believe that even a young child may be bearing a part in acceptable worship. Still the plea of greater suitability to the comprehension of the young, is urged in behalf of separate services. And who is to judge of the suitability? The mind of one child may, for aught we know, and even for aught that a parent knows, be in a state of far greater advancement than another, and to keep it in the juvenile congregation will, perhaps, be disgusting it for life. So few men, so very few, know how to address children, *as* children, aright, that we are exceedingly sceptical as to this whole matter of adaptation to the wants and wishes of the young. Could children speak out, were they not often checked by a fear of saying something wrong, or were there not, in their little minds, a host of undefined feelings which they have not yet learned to clothe with language, it might be found that no sermons please or strike them so little as those made expressly for them. There is a kind of preaching, indeed—a hard, cold, metaphysical style—from which they can never be supposed to glean the smallest benefit. But whom *does* such a style benefit? And who would be the worse for getting rid of it altogether? The best preachers, by far, are those of whom we may predict that their earnestness, simplicity, pathos, and affectionate zeal, will procure for them an early attention from, and constantly growing power of comprehension by, children. There are passages in the sermons of Dr. Channing—that splendid one, for instance, on the Ordination of Farley—in which he introduces the names of the great of former days, of Fenelon and Howard, of *Alfred* and Washington (names which ought to be as familiar as household words to children); there are passages of this kind, scattered up and down the writings of Dr. Channing, high and above the ordinary range of sermon-writers as he is, which we cannot help thinking a well-educated child would treasure up and bear in his mind; while of the sermon "on the Duties of Children," by the same hand, it is only remembered that such an one was preached, and that it seemed as cold and comfortless as such pieces of good advice generally are. And, if even Dr. Channing has failed in a case like this, where are we to find preachers for our children? To whom shall such an office be entrusted? How easy, to the mind of the self-sufficient! To him who has taken a just measure of the difficulty, how arduous! We mean not to hold up the public services designed for adults as bringing to children a sufficiency of religious instruction; for this, either at home or in the Sunday-school, there is still ample room, and there it is best dispensed in the most familiar style. We only wish still to have the sight of the parent and child attending together in the house of God, preserved to the Christian community. Let not refinements and distinctions creep in here. A general impression of affectionate duty, the feeling that makes a child unwilling to be left behind when its mother goes to church, uninviting as the services may appear, is a very harmless beginning of a valuable habit; and, farther, children may have real sympathy in the pious purposes of a beloved parent, while yet unable to follow far in the actual services: they do not like always to go to school, and be addressed by the schoolmaster. The voice that speaks kindly and admonishingly to their elders, is heard by themselves without suspicion, or question-

ing, or any of that *esprit de corps* which cleaves to children when ranged in the presence of a task-master: and happy that preacher on whom the eyes of the younger members of his flock delight to rest! Happy he who has proved himself their friend by many a kind act, and who thence derives a part at least of his power to win their attention! We cannot help earnestly wishing that our ministers would, for their own sakes, endeavour to gain a strong interest in the hearts of children. To preach to them unseasonably, to take them to task for their offences, to interfere between them and their parents, is not what we want: but who shall say how often a common affection for the man whose office it is to confirm all good impressions by the holiest of sanctions, might not remove asperities on both sides, dislodge objectionable fancies, and strengthen the bonds of family union? We feel that we cannot afford to lose children out of the congregation, whenever we consider how serviceable such agency might be to him who knows how to use it. Our artificial divisions, as well as associations, are to be zealously watched over, lest they rob us of substantial general good, under the notion of procuring some special advantage.

Our doubts respecting the propriety of establishing a separate form of public worship for children are considerably strengthened whenever we examine our juvenile books, those overflowings of the love of communication. Of these many, many little volumes, how few breathe the generous spirit of Christianity! How do they abound in interested maxims, in selfish calculations of what will bring the largest outward reward, the least external punishment! When they are moral, how often are they dull! When religious, how dogmatical! A notable instance of low and interested reasoning, in a newly-published volume sent forth by Messrs. Harvey and Darton, has just caught our eye.*

"Children," says the author, (addressing, of course, children,) "miserably deceive themselves when they attempt to deceive their parents. Artful conduct, schemes, contrivances, disguises, and every cunning form of *seeming otherwise than they really are*, may, for a very little while, mislead their papa and mamma—but (mark, reader!) *parents are wonderfully quick-sighted*, and it cannot be long before such deception is discovered and condemned."

And what, again, is to be said for the goodness of forestalling scepticism?

"You are too young at present, as papa told you, to understand thoroughly even what is known as to the cause of this beautiful combination of colours *(in the rainbow)*. But I must *earnestly charge you* not to suffer the very little you do know to make you turn caviller, and lead you to discredit what you read about the rainbow in your Bible"!!!†

Yet this little work is not *remarkable* among books, either for defectiveness or excess, and its faults are perfectly consistent with a well-intentioned zeal, and a spirit of affection which may neutralize much of its evil. We have only adverted to it as a specimen of the manner in which direct instruction to children on moral and religious topics is apt to be abused. The obscurity of men, when speaking to men, is not so much to be dreaded, as the effect of dogmatism and self-sufficiency. Where they write for one another, they do not venture to lay down with authority such questionable systems of morality, and they are often forced into modesty of expression, and regard to the opinions of others; but the preacher and the writer for children seldom adverts to the possibility of his being himself in the wrong.

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* "Children *as they Are*." P. 265. London. 1830.

† Ibid. P. 67.

For this reason, among others, we have often been tempted to regret that children are allowed, in our day, so little time for exploring more manly books, and that the very desire to do so is stifled in its rise by the constant succession of abridgments, compilations, and juvenile periodicals. Miss Edgeworth deserves our thanks for having taken every opportunity of apprizing her little readers that there *are* large books in which they may find things which will delight and instruct them; but a considerable share of the spirit of enterprising curiosity is required to lead a child from his own well-filled shelves, groaning with elegant Lilliputian literature, to papa's plainer and more heavy-looking library.

How much beauty is there in Mrs. Barbauld's Lessons! And yet we never can cease to regret that some few objectionable passages in them were not struck out before the hand that wrote them first was cold in the grave. Why should the little naughty boy who was cruel to his bird be denied a pretty name? Or why should goodness be connected with *a name* at all? And why resort to the improbable retributive justice recorded in the sequel? These things are vexatious, as coupled with such excellence. No veneration for an individual can ever reconcile us to superficial and faulty motives being inculcated on children. Miss Edgeworth too—wise, quick, and penetrating, as she is—why should she ever have contemplated dispensing a school prize* "to the most amiable"? Can any thing be less amiable than the spirit in which a number of school-girls would be likely to contend for such a reward? Of writers for young people, Miss Aikin seems to us to deserve great gratitude. There is much negative as well as positive good in what she has done for them, and we trust this will seem to the reader, as it does to ourselves, to involve high praise. There are, indeed, numbers of books for children which contain useful and pleasing things, but the great, the lasting difficulty is, to meet with one that does *no harm;* and in saying this, we have an eye as much to *manner* as *matter.* What we like in Miss Aikin's Lesson Book for the Junior Classes,† is its scrupulous correctness as to facts of nature or real life, combined with a rare abstinence, in most cases, from advice-giving and moral-making, its perfect good taste, a spirit of good temper, a hearty interest in the beauties of creation, and on the harmony of the human heart with the fair-proportioned whole. She has not entered deeply into the life of children, but it is better to go but a little way and do it well, than to make large professions and fail. In her own department she is eminently happy; the execution, indeed, of what she does attempt is so excellent as often to have made us regret that her essays have not been more numerous: they might fill up a blank in our literature, and distance alike some of our absurdly romantic tales, and our dull moralities, while they would in no way interfere with the province of direct religious instruction.

In noticing children's religious books, how difficult to steer a just course! Practically, we have by no means that extreme horror of tales of the Calvinistic school which sways many of our Unitarian brethren, though to very little children we certainly would not give them. We do not think the chances of their doing an injury to the mind of a young person are to be named with the dangers connected with errors such as those we have pointed

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* Parents' Assistant—"*The Bracelets.*"

† "A Lesson Book for the Junior Classes. By Lucy Aikin." Hunter. We wish it had a prettier title. The quiet pleasantry of "the Cuckoo and Magpie," and the very pleasing piece entitled "the Pearl of Price," deserved this.

out in "*Children as they Are.*" Is there any thing so *very* appalling in their being acquainted with the fact that a great difference of opinion exists among good people respecting certain doctrines? We have never found it difficult to make them comprehend and view these subjects candidly, and differ from those who would rob them of the advantage of knowing very early that there is good on all sides. It is a parent's business to prepare the way for these things; but that child must be ill prepared indeed, to whom a strong doctrinal expression can do harm. It may lead to inquiry: and we know no evil in this. Whatever is written in perfect honesty and good faith, with love to God and love to Jesus, and good-will to man interwoven with its teachings, cannot surely be a thing to excite a parent's just dread. It is not that we are indifferent to unscriptural statements and superstitious notions: far otherwise: but we sincerely think that parents are too anxious about accordance with their own *opinions*, and not solicitous enough respecting *principle*. If what appears to them *a truth* is stated, they are not sufficiently anxious to inquire whether the manner in which it is stated does not involve some sacrifice of the high tone of morality. However, we should fervently rejoice to see many of the books we have in view purified from their objectionable things, and to hail the multiplication of such as, while they are free from similar defects, are, at the same time, interesting and able. Our Unitarian volumes for children have been too often frigidly accurate, and laboriously dull. But they are improving. We trust a freer, more generous spirit is coming in. Unitarians will learn to look at Christianity less as it is anti-calvinism, abstractedly from the hurtful and narrowing and corroding view of its corruptions. Let them give themselves up to it as one with all that is noble in principle, beautiful in feeling, and lively and inspiriting in operation. Then, and then only, will they rise above the depressing thoughts of what is earthly, into the light of the heavenly. We hail such books as Mr. Greenwood's Lives of the Apostles, and Mr. Ware's Jotham Anderson, as inestimably valuable to young people. In these, there is *heart:* as much may be said of that beautiful little work, "Gospel Examples." Such of the American children's books as have been noticed in the Boston Christian Examiner, have, we must confess, disappointed us on more intimate acquaintance. Many of those published by Messrs. Bowles and Dearborn are prosing and heavy, the style inflated, and the narrative poor. We must, however, except "Winter Evenings in Boston," which, though immeasurably inferior to "Evenings at Home," is a work of great merit.—It is time to close these very miscellaneous observations, and yet, since children, and the improvement of children, is our theme, we cannot forbear adverting to a late article in the Christian Examiner on "Early Religious Instruction." It is there supposed that a child is inquiring who made the flower which delights its senses by its beauty and fragrance. The parent's answer is to be, unhesitatingly, "God;" and the Christian Examiner delights himself in thinking that the name of the Deity will thenceforth be associated in the child's mind with one of his most beautiful works. But why should not the idea have been more firmly established in the infant being by a short suspension of the satisfaction of its curiosity, while it is aided, as kindly and gently as possible, in the examination of those circumstances in the growth of a flower which have a human origin, and those which cannot be accounted for by any visible agency?

Give a child a mere *name*, and you are near giving it stones when it asks for bread; but let it feel and distinguish the effect of a Power which it does not see, let it trace this Power allied with goodness, with the production of a

beautiful effect, and the impression on its mind will be as living and permanent as that mind itself. Who can doubt which is nearest to a true knowledge of God, the child who, from our assertion, has learned the name of the Maker of the flower, and rests there; or he who *feels* the existence of a Power capable of producing such effects, without as yet knowing his name? There is great beauty in some conversations on this subject in a tale by the Rev. Henry Duncan, "*The Cottager's Fireside.*" The existence of a Creator and Preserver has been made manifest to the child, and her heart has been touched by the proofs of his fatherly kindness, but yet, familiar as she had been with the name of God as her Maker, through means of her Catechism, so entirely unfruitful has it proved, that she is quite at a loss to comprehend of whom her uncle is now speaking. "But, uncle," she says, "I thought *God* made me, for the *Caritchies* says sae, and mammy says that God lives in heaven, far above the skies." We are too anxious about giving the name, before we have led the way to the feeling that there is a Power in the universe, the existence of which is demonstrated to us as well as the child by its effects. Hence the idea is not a living one in the child's mind, and bears no fruit. In giving religious instruction, we cannot be too careful that the spirit of the child should co-operate with all we do. The idea of putting religion into the mind as we would put learning, is a most fatal one. We may teach it the external facts of Christianity; indeed, those it is every way unwise to withhold; for the facts of our religion, and especially the life, death, and example of Christ, are most beautifully adapted to arouse and stimulate the spirit: but religion itself cannot be given by one being to another, for it is the communion of man with his Maker, the intercourse of the Father of spirits with our spirits, and all human teaching is serviceable only as it leads us to feel the closeness and the extent of the union by which He, the great Parent of all, has made us His.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Discourses on the Office and Character of Jesus Christ.* By Henry Ware, Jun. Second Edition. Boston, U. S.

IF this highly valuable series of Discourses has not yet received formal notice in our pages, it is not because we have thought little of its claims to whatever we can offer in the way of recommendation to the Christian community. Mr. Ware's "Jotham Anderson" is well known; as the author of several beautiful devotional poems, particularly one, first published in the Christian Examiner, entitled "Seasons of Prayer," his name has also for some time been familiar to many of our readers; and to ourselves it has long appeared that his modest and unpretending volume of Sermons on "the Character and Offices of Jesus," is one of the best presents which a Unitarian minister ever bestowed on his own flock, and the family of co-worshipers throughout the world. It is no collection of vague generalities, of tedious common-places. Without rising into absolute eloquence, the style appears to us pure, easy, and elegant—never cumbrous, never affected—above all, never dull. We should say that the spirit is throughout that of a genuine lover of

our great Master—of one who had deeply and affectionately meditated on his life and precepts—one, too, who had not excluded from his mind the contemplation of Heathen virtue in its highest forms, but, full fraught with the recollection of what was best in the sages of elder times, had come to the reading of the gospel, and found its wisdom deeper, its spirit purer. Mr. Ware's object is one of no mean extent. The survey of our Saviour in the various relations in which he stands to us, is in itself a very animating and vast one; and though we remember that it chiefly treats of what has been done and is doing for man, rather than what he is to do for himself by means of the grace bestowed upon him, every Christian must surely feel the connexion in which he stands to the great First-born from the dead, as one of the most interesting subjects which can occupy his thoughts. This subject is Mr. Ware's, and though one alone, it is most glorious and comprehensive in its unity.

With some ministers, the Saviour is not made a sufficiently prominent object; with others, "to round the closing period with his name," is very essential, and this constant repetition, accompanied by the frequent genuflection, wearies and often disgusts us in the services of the Established Church. Among the Evangelical part of the clergy, the same blessed name is repeated, as if mercy were centered there, and nowhere else throughout the wide creation; but, with Mr. Ware, there is no such imperfection or disproportion. Christ is the effect of a Father's mercy and love, the Saviour is the kind gift of one willing to save; the beautiful precepts he gave, and the light he threw upon the counsels of Almighty God, are not put before us as things utterly foreign to the previous ideas and capacities of the human race; on the contrary, it is because they are so suitable, so consonant to expectation, so conformable in all things to what we should have looked for and to what we want, that we find unceasing reason to treasure and revere them.

We do not make extracts from Mr. Ware's volume, for it is so small and so marvellously and modestly cheap, that it ought to be in the hands of almost every reader. We particularly recommend it to our chapel libraries.

ART. II.—*Sermons on the Principal Festivals and Holydays of the Church.* By the Rev. Arthur T. Russell, S. C. L. of St. John's College, Cambridge.

WHERE did the author of this volume concoct the following passage? It is so much above, in spirit and expression, the rest of his book, that we transcribe it with real pleasure, only wishing heartily we could find more such, and we would praise and quote accordingly. But, spite of the absence of originality and impressiveness, we have at least found subject for commendation in the utter absence of pretension. We cannot for a moment question the entire sincerity of the author, but we do question his experience and reflection, or why does he speak of some people fearing that "they *cannot make up their minds* to love God as they ought"? *Love* is not surely a matter of mental determination, though the removal of obstacles to its growth and increase may be so.

"If, by loving God, we meant the mere contemplation of the pleasures of heaven, and of the consolations of religion, the raptures of praise, and the complacent wanderings of the imagination, many might then say that they loved God. For many thus seem to themselves to dwell in paradise: but they walk not with God among the trees of this garden. They build to themselves a temple, but themselves form the glory of it, not the light of God and of the Lamb. Nay, in this paradise and temple the spirit of self is still alive, and opens and shuts the gate at pleasure; and from this fancied heaven the rain descends not on the evil and on the good: the sun shines not on the just and on the unjust; for all this enchantment is the heaven of self and of pride, not of the great God, who is love."—P. 178.

We differ from the conclusion, "Such is the heaven of the *proudly devout*," for we know of no devotion which is proud, nor any pride that is devout. We have noted one very singular expression in the Sermon on Good Friday:

"We therefore *plead the cause of blood*. The blood of the Son of God is upon you; do not trample upon it," &c. Of the Sermon on Trinity Sunday we can only say, that its argument seems to us exceedingly weak, and that we cannot understand how its author could venture to print any thing so loose and so imperfectly put together, on such a subject. Such is the ignorance prevailing among

village congregations, indeed, generally, that, so long as the minister quotes Scripture, he is allowed great latitude of misapplication; but it is otherwise when a sermon-writer appears in print. We have sometimes wished it were possible to peep into futurity, with a special view to eyeing the state of our Church of England. It is really a curious subject of speculation. We are not thinking of her externals now; but is it possible that, a hundred years hence, congregations all over a Christian land will be repeating, as part of the expression of *their own* feelings, David's bitter curses upon his enemies? Will they really with their united voices pour out the expressions of triumph over "Sihon, king of the Amorites, and Og, king of Bashan"? No part of the service so much excites our wonder as this. Is no change ever to take place? Yes, a change *has* taken place—and it has been dwelt upon with feelings of great complacency. Whether the burden of the *last* verse of a Psalm fall upon the clergyman or the clerk, it is now customary for the former to *begin* each Psalm. It is now possible for him to read a verse out of his turn. We cannot recollect the name of the Bishop who has brought about this revolution; but it is of about three years' standing.

The Church must do far more than this. Society is moving on and on—not always for the better indeed—but still it is on the move—and if it does not always discern and practise the thing that is right, it is opening its eyes to that which is wrong. We wish all the members of the Church satisfaction with her ordinances, so far as they are pure and scriptural; and many, very many, of them contain much that is of the spirit of Christianity; but they must root out some of the tares—the hour is come. Let them do it "now while it is called to-day."

ART. III.—*A Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations.* Translated from the French of J. E. Cellérier, by the Rev. J. R. Wreford. London. 1830.

THE original of this publication, and its companion, the discourse De l'Origine Authentique et Divine du Noveau Testament, were reviewed with deserved commendation in our number for October, 1829.

The English language has been much corrupted by translations from the French, made, as booksellers' speculations, by persons whose needs were greater than their abilities. It would be easy to illustrate this remark in instances of Gallicisms in words, in meanings, in constructions, introduced by ignorance, and propagated by affectation. It is important, therefore, that the work of translation should be in the hands of persons fitted by education to execute the task. We cannot, then, be otherwise than glad that Professor Cellérier's volume has been presented to the English reader by one so competent, as he has proved himself, to preserve both the meaning of the original and the purity of the version. We are also indebted to Mr. Wreford for a few notes, whose value makes us desiderate more. This indeed we may say of the whole of the volume, and we therefore hope that the sale of it will be such as to justify him in carrying into effect the intimation which he has given in his preface, by translating Professor Cellérier's Discourse on the Authenticity and Divine Origin of the New Testament. A lower price on the present publication would probably have promoted this desirable object.

ART. IV.—*Selection of Psalms and Hymns, for Social and Private Worship.* By L. Lewis. Dorchester.

THE writers of Hymns lie under very peculiar hardship. Divorce one of Moore's Anacreontics from a National Melody, and publish it, and you will be presently visited with legal inflictions. Form a selection of poetry, and borrow as largely as you please from the stores of other writers, but alter not, or you will subject yourself to a storm of indignation from the respective authors. But take their HYMNS, change words, lines, stanzas; add, alter, mutilate as you will; only serve your own purpose—and no one, it would seem, has a right to find fault. "The names of their respective authors being of course omitted," it is no sin and no shame.

There are, however, several strong reasons against this common practice. The Hymns which are associated in the minds of Christian worshipers with the recollection of dear and venerated fellow-servants of Jesus, cannot be disjoined by the circumstance of the name being omitted in one or two collections. But the verbal, and, by degrees, the more important corruptions of the text, will certainly make their way. Succeeding Editors restore the name, but often

neglect to repair the damage, and thus an author is made responsible for words and sentiments which he never put together. It may be very true that the alteration is, in some cases, an improvement; yet we should ourselves prefer bearing the disgrace of having written a bad line, to the chance of being praised for good lines which were none of ours: and, excepting where the doctrine is so objectionable as to annihilate all sympathy between ourselves and the writer, we much prefer that devotional compositions should be left as their authors left them. There is a peculiarity in every man's way of viewing religious subjects, and the substitution of even one word for another is in some cases sufficient to diminish greatly the value of the whole. Why should Cowper's beautiful introduction of the solitary Bird of Night, in the Hymn,

"Far from the world, O Lord! I flee,"

be made to give place to such a line as this,

"There, *in high ecstacy*, she pours," &c.?

And why, above all, is Mrs. Barbauld's exquisite poem,

"Sweet is the scene when virtue dies!"

to begin,

"*How blest'd the righteous when he dies!*"?

And, if the two succeeding stanzas must be omitted, what hand has had the temerity to substitute for them the following?

"A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfetter'd soul enjoys."

Not many alterations are introduced in such of Mr. John Taylor's beautiful Hymns as are reprinted by Mr. Lewis. What there are, however, are no improvements. But we wish that a charming Hymn of Sir J. E. Smith's could have been allowed to escape as well. We allude to No. 420 of the Norwich Supplement. In Mr. Lewis's Selection the first and second stanzas are omitted; the two next, as the excellent author wrote them, stand thus:

"Still may thy children, in thy word,
Their common trust and refuge see;
O bind us to each other, Lord,
By one great tie, the love of Thee!

Here, at the portal of thy house,
We leave our mortal hopes and fears;
Accept our prayer, and bless our vows,
And dry our penitential tears."

But Mr. Lewis prefers the following reading:

"*Unite* us to each other, Lord,
By one great *bond*, the love of Thee.
Now, at the portal of thy house
We leave our *earthly* care and fear;
Accept our *praise* and bless our vows,
And our united pray-ers hear."

An anonymous Hymn, in the Norwich Supplement, and also in the Liverpool Renshaw-Street Collection, beginning,

"Come to the House of Prayer,"

has also the benefit of an "entirely new arrangement" of its concluding two stanzas, which, at the same time, we allow had great capabilities for improvement. Dr. Drummond also passes under revision:

"No balm that earthly plants distil
Can soothe the mourner's smart,
No mortal hand, with lenient skill,
Bind up the broken heart;"

is thus given—

"No earthly *balm can heal this ill*
Or soothe the mourner's smart,
No mortal hand, with lenient skill,
Can bind the broken heart."

We should be sorry Mr. Lewis should understand these observations as implying a strong, individual censure upon himself. He has only done what numbers beside think themselves fully authorized to do, for the attainment of what they consider to be a good, and many have taken far greater liberties. Nevertheless, holding it to be a sacred maxim, that we should not "do evil that good may come," we object to all such trespasses upon the identity of an author's property, and think they ought to be discouraged to the utmost of our ability. The writer of a hymn, like the writer of any other poem, would mostly, we should suppose, prefer doing his work alone. If others think they can improve upon his ideas, let them, wherever it can be done, make the suggestion with frankness, and trust to its being received in a right spirit; but let them beware how they meddle with the long treasured memorials of the dead, for, in so doing, they run a great risk of gradually lowering the reputation of a writer who has no longer power to redeem his fame from the feebleness, perhaps absurdity, they have indirectly helped to connect with it.

ART. V.—*Evangelical Tracts* No. I. *The Genius of Christianity.* By W. H. Furness.

WE wish to call the attention of our readers to this series of Tracts. The following announcement of his plan we give in the Editor's own words, expressing our hope, that such encouragement will be afforded by the public, as will enable him to carry it fully into effect.

"Those who have engaged in the benevolent work of visiting the sick and the poor,—who are accustomed to observe family worship in their houses—to supply their inmates with useful reading—to foster the religious sentiments of their dependants—and, generally, to improve the opportunities which their station gives them of promoting piety and goodness, will often have felt the want of suitable compositions. This want it is proposed to supply, in the series of Tracts of which this is the commencement. The pieces published will be simple in their language, affectionate in their spirit, and practical and devotional in their tenor; in other words, such as may be put into the hands of domestics, poor neighbours, and workmen, or such as are fitted to be read in the family circle, or such as may exhibit to Christians at large the essential truths of the gospel as they are held by those who believe that the Father alone is the true God. As the sole object which he has in view is to do good, the Editor will be determined in the choice of what he publishes by a regard to the usefulness, rather than the originality of the compositions which he may have at his disposal. But while the series will, for the greater part, consist of reprints, it will also comprise original pieces. In order to be enabled to carry into effect the design now commenced, the Editor respectfully and urgently solicits the aid of the friends of Christianity. By using the tracts for the purposes for which they are designed, by pointing out tracts or passages of works worthy of republication, and by furnishing original compositions fitted for the proposed objects, they may render him important aid.

"Communications addressed to the Editor of 'Evangelical Tracts,' to the care of T. Forrest, Printer, Market Street, Manchester, will receive attention."

ART. VI.—*The Gifts of the Spirit.* Printed for R. B. Lusk, Greenock. Pp 24

A PAMPHLET of few pages, and bearing a simple title, but which has produced no small stir in the North; the production of Mr. Erskine, the author of several treatises of a Calvinistic character.

The main object of this tract is to argue the probability of the continuance of the miraculous operations of the Spirit in the Christian Church. Our author is not satisfied with the reasons commonly assigned for the belief that they have ceased to exist; such as, that the purpose of them was merely to put God's seal and sanction upon the canon of scripture; and that, therefore, when that canon was completed, they ought to cease, as having answered their purpose; and 2ndly, that as they were in the primitive times enforced by the laying on of the hands of the apostles, they necessarily ceased with the cessation of the apostolic office.

"I now see another use of the gifts, namely, for edifying the body of Christ, and demonstrating the oneness of the body on earth with the glorified Head in heaven."—P. 5. In proof of this view of the spiritual gifts he refers to the following passages: Rom. xii. 3—8; 1 Cor. xii., xiii, xiv.; Eph. iv. 4—16.

"If miracles were intended to have ceased, I cannot but wonder at the following statements, and others, being made so indefinitely—I mean so unlimitedly; referring to Matt. xvii. 19, 20; Mark xvi. 17, 18; Luke x. 19. The power is connected with *faith*, and not simply with the attestation of the truth. And that the gift of the Holy Ghost is not exclusively connected with the laying on of the hands of *the apostles*, appears from Paul himself receiving it by the laying on of the hands of Ananias, Acts ix. 17; and from the falling of the Holy Ghost on the family of Cornelius, not by laying on of Peter's hands, 'but while he was yet speaking,' so that the cessation of the apostolic office does not necessarily imply the cessation of miracles."—P. 13.

The application made of this doctrine is to certain pretensions to miraculous gifts, which, strange to say, have been recently made in the west of Scotland; and which Mr. Erskine, in whose pamphlet we see proofs of a sincere sense of religion, and considerable cultivation of mind, believes to be well founded. Some particular examples are given in the pamphlet which is next noticed.

ART VII.—*A Letter to Thomas Erskine, Esq., in Reply to his recent Pamphlet in Vindication of the West Country Miracles.* By the Rev Edward Craig, M. D., Oxon, Minister of St. James's Chapel, Edinburgh James Nisbet, London.

Mr. ERSKINE, the author of the preceding tract, has recently adopted, it seems, some modification of his religious opinions, which has set the regular orthodox in array against him. This might be well enough. A great divergence from the truth has sometimes only to be continued to approximate to more rational and sober sentiments. Thus, however, it is alleged that miraculous evidence has in our days been afforded in favour of this peculiarity of theological doctrine.

Two cases have been proposed as satisfactory instances of this divine interference.

"A young person of the name of Campbell, occasionally, in certain moments of inspiration, seizes the pen or pencil, and writes like lightning a number of unknown characters or figures, which have been affirmed by some persons to be Persian, by others Chinese, by others Japanese, and by some to be most probably one of the languages of the interior of Africa. But be they what they may, they are declared to be a writing of an unknown tongue, under the immediate influence of the Holy Spirit, and a proof that God is with his people of a truth."

The second case is this:

"At a prayer-meeting in Port Glasgow, at which two gentlemen attended with a view to ascertain the real state of the case, a man named Macdonald prayed; and at length while he prayed the gift of tongues was poured out upon him; and he prayed in an unknown tongue for a quarter of an hour, ending with two words, on which he laid a great stress, '*disco capito.*' One of the gentlemen present, not satisfied with this gift only, said, 'It is written, Pray that ye may interpret,' on which Macdonald prayed again, and was soon answered by this gift also; for he arose, and, with a voice like thunder, cried, 'I have the interpretation; *disco capito*, the shout of a kingdom is in the midst of you.' It appears, however, that the interpretation only extended to the two terminating words on which the man had laid so much emphasis. At the close of the meeting a young female stated to these two gentlemen, that she had received that evening a most wonderful answer to prayer; for that previously to the meeting being assembled, she had retired with a young friend, and prayed for an increase of faith and holy boldness, and that the shout of a king might be in the midst of them; 'and you see, Sir,' she continued, 'in the interpretation now given, what a wonderful testimony we have received.' This young person, it must be observed, however, was the *sister of the man Macdonald* who had received the gift; and whom, according to their own account, only a few days before, he had raised from a bed of sickness by an instant command to rise."—P. 7.

This case, taken with all its peculiar features, was so satisfactory to the two gentlemen, that they considered all the miracles of the New Testament to be not more satisfactory than this coincidence of expression: they considered it to be a commanding miraculous testimony which ought to be implicitly received.

Mr. Craig has very successfully shewn the entire absence of all suitable evidence of miraculous interference in these cases. With reference to the writing of Miss Campbell, the declaration of Professor Lee, of Cambridge, to whom a fac-simile had been sent, is given in this pamphlet, that in his judgment 'it contains neither character nor language known in any region under the sun.' There is an important lesson which may be learned from such occurrences, which is very necessary for those who incline to fanaticism, and that is, concerning the use of reason in matters of religion.

ART. VIII.—*The Season of Autumn, as connected with Human Feelings and Changes A Sermon occasioned by the Death of W. Hazlitt.* By J. Johns.

The Livingness of the Departed. A Sermon on occasion of the Death of Mr. Thomas Madge, Sen., of Crediton. By J. Johns.

THESE Sermons are both characterized, the first in an eminent degree, by those beauties of thought and style, of sentiment and imagery, which our readers know Mr. Johns to possess. We regret in both an occasional remoteness of allusion, the introduction of which is more allowable in a poem than in a sermon; and an occasional attempt at the coinage of expressive words, which is not expedient in either. But these are foibles on which we are not disposed to dwell

is a writer who has hold upon our sympathies as Mr. Jones does. And there are, moreover, in harmony with that pervading tone of piety and goodness which is the vitality of a sermon, other qualities of a higher value than those which we have just specified. There is a courage and a pathos in these discourses which we feel to be creditable to the head and heart of the writer. He excels in the delicate, soothing, and useful management of the appropriate topics of a funeral sermon: it is by such hands "that the stones of all our human graves may be piled into a tower whose top shall reach unto heaven." vide 2nd Sermon, p. 22; and while his character of Mr. Madge, the late patriarch of the Crediton congregation, is a touching portrait of one who 'being dead yet speaketh' by the remembrance of an old age of piety and worth, that of Mr. Hazlitt is the production of a poetical, a patriotic, and a Christian spirit; it is the manly discharge of a debt of justice and gratitude to the memory of one who was out of grace with the world and the church; it is marked by justice, discrimination, and feeling; it is "beautiful and brave."

We regret that we cannot make room for some passages which we had purposed to extract.

GENERAL LITERATURE.

ART IX.—*The Present State of Australia: a Description of the Country, its Advantages and Prospects with reference to Emigration, and a particular Account of the Manners, Customs, and Condition of its Aboriginal Inhabitants.* By Robert Dawson, Esq., late Chief Agent to the Australian Agricultural Company.

THE next thing to the personal enjoyment of the cloudless skies and sunny prospects of a southern climate, is to read of them in such a book as this of Mr. Dawson's, where, without being convicts, we may enjoy in fancy all the charms of that paradise of evil-doers, New South Wales.

The author's pursuits led him repeatedly into the wildest paths of this unfrequented region. The whole country presents the appearance of a vast forest, occasionally broken into glades and vistas of great beauty.

"The hills are every where clothed with wood to their summits, with eternal verdure beneath them, in their natural state, unaccompanied by brush or underwood, so that we are often reminded of gentlemen's pleasure grounds seen from a distance."—"I could discern, to a considerable distance, the bendings of the stream, which was marked by a fringe of casurina and mimosa plants. The sun was just receding behind the western ranges, which on that side bounded this comparatively extensive plain. The beautiful effect of its departing rays, as reflected from the opposite hills and broken ranges in the distance, formed a magnificent picture. The stillness of the scene was only interrupted by the chirping of grasshoppers, and the grazing of the horses upon the luxuriant herbage at a short distance from the tent."—Pp. 52, 190. Alone, with the exception of a few attendants, he met the native savages, of whom we have heard so formidable a description; and here we have, perhaps, the most interesting portion of the work, an impartial and picturesque account of the aborigines of the country:

"The natives are a mild and harmless race of savages; and when any mischief has been done by them, the cause has generally arisen, I believe, in bad treatment by their white neighbours. They have usually been treated in distant parts of the colony as if they had been dogs, and shot by convict servants, at a distance from society, for the most trifling causes. The natives complained to me frequently that 'white pellow' shot their relations and friends, and shewed me many orphans whose parents had fallen by the hands of white men near this spot. They pointed out one white man, who they said had killed ten; and the wretch did not deny it, but said he would kill them whenever he could."—"Their painted bodies, white teeth, shock heads of hair; their wild and savage appearance, with the reflection of the fire in a dark night, would have formed a terrific spectacle to any person coming suddenly and unexpectedly upon them. They are, however, one of the best-natured people in the world, and would never hurt a white man if treated with civility and kindness."—Pp. 57, 68.

Most of this gentleman's attention appears to have been given to the observation of the capabilities of the climate and soil of the colony for rearing sheep for the production of wool; and the result, in his opinion, is, that the fleeces of New South Wales might, under good management, compete with the finest productions of Europe.

Our limits will not allow us to do justice, by longer extracts, to this interesting volume, which we recommend to our readers as by much the most full and clear account which has yet appeared of New South Wales, and of the objects to be kept in view by persons proposing to settle there.

ART. X.—*The Correspondence and Diary of Philip Doddridge, D.D.* Edited by J. D. Humphreys, Esq. Vol. IV. Colburn and Bentley. 1830.

OUR extended notices of the three preceding volumes of this work render it unnecessary for us to say more, on the appearance of the present, than that the interest of the Correspondence rises as it becomes more expressive of the stability of the author's friendships, and of the matured excellence of his mind.

ART. XI—*The First Lesson Book for Sunday-Schools.* Printed for the Sunday-School Society.

A SPELLING-BOOK on the Hamiltonian system! "With double translation"? Not exactly, but pure Hamiltonian. "How so"? You learn to spell by learning to read, and you are strongly advised to learn to read before you learn your letters. A b, ab, and e b, eb, are gone to the shades, and there is to be no such thing as a column of hard words left in the land. It is certain that spelling is a great mystery. Very few people can spell but the printers; and there is no reason to suppose that every embryo printer has had a double portion of hard words before he was breeched. Then at young ladies' schools in the last generation, how many columns of many-syllabled words were "got by rote" every day! and, as all the world knows, very few of those ladies could spell. Practice and association, it seems, do their work in this as in most other things, and people must learn to spell as they learn to talk, and to walk, and to live, by *trying*, and not by artificial arrangement and verbose instruction. For this reason we recommend the First Lesson Book, where the words, from the very beginning, are grouped into sentences,—"an ox," "go up," "do it." No matter how short, or how slight the connexion; it is found by experience that words so arranged are more attractive and better retained,—that a child can walk better, in short, upon planks than upon stepping-stones. As to the execution, we have only to say, that "*Lay* not in bed" is a rotten plank, and that we doubt the expediency of introducing into a *First* Lesson-Book many abstract and pious injunctions. "Do not go on the ice," is well enough; but "Keep the laws of God, then peace of mind will be thy lot," is out of the reach of a child who is travelling through page the ninth. "The fear of the Lord is a spring of life, to keep thee from the snares of the bad." Who would undertake to explain to the lowest class of a Sunday-school (or of any school) what "a spring of life" is, and how it is to keep them from the "snares of the bad"? We should like to see it done according to the formula on the back of the book, and in pursuance of the recommendation to teachers, to "ascertain if the child understands the meaning of every word he reads:" in the mean time, let a pencil be struck through the words, or let nobody under ten years of age be permitted to read them.

MISCELLANEOUS CORRESPONDENCE.

Inquiry respecting Continental Anti-trinitarians.

To the Editor.

SIR,

IN Dr. Toulmin's Life of Socinus, pp. 275, 276, I learn that "the posterity" of many of the Socinians who were banished from Poland, "still subsist" in "Silesia, Brandenburgh, and Prussia;" and again, "the remains of this unfortunate community are at this day (1777) dispersed through different countries, particularly in the kingdoms of Prussia, the electorate of Brandenburgh, and the United Provinces, where they lie more or less concealed, and hold their religious assemblies in a clandestine manner." In "Poland" also, Dr. Toulmin asserts, that Socinian churches were in

his day to be found. In the historical Introduction prefixed by Dr. Rees to his translation of the Racovian Catechism, I read—"These of the Unitarian body expelled from Poland, who obtained a settlement in Prussia and Brandenburg, were permitted to form churches for Unitarian worship, which are yet [1815] in existence, though not in a very flourishing condition."

Being engaged in the composition of a work, for the execution of which I require accurate information of the state of Unitarianism on the Continent, I shall feel exceedingly obliged to any of your readers, who may possess or have the means of obtaining them, for any details serving to illustrate the statements above quoted, or relating to churches or individuals now holding Anti-trinitarian sentiments in any of the continental states. If, at the same time, any of your readers could inform me where I might procure a copy of "Bock Historia Anti-trinitariorum," they would render me a service which might perhaps conduce to the furtherance of truth. Communications are respectfully requested to be sent to the Monthly Repository Office, addressed to

PHILOMATH.

Mohammed a Reformer of Christianity.

To the Editor.

SIR,

WHOEVER studies the history of the Christian church from a period soon after the time of *Jesus Christ* to the time of *Mohammed*, will be able to trace the gradual adoption of opinions which do not accord with the doctrines contained in the gospels, nor in the history of the Acts of the Apostles.

Permit me briefly to remind your readers that, prior to the Christian era, the *Oriental philosophy*, inculcating that two powers, *one* the Author of *good*, and the *other* the author of *evil*, presided over this world, had become prevalent amongst the most civilized nations.

The *Egyptian philosophy* blended the Oriental philosophy with the *Egyptian theology*.

The *Grecian philosophy*, and the same may be said of the *Roman philosophy*, cannot be termed a distinct system; the theories adopted were very dissimilar. If some of them were not totally without the light of truth, many were more obscure, and others devoid of all that was capable to afford solace in life, and even when in doubt [illegible]

[illegible] not easily be defined. It was no longer bounded by the tenets of the writers of the Old Testament, but amalgamated with the various hypotheses that had prevailed amongst the people with whom their predecessors had resided during their captivity.

We may also notice that their increasing numbers induced some to emigrate, and many to voyage to different countries, whence, on their return, they imported a number of tenets and practices unknown to their ancestors.

From the Oriental, the Egyptian, the Grecian, the Roman, and the Jewish philosophers and religionists, had arisen a great diversity of sects.

Differences of opinion arose in some minds from casual impressions, in others from eccentricity of genius, or from aberrations of judgment, and in many instances from having to seek after truth in a labyrinth of hypotheses, from whose intricate mazes human judgment was not easily extricated. On the variety of sectarian opinions it may be remarked, that as each colour may be exhibited in a variety of shades, and as the mixture of colours produces novel appearances, so the opinions of men vary more or less in different societies, and not unfrequently amongst the individuals of each society. In the time of the apostles some were of Paul, and some of Apollos, some of Cephas, and some of Christ.

An enumeration of the sects which originated amongst the Jewish and Heathen converts would engross too large a portion of your columns, and the immediate object is to notice that there were those who, either from assuming that they had acquired, or from their professing a desire to acquire, wisdom, were termed *Gnostics*; from the several sources already mentioned, they had derived their opinions and mixed and modelled them as they thought proper. Since the apostles were not for a time unanimous on the conformity of the Gentile converts to the Jewish ritual, until Peter, by a dream or vision, became convinced that God is no respecter of persons, but that he who doeth righteousness is righteous, we may readily conceive that the Gnostic sectarians, become professors of Christianity, did not totally discard their former opinions and prejudices, but anxiously sought for analogies and similitudes between their former sentiments and the tenets of their new religion. The numerous names by which the sectarians were distinguished rarely convey accurate information of their respective sentiments; for, as Dr. Mosheim ob-

' One sect derived its name from
e where it originated, another
s Founder, and another again
me particular tenet or leading
."

similar remarks may be made
to those who are denominated
HERS in the Christian church,
present object is to fix the atten-
our readers to the *dogma* held by
' the *Gnostics*, and rejected by
ed, as contrary to divine truth.
hose who think unfavourably of
ned, say by what charm the de-
s of the Chaldeans, the Persians,
ptians, and the Indians, were
to embrace the faith preached
Arabian prophet. If it be ad-
hat under every system of reli-
d by every sect, a great First
s Supreme Divine Power, was
edged by the wisest individuals,
e it to pass that such vast num-
sted from paying religious re-
to any created object? How
o pass that the *Sabeans* ceased
ibordinate worship to the *starry*
Persians to the sun, the Egyp-
their animals, &c., and the
to the several objects of their
ious veneration, and that, with
ceptions in each case, all may
concur in the exclamation, GOD
and *Mohammed is the Prophet of*

e Mohammedan admits that there
equal powers, *one* the author of
the *other* the author of *evil*. *No*
ammedan admits that matter is
and the only cause of sin. No
hammedan admits that this
as created by two powers infe-
the Supreme Power. *No true*
edan admits that the *Demiurgus*,
r of this world, was distinct from
NE CREATOR of the *universe*;
ugh true Mohammedans object
of the opinions of the Jewish
respecting the Divine attributes
rnment, and consider the divine
of JESUS CHRIST to have been
, and its glory shrouded, by the
ion of the errors of Gnosticism
r human conceits, yet all true
edans believe the GOD of the
GOD of the *Christians*, the GOD
uhammedans, and the *Supreme*
wer which the wisest and best
athens acknowledged, to be ONE
same eternal source of WISDOM,
s, and MERCY.*

A CHRISTIAN MOSLEM.

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1 aware that Dr. Mosheim un-

Turkish Piety and Morality.

To the Editor.

SIR, *Nov.* 16, 1830.

I AM sure there is not one of your readers who would not wish that he could feel justified by facts in thinking as favourably of the Turkish character as your correspondent Mr. Yates. As "friends of humanity and civilization," they would rejoice to be convinced that they have formed a harsher opinion than they are justified in entertaining: and the prominent place they hold among the advocates of every thing that is liberal will acquit them from all suspicion of any sentiment like religious bigotry and intolerance influencing their judgment on this subject. I fear, however, that the witnesses "most intelligent and competent" are too numerous to allow charity herself to speak in terms of approbation of the "charitable disposition," (in the sense in which Christians are wont to use the expression,) or the "religious sincerity," of the Turks.

The following extracts are from the Travels of R. R. Madden, Esq., in Turkey, Syria, and Egypt, &c., from 1823 to

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sparingly brands Mohammed as an impostor or a fanatic. There is no ground for the supposition that Mohammed anticipated the ultimate result of his ministry: an impostor must have had some sinister end in view. That Mohammed was actuated by a conscientious desire to propagate what he believed to be true relative to the *Unity* of GOD, ought not without proof to be denied. The term fanatic is a commonly opprobrious term bestowed on persons ardently zealous in the support of a doctrine not coinciding with our own. I shall, however, subjoin an extract from that learned and valuable writer, which your readers will consider an intentional commendation. Dr. Mosheim, speaking of the opinion relative to the government of the universe by two powers, *one* the author of *good*, the *other* the author of *evil*, says, "This doctrine was received throughout a considerable part of *Asia* and *Africa*, especially amongst the *Chaldæans*, *Assyrians*, *Syrians*, and *Egyptians*, though with different modifications, and had even infected the Jews themselves. The Arabians at that time, and even afterwards, were more remarkable for strength and courage than for genius and sagacity, nor do they seem, according to their own confession, to have acquired any great reputation for wisdom and philosophy before the time of Mahomet."—E. Hist. Vol. I. p. 84.

1828, and exhibit his opinion of the Turkish character after a five years' residence in these countries, and perhaps a freer intercourse with the inhabitants than can possibly fall to the lot of travellers who are not of the medical profession. His work gives sufficient evidence of intelligence and competency for the task of an observer on the opinions and manners of men, as well as of freedom from that intolerance which marks the religious bigot, and from that irascibility and impatience which often lead travellers to hasty and ungenerous conclusions.

Description of a Turkish Man of Quality.

"His inherent hostility to Christianity is the first principle of his law, and the perfidy it is supposed to enjoin is the most prominent feature of his character: I say supposed to enjoin, for though the Koran inculcates *passim*, the extermination of Christians in open warfare, it nowhere approves of the treachery and inhumanity of which the priesthood make a merit. But persecution is one of the amiable weaknesses of all theologians; and it would be a folly to stigmatize the church of Christ with the charge of intolerance, because Calvin, moderate as he was, pursued a theological opponent even unto death. The most striking qualities of the Moslem are his profound ignorance, his insuperable arrogance, his habitual indolence, and the perfidy which directs his policy in the divan, and regulates his ferocity in the field. The defects in his character are those of the nation; they are the growth of sudden greatness —the intoxication of prosperity enjoyed without reason or restraint Before conquest and plunder had exalted the nation on the ruin of other realms, the Turk was brave in the field, faithful to his friend, and generous to his foe. It was then unusual to commend the cup of poison with a smile, and to beckon to the murderer with the oath of friendship on his lips: but treachery is now an accomplishment in Turkey; and I have seen so much of it for some time past, that if my soul were not in some sort attuned to horrors, I should wish myself in Christendom with no other excitement than the simple murders of a Sunday newspaper."—Pp. 18, 19.

Turkish Character.

"As to their moral qualities I cannot go to the length of Thornton's commendation, nor of De Tott's abuse. In my medical relations with them, I had much to admire and a great deal to condemn. I found them charitable to the poor, attentive to the sick, and kind to their domestics: but I also found them treacherous to their enemies, and thankless to their benefactors. Eight cases of poisoning have fallen under my observation already; five of these victims I attended, and in every case the fatal dose did its deadly business within eight and forty hours: but in most instances within twelve. Of all things in Turkey human life is of the least value; and of all the roads to honour and ambition, murder is deemed the most secure. I sat beside a Candiote Turk at dinner, who boasted of having killed eleven men in cold blood; and the society of this assassin was courted by the cousin of the *Reis Effendi*, at whose house I met him, because he was a 'man of courage.'"—Vol. I. pp. 29, 30.

Turkish Catechism and Morality.

"What morals may be expected in a people who have such a catechism for children as the following passages are extracted from, is sufficiently obvious:

"'*Q.* How must religion be promoted?

"'*A.* By fighting against all who oppose the Koran till the infidels are cut off from the earth.

"'*Q.* How do you serve your Sultan?

"'*A.* By making my head his footstool; by living and dying at his pleasure.'

"There are many parts appertaining to the Unity of God in this same catechism worthy of a better religion. But unfortunately, however excellent some of their doctrines may be, they have but little influence over their dreadful vices. I doubt if the cities which once stood on the shores of the Dead Sea, could even afford a parallel to the infamy openly avowed and practised in the Turkish metropolis."—P. 73.

Turkish Treatment of Christians.

"In every corner of the city, a pack of hungry dogs are suffered to prowl, for the diversion they afford in worrying all Frank passengers; and nothing can exceed the amusement of the Turks when they behold a Christian mangled by these ferocious animals. I can safely say I have never once passed through the *bazaars* without having the dogs set on me by the men; without having stones pelted at me by the boys; or being spit upon by the women, and cursed as an Infidel and a Caffre by all.

"I was very near having a sword put through me for chastising a little rascal who flung a stone at my head; and on

another occasion for only looking indignant at a fat lady who spat upon me."—P. 95.

"At noon on our return we had an adventure of rather a perilous description, and one which illustrates the brutality of the people towards Christians, however unoffending.

"We approached the door of a *Khan*, built by Hassan Pacha, to request permission to repose for half an hour; and our request was answered by opening the door of the court yard, and letting out a pack of savage dogs on us: in a moment we had from twenty to five and twenty famished mongrels springing at our throats; our boots luckily preserved our feet and legs, but our apparel was soon in flitters. My friend, the consul, unfortunately ran, and had the worst of the attack; I defended myself as well as I could—sometimes, like the heroes of Homer, pelting with stones; sometimes, more *unclassically*, kicking right and left, and ultimately exhibiting pocket pistols, on which the Turks (who had been all this time enjoying our distress) made a threatening signal to me to refrain from firing.

"I entreated them repeatedly to call off the dogs; but the more I entreated the more they were amused; and one fellow said 'it was fitting that one dog should fatten on another.' Had we been mangled before them, joint by joint, they would have esteemed it a good joke; and I really at one time thought we were likely to afford them that amusement. Luckily for us, a young man at last interfered, and prevailed on his inhuman companions, many of whom were advanced in years, to take off our ferocious assailants; and I assure you it was high time, for we were completely worried. I endeavoured to get these ruffians punished; but, as usual, the complaint of a Christian was laughed at."—Pp. 141, 142.

Religious Sincerity of the Turks.

"The caravan consisted chiefly of pilgrims going to the Holy City, and a vast number of public women, professed *Almæ*; of these I counted fourteen, and I did not see them all. I thought their licentious dances and conversation likely to inspire a very different sort of devotion from that which pious pilgrims ought to feel; but religion is made the pander of the vilest passions in Turkey; and the devotee who abandons his wife and family, and hazards his existence to visit the shrine of his prophet, scruples not to make a prostitute the companion of his pilgrimage."—Vol. II. p. 211.

Many other passages occur in the two volumes, difficult to be extracted, which shew it to be Mr. Madden's opinion, that what he says of the Turkish *religious* character at Cairo, may be considered as applicable to the Turks generally: "The name of the Prophet is in every man's mouth, and the fear of God in few men's hearts."—Vol. I. p. 307.

That Mr. Madden was not blind to the moral or religious excellence of the Turks, because it happened to be connected with the religion of an impostor, is shewn by the following brief sketch of the Arab character, and which has evidently left a different impression on his mind:

"The more I see of the Arabs, the more I am convinced they are naturally the kindest-hearted people in the world. Travellers generally, who pass hastily through the country, have reason, I grant, to complain of their rapacity; but travellers, I believe, in every country, not excepting England, are doomed to be the victims of extortion. The misery of the Arabs, too, often obliges them to be knaves; but their dishonesty is on so small a scale, that I never knew an Arab servant extend a larceny beyond the theft of a few piastres, or the appropriation of his master's tobacco to his own use. The freedom they take with a traveller's provisions they account not theft, for they are liberal of their own; it is only the abuse of hospitality which renders an Arab 'profusus sui, appetens alieni.'"—Vol. I. p. 369.

With regard to the "steady patriotism" of the Turks, even their warmest advocates can, I presume, say but little when they reflect upon the disastrous issue of their late war with Russia. If it formed a feature in their character when Tournefort wrote, they gave no evidence of its existence when the armies of Nicolas were overrunning their territories.

S.

On the Rev. F Knowles's Appeal to the English Unitarians on the Marriage Question

To the Editor.

SIR, *Warrington, Oct. 6, 1830.*

THIS is an admirable little tract, and demands the serious attention of the Unitarian public. It is evidently written with a pure conscience, and a heart that would dread to offend a righteous God

by complying with what the author considers an idolatrous ceremony. Although it may contain some eccentric passages, and occasionally an untenable proposition, yet what consistent Unitarian can gainsay the remarks on protestius, (a custom far better neglected than observed,) or reply to the following extract from the preface? "It is a fact that Unitarians condemn the marriage service as being 'repugnant to their religious principles.' It is equally true that with such an impression of its character they conform to it; and, moreover, think themselves justifiable in so doing. They maintain, then, by their conduct this proposition—that it is right to do that which they believe at the same time to be opposed to their consciences. They maintain, or endeavour to maintain, it by their words whenever they can be induced to enter into discussion on the subject. But this is very rarely the case; for though the friends of inquiry on every other topic, yet on this, inquiry, generally speaking, is their aversion; and their only solicitude seems to be to seek their justification in silence. Well if they can find it there; or, in its absence, that lowly spirit of penitence which best becomes the erring children of God."

Should it be maintained that the greater part of Unitarians do not violate their consciences by complying with the marriage ceremony, the writer justly argues that no such view can be taken of the subject, if we are to judge by their petitions and their complaints in the public newspapers and magazines; and that consequently it becomes them to reflect whether they will any longer obey man rather than God. "There is also another strong confirmation of what has been advanced, (says this persevering and consistent advocate of the truth,) in the fact, that others who are not Unitarians have admitted the reasonableness of their objections, and the justice of their prayer. The Edinburgh Review for March 1821, says, that 'the establishment compels a Unitarian to abjure his faith before it will allow him to marry.' 'Unitarians are required at present,' affirmed the Bishop of Worcester, 'to join in a service that implies a confession of faith repugnant to their conscientious feelings and opinions.' 'Really this is a most cruel requisition,' observed Lord Holland: 'the Unitarian is to be required to repeat words to which it is avowed the priest annexes one meaning and he another. It is quite clear that such matters must be painful and revolting.' 'A Unitarian is obliged,' said Dr. Lushington, 'to utter with his mouth at the altar that which he abhors in his heart' Such are the testimonies of persons standing high in character and station, and disinterested in the question. They ought to carry weight with them, and I think they must to every Unitarian that will reflect."

I hope that some of your readers will more fully notice this work, as discussion must be of service to the cause of truth and holiness.

L. G.

Sir Walter Scott's Letters on Demonology and Witchcraft.

To the Editor.

Sir,

In reading the Letters of Sir Walter Scott, on Demonology and Witchcraft, while I have been delighted with the abundance of interesting matter which he has brought together, and generally edified by the reasonable notions of religion which that author seems to entertain, I have been much surprised at the misapplication made of one passage of Scripture, common, indeed, in the mouths of the reputedly orthodox, and which furnishes convincing evidence of the occasional unfaithfulness of our common version. This passage is Jer. xvii. 9, and the manner in which it is introduced by our author is this: "The melancholy truth 'that the human heart is deceitful above all things and desperately wicked,' is by nothing proved so strongly as by the imperfect sense displayed by children of the sanctity of moral truth." I cannot but regret that our author should have had the authority of the version read in all the churches in favour of so unworthy and unchristian a sentiment. It is scarcely to be supposed that he can be acquainted with the admission of the Lexicographer Parkhurst, the bias of whose creed was in the opposite direction. "The English translation *desperately wicked*, seems very improper. I do not find that the word ever denotes *wickedness* at all." The rendering of Dr. Blayney is, "The heart is wily above all things; it is even past hope." I doubt, however, whether he has correctly represented the meaning of the sacred writer, and am disposed to follow a manuscript numbered 173, by Kennicott, corroborated by the ancient Syriac Version, in omitting the conjunction *and* in the passage, so that the translation may be, "Man himself is

deceitful in heart above all, who shall know him"? A sense which I apprehend harmonizes the passage with its connexion, with the doctrine of Scripture, and with our experience of human nature. This cannot, I think, be affirmed of the Common Version, besides that in an important particular it is wholly unsupported by the original language.

M.

Extract from Orme's Life of Owen.

To the Editor.

Sir,

The following passage in Orme's Life of Owen, a book well known among the Independents, might be of service to the writer, and perhaps to some readers, of a recent article in the Eclectic Review. It may not be without its use to readers of the Repository.

"There are many fine and important passages in this work,* an attention to which on the part of believers would lead to much self-examination, watchfulness, and humility. The remains of inbred corruption sufficiently account for the little progress which is too generally made in the Christian profession, for the fearful misconduct and falls to which men who have named the name of Christ are frequently left; for the want of that solid peace and enjoyment of which believers often complain; and for that conformity to the world, in its pleasures and vanities, which distinguish many, who would be offended if their Christian character were called in question. These things were matter of complaint and lamentation in the days of Owen, and are no less so now. It is true, we have a larger portion of public zeal, and of bustling activity, in promoting the interests of religion. This is well, ought to be encouraged—and must be matter of thankfulness to every sincere Christian. But the deceitfulness of sin may operate as effectually, though less obviously, in many whose 'zeal for the Lord of Hosts' may appear very prominent, as in times when such exertions were not made. It is much easier to subscribe money to religious societies, to make speeches at public meetings, to unite in plans of associated usefulness, than to sit in judgment over our hearts, or to correct the aberrations of conduct, spirit, and disposition. There may be much public professional warmth, and great inward private decay. There may, in short, be a merging of individual, secret religion, in the bustle and crowd of general profession and public life. These things are suggested, not for the purpose of discouraging public exertion and association for the diffusion of truth, but for the purpose of leading men to consider that, in our circumstances, genuine Christianity is not necessary to do many things which are now the objects of general approbation; and that such things, however excellent in themselves, are but poor substitutes for a life of holy obedience and converse with ourselves and with heaven. Such as engage in these objects would do well to read Owen on Indwelling-Sin."—Pp. 315, 316.

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Chalmers and Channing.

To the Editor.

Sir,

The following remarks on these two celebrated men occur in a note at the end of "Dialogues on Natural and Revealed Religion, by the Rev. Robert Morehead, D. D., F. R. S. E., one of the ministers of St. Paul's Chapel, York Place, Edinburgh." (Dr. Morehead's book throughout breathes a mild, humble, and amiable spirit, which, if it be an effect of his belonging to an episcopal but *unestablished* church, must *almost* make the reader wish that the Doctor's brethren, in this country, could have the benefit of a similar position.)

After speaking of Dr. Chalmers, the author goes on to say,

"There is only, I think, one other individual in the present day, whose high qualifications entitle him to any thing of a similar influence, and he is the inhabitant of another division of the globe, and the preacher, too, of a very different and even defective form of Christianity. I mean Dr. Channing. Yet, though with theological dogmas as distinct and diverging as they are themselves separated by their geographical position, and with many discrepancies, too, in the features of their mind and genius, I cannot but think that these remarkable men come nearer each other in their points of resemblance and union, than they are remote in their dissimilarities and division. They breathe the same spirit of an overflowing zeal that the reign of the gospel may advance over the world, and the same deep conviction that, on the progress of 'that kingdom which is to come,' all the most glorious and spiritual triumphs of the human soul must depend. In the best sense of the Apostle, they are, therefore, 'of one mind'—

* Owen on Indwelling-Sin.

while they will be classed, in the mere technical map of theology, as being decidedly antipodes. The high Calvinism of the one, or the dogged Unitarianism of the other, will be accounted, however, by the mind which surrenders itself to the purer influences issuing from these 'master-spirits of this age,' rather as their excrescences than their energies, as 'the nodosities of the oak rather than its strength,' as the spots which somewhat obstruct their light and heat, more than the living fountain from which they flow. That fountain, indeed, 'who shall tell?' Yet its streams can never be mistaken when they mingle, amidst all their diversities, in the same grand and united channel of *the love of God and the love of man*."

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OBITUARY.

Miss Mary Roe.

1830. Oct. 23, at *Norwich*, after a long and painful illness, Mary, elder daughter of Mrs. John Roe. The death of one so young and so promising is one of those dispensations which speak to every heart, more particularly to the young, and tell us by what uncertain ties our strongest affections here are bound. She had looked forward to life with "golden hopes" and bright anticipations, but at the age of twenty-one they were shrouded in the grave! So has it pleased a mysterious but all-wise Providence, and the reason for recording her humble name in these pages, is the hope that should the eye of the young glance for a moment on this frail memento, penned by the hand of affection, it may prove an incitement to them to be "ready also." Worn by sickness and pain, she at length longed to be released from her earthly sufferings, and it pleased her heavenly Father that her release should be met by her with as bright an intellect and as ardent a hope as ever she had enjoyed in her days of health; the terror, the "sting of death" appeared to be taken away; and leaving those she loved, to use her own expression, "she wished only to die!" Thus were the anxieties of those who most tenderly suffer this bereavement alleviated, and her parent, under this consoling feeling, has "not to earth resigned her, but to God," in humble hope of a happy re-union, when the shades of this life are lost in the brightness of immortality!

William Fillingham.

Nov. 13, after a long illness, borne with Christian patience and fortitude, at his father's house, aged 15 years, William, son of the Rev. William Fillingham, of Congleton. He was interred on the 16th, when an impressive address was delivered to the friends of the deceased by the Rev. T. M. Williams, of Macclesfield late of the Presbyterian College, Carmarthen). To a bereaved and sorrowing parent it affords no small joy to reflect that during the short space of human life allotted to his son, were evinced those traits of piety and virtue which held out a fair promise of usefulness and respectability of character. And that these pleasing expectations should have been thus blighted by death, he conceives to be among those events which puzzle human reason satisfactorily to account for, but which will hereafter be found, like every other part of the divine proceeding, of all possible courses the wisest and the best.

Mrs. Elizabeth Giles.

Nov. 28, at *Woodbridge*, much respected, after a long affliction, borne with the most patient resignation to the Divine will, Elizabeth, the wife of Mr. Thomas Giles.

Obituary of Rev. J. M. Beynon; additional particulars by Dr. Rees.

To the Editor.

Sir,

I have read with great interest the memoir, inserted in your last number, of my late excellent and esteemed friend, the Rev. J. M. Beynon, of Yarmouth. In what the writer of that affectionate testimony to his memory has stated, as to his deep and unaffected piety as a Christian minister, the impressive earnestness of his manner as a preacher, and the amiable and exemplary virtues which, in all the intercourse of social and domestic life, he uniformly displayed, I fully and cordially concur.

The biographer seems not, however, to be fully informed as to the circum-

stances of Mr. Beynon's early history, and I solicit your permission to mention a few additional facts, which I am able to supply from authentic sources. Mr. Beynon received the principal part of his introductory classical education under the able instruction of the Rev. Solomon Harris, of Swansea, a man no less distinguished by his sound classical attainments, and his extensive and varied erudition, as a scholar and a divine, than by the high and amiable excellences of his private life. During a part of the time he was at this school my late venerated father was his associate. In 1766, Mr. Beynon quitted the Grammar School, and was admitted a student at the Presbyterian Academy, Carmarthen, of which the Rev. Samuel Thomas, and the Rev. Dr. Jenkins, both eminent for their learning and abilities, were at that time the tutors. Here he became again the fellow-student of my father, who, being two years his senior in years, had preceded him to college. In this institution Mr. Beynon passed through the regular course of four years, at the termination of which, in 1769, being desirous of reaping the further advantages promised by an English Academy, he was admitted a student at Warrington. Here he remained three years, studying with exemplary diligence the higher branches of the course under Dr. Aikin and Dr. Enfield.

Of Mr. Beynon's contemporaries at the Carmarthen Academy few have been spared to reach so advanced an age. My honoured father preceded him to the grave six-and-twenty years. Those who now remain are, I believe, the Rev. Benjamin Evans, of Stockton-upon-Tees, the Rev. Theophilus Edwards, of Taunton, and the Rev. John Davies, of London, men venerable alike for their years and their characters. To this brief list I am not certain whether I may not add the Rev. Rowland Smith, of Clare, in Suffolk.

At the time Mr. Beynon was a student at the Carmarthen Academy it was customary to educate at that institution, upon a separate foundation, a certain number of young men for the ministry in the Church of England. Two of his contemporaries of this class are now living, sustaining a high rank in their profession—the Rev. Mr. Archdeacon Beynon, of Carmarthen, and the Rev. Mr. Jones, Vicar of Lewisham, Kent.

The biographer has mentioned one of Mr. Beynon's contemporaries at Warrington, the Rev. Philip Taylor, of Dublin. *(Clarum et venerabile nomen.)* In looking over the list of the Warrington students at that period, I do not find myself able to add more than one name, and that is Mr. Robert Alderson, whose father was for many years the respected minister of the Presbyterian congregation at Lowestoff. Mr. Robert Alderson was educated at Warrington on the foundation of the London Presbyterian Fund. After quitting the Academy he officiated at Filby, where, if I remember correctly, Mrs. Alderson, who was the daughter of Mr. Samuel Hurry, of Yarmouth, was many years ago buried. He was also for several years the colleague of my much-esteemed and greatly-lamented friend, Mr. George Cadogan Morgan, as joint minister of the Octagon Unitarian Chapel, Norwich. Mr. Alderson afterwards quitted the ministry, the Unitarians, and the Dissenters, embraced the profession of a barrister, became a leading counsel on the Norwich circuit, and obtained the honourable appointments of Recorder of Ipswich, and Steward of Norwich. His son has also distinguished himself in the same profession, and has recently been elevated to the Bench as one of the new Judges.

THOMAS REES.

Lark-hall Lane, Clapham,
December 13, 1830.

INTELLIGENCE.

Hinckley Fellowship Fund.

On Sunday, the 21st of November, a public meeting of the friends of the Unitarian cause was held at the Great Meeting at Hinckley, Leicestershire, for the purpose of establishing a society there, to be designated the "Hinckley Great Meeting Fellowship Fund." At the close of the afternoon service, Mr. James Eaglesfield having taken the Chair, the Rev. G. Skey proceeded to give an account of the plan and objects of the institution about to be formed, and read

an extract from the annual report of the Sheffield Fellowship Fund, (inserted in the Monthly Repository, November, 1828,) detailing an account of the rise and progress of these useful institutions, under their lamented founder, the late Dr. Thomson, of Leeds.

The rules of the Society were read over and adopted, and a President, Committee, and officers were chosen for the ensuing year; and besides the monthly meetings of the Committee, Christmas-day was fixed upon for the general meeting of the Society. As no periodical publications are added to the Chapel Library, it was resolved (in imitation of other societies mentioned in the above report) to circulate the Repository, Reformer, and other publications of the same nature, amongst those individuals of the Fellowship Fund who have not hitherto had an opportunity of reading them. Between thirty and forty persons immediately entered their names as subscribers; and we trust that much good will arise in the town and neighbourhood from this institution, as soon as its plans are carried into operation.

A Statement of Facts, Arguments, and Proceedings, in Opposition to a certain Clause in the Birmingham Free Grammar School Bill, 1830: *with an Appendix of Documents.*

In the year 1552, a Free Grammar School was founded in Birmingham, by King Edward VI., and endowed from the lands of a guild, then lately dissolved. From the great increase, in more recent time, of the population of Birmingham, a considerable portion of these lands has been built upon; and the income of the school, originally only 20*l.* per annum, has gradually advanced to upwards of 3000*l.*; will soon be 10,000*l.*; and at no very distant period, should the town continue to prosper, may be of double that amount. The school thus possesses ample means of affording every benefit of education to the children of all classes of the inhabitants; and all are deeply interested in the wise administration of its funds.

King Edward, by his Charter, "willed and ordained that there should be twenty men, of the more *discreet and more trusty* inhabitants of the town, parish, or manor of Birmingham, who should be governors of the possessions, revenues, and goods of the said school;" and that, on the death or the removal of any of the governors, the remaining governors should choose his successor; no other qualification being required than what is above stated.

The population of Birmingham, like that of all other great towns, is composed of persons of various religious denominations. It is generally supposed, that, at present, not more than one half of the inhabitants are members of the Church of England. Something similar has probably been the case, ever since the passing of the Act of Uniformity. It might not unreasonably be expected, therefore, that some of the governors of a school, founded for the common benefit of all the inhabitants, should be chosen from among the Dissenters. At no very remote period, a majority of them were of that description; but for many years past, there has not been a single Dissenter among them: though it cannot, for one moment, be contended, that there have not been, at all times, among the Dissenters, persons in every respect well qualified for such an office. The Dissenters made no complaint; but hoped that the progress of better feelings would eventually relieve them from this unmerited proscription.

It may, perhaps, be not improper to mention, that many persons, of some influence in the town, had long been anxiously endeavouring to prevent or to assuage all bitterness of party spirit; and to foster, among people of all religious persuasions, sentiments of mutual kindness and good-will, so conformable to the precepts of the gospel; so conducive to the peace and comfort of individuals; and so favourable to the prosperity of a great commercial and manufacturing community. Their exertions appeared to have been productive of the desired effect; and, on public occasions, the increased prevalence of liberal feelings and principles, in all sects and parties, had, for some years past, formed a common topic of mutual congratulation.

The governors of the Free School, in the year 1824, judged it expedient to apply to the Court of Chancery, and subsequently to Parliament, for some enlargement of their powers; with a view, it was presumed, of rendering their large income more extensively useful. Some dissatisfaction was occasioned in the town, by the proposed improvements never having been communicated to the inhabitants at large—the parties beneficially interested in the vast income, of which the governors are only the trustees: but there was no public expression of such a feeling; and the governors were left at perfect liberty to form and mature

their plans, entirely at their own discretion.

It was not, therefore, without the greatest surprise, that when the governors were on the point of bringing their proposed bill before Parliament, the Dissenters accidentally discovered that it contained a clause, directing *that no person should be elected a governor, who is not a Member of the Established Church of England.*

The Dissenters were, at first, perfectly unable to persuade themselves that such a clause could form a part of the bill; so utterly at variance was it with the spirit of the times, and, as they had fondly hoped, with the spirit of the town. There seemed, likewise, no motive for its introduction. The governors already possessed the power of exclusion: they had long exercised it, to the entire exclusion of Dissenters: and they might continue to exercise it, or forbear to exercise it, as, in their judgment, the interests of the school might, at any time, require. Why deprive themselves and their successors of a discretion, allowed by the Charter? But, above all, why, under present circumstances, stigmatize a large proportion of their fellow-townsmen, with whom they were associating on terms of the greatest apparent cordiality, by declaring them for ever unworthy of a most important trust,—one which their ancestors had often held, and never abused, and in the due discharge of which they were equally interested with all the rest of the inhabitants?

It was soon, however, ascertained, that a clause, to the effect above stated, did actually form one of the enactments of the proposed bill. And the indignation which the intelligence excited among the Dissenters, was heightened by the discovery, that its insertion was no hasty resolution of the governors; that the proceedings, of which it formed a part, had been before the Court of Chancery for several years; and, so far as the jurisdiction of that Court extended, had been finally settled some months before; while, during the whole period of the proceedings, a circumstance, in which they were so materially concerned, had been *studiously concealed* from the parties, whose privileges, interests, and even character, it was intended to affect.

A Committee of the Dissenters immediately presented a strong remonstrance to the governors, against the introduction of such a clause. The governors replied, that *the clause had received the sanction of the Court of Chancery, and that they were no longer competent to withdraw it.* They did not, however, express any regret at this inability. The Dissenters were, at the same time, informed, that a printed copy of the proposed bill, *which none of them had yet seen,* would be sent to Birmingham the next day; *but they were not informed, of what they afterwards found to be the fact, that the bill had already been read a first time in the House of Lords, and was to be read* A SECOND TIME, *the very day that copy would arrive in Birmingham.*

The next step for the Dissenters to take, was to petition the House of Lords to be heard by counsel against the bill. Measures were taken to convene, as soon as possible, a general meeting of Dissenters for that purpose. A petition was then agreed upon; and such was the excitement which the conduct of the governors of the Free School had produced, that it received between SIX AND SEVEN THOUSAND signatures in the course of forty-eight hours.

The Dissenters had already sent a deputation to London, to take such measures in their behalf as the urgency of the business might require. A short statement of their case was drawn up, and submitted to several of the more influential members of both Houses of Parliament. The Deputies had the great satisfaction of finding that all the parties, with whom they had interviews, appeared to entertain the same opinion of the conduct of the governors of the Free School, with themselves. Several at once expressed their full conviction that the clause, to which the Dissenters objected, would never receive the sanction of the Legislature. Every step, indeed, which the deputation took, furnished them with additional evidence, that bigotry and intolerance would receive no encouragement from the higher authorities of the State; and that this attempt of a few individuals to re-establish, in their little jurisdiction, those disabilities, from which all classes of Dissenters had been so lately relieved by the repeal of the Corporation and Test Acts, would meet with almost universal reprobation.

From the very first, therefore, they felt quite at ease with regard to the final issue of the business: and they were not at all surprised when a distinguished nobleman, from whom, immediately on their arrival in town, they had received the most gratifying assurances of assistance, informed them that he understood the governors, without any further opposition, would themselves withdraw the clause. The deputies, however, still thought it expedient that the petition of

the General Body of Dissenters of Birmingham should be presented. This was done, in the most able and gratifying maner, by Lord Calthorpe. The reception it met with from the House of Lords, was more favourable to the petitioners than could possibly have been anticipated. *Not a single peer came forward to defend the clause objected to.* The short discussion which took place between the Lord Chancellor and the Earl of Eldon, only respected the proper course for the governors to pursue, in order to expunge it from their bill. The next day they entered into a formal agreement to take the measures, for this purpose, which had been recommended. They accordingly presented an humble petition to the Lord Chancellor, in his Court of Chancery, for permission to amend the bill, and THE CLAUSE IS NOW ERASED.

Thus this extraordinary attempt of the governors of the Free School, to abridge the civil franchises of the Dissenters of Birmingham; to brand them as persons for ever unworthy of a most honourable and important trust; and to revive against so large a portion of their fellow-townsmen the odious spirit of religious persecution, met with a signal and merited defeat.

The Committee of Dissenters have ordered this narrative, and the papers that accompany it, to be printed and circulated, that their brethren, in all parts of the kingdom, may be informed of what has taken place in Birmingham, and, should it unfortunately prove necessary, be encouraged to resist similar aggressions.

APPENDIX OF DOCUMENTS.

[Some of these being of minor importance, or implied in other parts of the statement, are omitted here.]

Case of the Dissenters and others, in opposition to a Clause in the Birmingham Free Grammar School Bill.

"In the year 1552, King Edward the Sixth granted Letters Patent for the establishment of the Free Grammar School in Birmingham, and 'willed and ordained that for the future there should be twenty men of the more discreet and more trusty inhabitants of the town and parish of Birmingham, or of the manor of Birmingham, who should be governors of the possessions, revenues, and goods of the said school;' but the Charter does not prescribe any other limitation of the persons from among whom the Governors are to be successively elected.

"The present governors of the school, nevertheless, have submitted to Parliament a bill, which has been already read a second time in the House of Lords, and is to go before a committee of that House on Friday next, the 28th May instant, which contains a clause (pp. 39, 46) directing 'that no person shall be elected a governor who is not a member of the Established Church of England.'

"To this clause the Dissenters from the Established Church, and others * who reside within the town, parish, and manor of Birmingham object, that it is not in accordance with either the letter or the spirit of the Royal Founder's Charter, but in effect contravenes both. They further allege, that the proposed restriction does great injustice to a large and important portion of the inhabitants of Birmingham, by declaring them ineligible to an office which, until within a recent period, some of their ancestors held, and uniformly administered with strict impartiality.

"And above all, that this PRIVATE bill, in fact, involves a great PUBLIC principle; since it proposes to re-establish, so far as the corporation of the Birmingham Free School is concerned, those disabilities from which Dissenters from the Church of England have been relieved by the repeal of the Corporation and Test Acts.

"As the school was founded for the common benefit of the town, parish, and manor of Birmingham, without exception, it is submited that eligibility to the situation of governors should continue to be the privilege of all; the rather, since the harmony and good will of the town and neighbourhood are disturbed by the introduction of the proposed enactment; and would be yet more seriously injured by its becoming a law.

"For these reasons the Dissenters resident in Birmingham respectfully hope that their case will be fully considered by the British Legislature, whose wise and just and salutary measures during the last two sessions of Parliament, in

* This was added purposely with the view of including both those who, although they do not come under the *technical* description of *Dissenters* or Protestant Dissenters, were yet aggrieved by the clause in question, and those (not a small body) members of the Established Church who cordially sympathized with their Dissenting neighbours and fellow-townsmen.

behalf of Dissidents from the Established Church, will be *locally* frustrated if the bill in its present form should be passed into a law.

"A petition is in the course of signature by the DISSENTERS of Birmingham, to be heard by counsel against the BILL, and will be immediately presented.

"*Birmingham, May* 20, 1830."

Extracts from Resolutions of a General Meeting of Dissenters, &c., May 24, 1830, *convened by public Advertisement in the Birmingham Newspapers.*

RESOLVED UNANIMOUSLY,

"1. That this meeting has heard, with regret and indignation, of the attempt made by the governors of the Free Grammar School, in this town, to deprive those inhabitants who are not members of the Established Church, of their eligibility to the office of governor of the said school.

"2. That the proscription thus attempted to be established is altogether unauthorized by the Charter of the Royal Founder of the school, Edward the Sixth, which merely directs that the governors shall be of the more discreet and more trusty inhabitants of the town, parish, or manor of Birmingham.

"3. That believing the contemplated system of exclusion, if accomplished, will attach a most unmerited stigma to those who, on principle, are dissentient from the Church of England, and that its natural tendency will be to revive divisions and to perpetuate jealousies, which it has been the wise and beneficent policy of the Legislature to heal and extinguish, this meeting feels greatly indebted to those gentlemen who have been the means of bringing the subject before their fellow-townsmen, and approves and confirms the measures which, as a provisional committee, they have adopted to frustrate the object proposed by the governors.

"4. That petitions be immediately presented to both Houses of Parliament, praying that the bill may not be passed into a law in its present form.

"5. That the petitions now produced and read be adopted.

"6. That the gentlemen who form the provisional committee, with power to add to their number, be appointed a committee for carrying the resolutions of this meeting into effect; and that they be authorized to take such further measures as shall appear to them necessary for the protection of the interests confided to their care."

Matters agreed on between the Solicitors for the Parties, and in behalf of their respective Clients.

"The Governors are to present a petition to the Lord Chancellor, praying that the words requiring future Governors to be of the Church of England, may be struck out of the schedule.

"The bill not to proceed to any further stage, until his Lordship shall have decided upon such petition.

"In page 39 of the printed bill, before the word 'birth,' insert 'place of,' and strike out 'qualification.'

"J. W. WHATELEY,
"WILLIAM WILLS.

"*May* 28, 1830."

Report, &c., of the Deputies sent to London on behalf of the Dissenters of Birmingham, &c.

"*Public Office, June* 4, 1830.

"The Deputies sent to London, to oppose the Free School Bill, on behalf of the Dissenters of Birmingham, being returned, and having delivered in a report of their proceedings, stating, among other matters,—

"That the Governors of the Free School had agreed to petition the Lord Chancellor for permission to strike out of the bill the clause, directing that 'no person shall be eligible to be a Governor of the school who is not a member of the Established Church of England'—which petition, there can be no doubt, his Lordship will immediately grant; and that they had likewise agreed, in the most prompt and conciliatory manner, to alter two other clauses in the bill, which appeared to admit of an interpretation unfavourable to Dissenters:—

"RESOLVED UNANIMOUSLY,

"That the highly gratifying report now read be received and approved; and that the cordial thanks of the committee be presented to the gentlemen of the deputation, for the ability and zeal with which they have conducted, to a successful termination, the business entrusted to their care."

Thanks were also voted to Lord Holland, the Marquis of Lansdown, Lord Calthorpe, Francis Lawley, Esq., and other Parliamentary supporters or advisers of the petitioners; to William Smith, Esq., M. P., the Chairman, and to the Committee, of the 'Deputies appointed to protect the Civil Rights of Dissenters,' and to John Wilks, Esq., Secretary to the 'Society for the Protection of Religious Liberty.'

(Signed) "EDWARD CORN,
"Low Bailiff, Chairman."

Letter communicating the successful result of the opposition made by the Dissenters in Birmingham to certain parts of the Free School Bill.

"*London, June 7*, 1830.

"DEAR SIR,

"I beg leave to acquaint you that the petition* was heard by the Lord Chancellor to-day; and his Lordship ordered both the amendments to be made.

"Yours truly,

"J. W. WHATELEY.

"William Wills, Esq., Solicitor, Birmingham."

Lady Hewley's Fund.

A MR. JOSEPH BLOWER, Solicitor, it appears, to the prosecutors in this suit, has taken advantage of our notice of the proceedings to advertise himself in the Congregational Magazine as a zealous Anti-Unitarian lawyer. We hope this attempt "to invite the attention" will avail him, for he describes himself as a very civil man towards his opponents, and not at all addicted to "savage hostility." We cannot, however, agree with him that the prosecutors are not responsible for the suspension of the payments to the beneficiaries of the Trust; the fact of their petitioning that the exhibitions might continue, shews that they were conscious of that responsibility, and uneasy under it; and, taken together with his effort to shift the blame to the Trustees, shews some shame at the first wounds they have inflicted in their holy war. Nor can we think that Mr. B. really suspected the Trustees and their solicitors of having written, or us of having consulted them about, the remarks on this prosecution in our November number. He is welcome to our testimony to the certificate which, by this insinuation, he has obtained, that we are not their agents. And we thank him for his public admission of the fact that Lady Hewley's bequests, whatever were her own opinions, were not restricted to the Trinitarian or Calvinistic sect, but left for "godly preachers of Christ's holy gospel, and for the encouragement of the preaching of the same in poor places." If the Trustees have not conscientiously carried into effect this general and liberal instruction, let them abide the consequences. This impartiality is, we apprehend, the very head and front of their offending. However that may be, we shall not be deterred from the expression of our opinions and feelings on this, or any similar attempt, (if for the benefit of the legal profession such attempts are to be repeated,) to bring what the donors have left unrestricted, within the grasp of a party whose object is its exclusive appropriation.

* The petition of the Governors that the obnoxious clause, &c., might be withdrawn. This was the course pursued, agreeably to what had been publicly suggested in the House of Lords.

Ministerial Settlement.

The Rev. H. Hawkes has accepted an unanimous invitation to become the permanent minister of the New Unitarian Congregation in Norwich.

CORRESPONDENCE.

One of the volumes, of the non-appearance of which D—e complains, has been published several years, and was announced in the usual way.

C. H. and J. L. in our next. A "Constant Reader" (Nov. 12) is intended for insertion.

Did not J. forget that "another year" would have commenced? Will he not prefer a seasonable appearance?

ERRATUM.

Vol. IV. p. 869, col. 1, line 4, for "This," read *His*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. L.

FEBRUARY, 1831.

SABBATH MUSINGS.

THE bell has ceased. While it tinkled among the rocks, my solitude was not complete, though no one is nigh. Now may I be freely wrought upon by sound and motion, stimulated and soothed by influences which man can only interpret to me and not originate. Thou rolling sea! thou shalt be my preacher. Of old was that office given to thee. Wisdom was in her native seat before the throne of God when thy bounds were fixed; and from her was thy commission received to be the measure of time, a perpetual suggestion of eternity, an admonition to "rejoice ever before Him." Thine is the only unwearied voice: thy sound alone hath not died away from age to age; and from thee alone is man willing to hear truth from the day that his spirit awakes to that when his body sleeps for ever. By the music of thy gentle lapse it is thine to rouse the soul from its primal sleep among the flowers of a new life; blossoms whose beauty is unseen, whose fragrance is unheeded, till at thy voice all is revealed to the opening sense. What tidings of the spirit are there which thou hast not revealed or confirmed by thy murmur in the sunny noon, or thy lonely midnight hymn, or by thy wintry swell, rousing the rocks to answer thee, and drowning the chorus of the blasts? Every other voice utters, and is again silent; men speak in vain and are weary: if they are regarded, they still become weary. The nightingale that sings far inland, nestles in the silence when the moon goes down. These winds which tune their melodies to thine, pause that thou mayest be heard; and yonder caverns which sing a welcome to the winds as they enter, are presently still. But if thou shouldst be hushed, it would be as if Wisdom herself were struck dumb; to me, communing with thee in this lonely cove; to the Indian in another hemisphere, now perhaps questioning thee of the departed spirits he has loved, and of the Greater Spirit whom he would fain know and love better; to the babes and to the wise who tread thy shores to learn of thee in sport or in meditation. If at noonday thou shouldst be stilled, men would look up to the sun to see it shaken from its sphere: if at midnight, all sleepers would rise to ask why God had

forsaken them. It is awful to look abroad when the gloom of the night is drawing off, and to see thee still rolling, rolling below, and to know that it is thus when every human eye is closed. But what would it be to behold thee dead! to strain the eye and ear to know if thy voice might not yet be overtaken afar! How oppressive would be the silence, how stifling the expectation, how hopeless the blank, if we should call upon thee and find no answer!

How marvellous is the relation between material things, and the things of the spirit with which they are linked, we know not how! Where any thing human intervenes, the connexion may be better understood than here, where all external things are as they would have been if I were Adam, a solitary living soul. In a churchyard, the remains of humanity tell of the destinies of humanity, and thoughts of life and death rise as "by natural exhalation" from the ground we tread. Even now, the church-bell brought me tidings of the religious hopes and fears of many hearts: but, at this moment, when the wintry winds bear hither no human voices, and these everlasting rocks shew no impress of human foot, how mysterious is the power by which I gather from the scudding clouds the materials of prophecy, and find in the echoes new exponents of ancient truth!

Was it not thus, at least in part, that the chosen servants of God knew Him as the world knew Him not? The divine impulse being once given, was it not thus strengthened, till their souls could grasp more than we know of the past, and the present, and of that which is to come? When Christ spent the night in prayer, was he ministered unto by forms which we have not seen, or by those with which we are familiar, beheld by him in loftier grandeur and intenser beauty? That which once appeared to his followers to be thunder, was to him an intelligible voice: and was it not thus also when he was alone? When he retired from the clamour of enemies and the narrow solicitudes of friends, was not the discord of the elements music to him because it told that his Father was with him? When the lightnings of the hills played round his unsheltered head, were not they the messengers of peace who were sent to him? If the place where Jacob rose up from sleep was to him the gate of heaven, because the Divine presence was made manifest, what must have been the mountain where Jesus watched and prayed! More hallowed than Sinai, inasmuch as the new law was better than the old. More hallowed than even the Mount of Transfiguration, because the light disclosed beamed not on the gross, outward eye, but on the inner soul.

And what a light! When was it first given? Did it come to him early, breaking afar off over the obscurity and perplexities of life, as yonder gleam touches the horizon beyond the gloom and turbulence of these waters? Did the first consciousness of his destiny come to him from above, or from within, or from a peculiar interpretation of tidings given to all? Was the mighty secret known to himself alone, or was there a mysterious sympathy with his mother? Did she or did no one suspect his emotions when he first distinctly apprehended the extent of his privilege, when he first said in his heart, "The world hath not known thee, but I have known thee"? There is a fullness of meaning, a fervour of gratitude in these words, of which men seem not sufficiently sensible when they dwell on the griefs of Christ, or turn to the days of his glory for consolation. It is true, he was a man of sorrows, and it is natural in his case as in others, to mourn for the sufferer as well ast o reprobate the persecutors: but our sympathy ought to be regulated by the qualities of the mind with which we sympathize. While,

therefore, we are thrilled with horror, or shame, or grief, as we read how Jesus was insulted, and rejected by foes, and misunderstood and forsaken by followers, we should also remember that the mind is its own place, and that to him this place was a heaven. If we know any thing of the repose of filial dependence, of the delight of divine communion; if we have felt the exquisite satisfaction of submissive endurance and the energy of beneficent exertion; any degree of the celestial consciousness of intellectual power and spiritual purity, we must be aware that these delights, immeasurably magnified, were the daily solace of Jesus. Where there is purity, there must be peace; where there is devotion, there must be joy; and to one whose purity had reached its last refinement, whose devotion was exalted to the utmost intensity, there must have been an abundant recompence even for woes like his. It is true, that we can enter little more into his griefs than his joys: for the objects of our hopes and fears are, for the most part, the transient events of life, and our sympathies are confined within a very narrow circle of interests and expectations. It was far otherwise with him who, knowing God as the world knew him not, was able to see the issue of many things from the beginning, and to sympathize in the varied interests of humanity to the end of time. What wonder that he found none to share his burden of sympathies when, even now, the bare thought of it is overwhelming! When from an eminence he saw in vision all the kingdoms of the earth and their glory, his affections were also abroad, rejoicing with all who met to rejoice, and weeping with all who wept in the solitude of their homes. Knowing what was in men, their present griefs were his, their present joys were his; he felt for them more than they knew how to feel for themselves, because he knew also what was in store for them.

We could not endure such a depth of emotion, any more than we can appreciate the support which he had in a knowledge of the Divine purposes.

He looked upon children as destined to run the race of life as their parents had done before them, ignorant of their true end, rebellious under the mildest discipline, unconscious of the most unwearied benignity. How deep, how tender must have been his compassion! But more tender, more deep the joy of contemplating the issue of their wanderings, of anticipating the harvests which should spring from seed thus sown in tears. When he took the little ones in his arms, he knew that in some hearts he was kindling a flame which should not be quenched till it had consumed all impurities, and consecrated the altar on which it burned to the service of God. When he set a sinless child in the midst, how clear, how affecting a view must he have entertained of the approaching deterioration of this child's mind, and of its gradual renovation, its far-distant confirmation in purity and peace! No one else knew as he knew through what strifes, what salutary griefs, what hurtful enjoyments, what weariness, what transports, what tremblings of fear and hope the spirit must struggle in its passage to heaven: none could, therefore, feel such compassion. No one else knew the issue of this struggle, or could, therefore, adequately rejoice in the destination of human nature. To the elements alone could he confide the expression of his emotions. He came forth alone; for there was no one to join in his petitions, or to comprehend his thanksgivings.

Jerusalem was rejoicing in the mirth of her multitudes when he wept over her. The multitudes were astonished, as they would have been if they could have known the serenity with which he looked on many forms of evil which to them seemed monstrous. Beneath the stars he had learned to see

things which yet were not, as though they were, and on the sound shore had been told that the ways of God were not as the ways men. Therefore, when he came back into the cities he saw with o eyes than all around him. He saw many blessings in the shape of infi ties unquietly borne and eagerly shaken off, and knew perhaps that se tears contained a more benignant influence than the smiles by which t were chased away. The sufferers might *believe*, as we believe, that things work together for good: to Jesus yet more was given: he *saw* it.

Under what an aspect must society have appeared to him! The cours public affairs must have spoken an intelligible language to him, when compared it with intimations from within. When he went up to the fe year after year, how distinct must have been the evidence of gathering cumstances, how well-defined the shadows of approaching events as consummation drew nigh! To us, no employment is so delightful a trace out the Divine purposes in past events which were once mysterio to mark the historical revolutions of states, and the varying fortunes individuals; to look back keenly through the vicissitudes of our own and observe how temporal changes have wrought out spiritual stability: this is as nothing compared with the privilege of recognizing more exten purposes in events which were, to all others, yet contingent. He saw through the sufferings of confessors, the sacrifice of martyrs, and the e which it was his office to foretell, new adherents should be continu gained to the little flock who should at length outnumber the sands on sea-shore. He saw how every impulse of every mind was appointed to c on the grand scheme of salvation; how all outward changes, all inw workings, were to contribute to the establishment of the gospel. Yet insight into the destinies of society was learned in solitude: surely i solitude like this, sanctified by the sanctity of his own soul.—The winds rising, and the caverns are thundering amidst the dash of the waves. Th is a deep and holy joy even to me, amidst this turbulence. How m deeper and holier to him who saw more vividly how all things were al with the Divine presence! When he walked the deep, tempestuous l that which tosses before me now, when he trod the pastures of the vall or looked on the fields white for harvest, or on that glorious type of hims the light of the natural world, he saw in these forms a signature which not fully legible to us, and received from them promises which we can yet understand.

Yet though these promises are not fully comprehended, though we can measure the griefs or estimate the sublime enjoyments of such a sensibili combined with such a destiny, as that of Jesus, must not our sympathy improved, our brotherhood with him strengthened, by studying as he s died, and resorting where he retired? The same book is open to me t he loved to look upon, and to which he perpetually referred those whom taught. The same voice is now pealing louder and louder on my ear, which he stood to listen by night and by day. The impulse to interpre has to none been given in an equal degree, but yet it is given. Why, el are men now collected in churches and on the hill-side to worship? W is the calm of the Sabbath spread over the land? Why, else, is t mighty roar to me like the voice of the Saviour to John when he heard as the voice of many waters? Why, else, is there a Sabbath at sea as w as on land; a gathering together to pray and praise where there is no b to announce the day? In yonder noble vessel, now scudding, and n pitching among the winds and waters, there is, perhaps, an assemblage

worship: and if the voices should be drowned in the grander music of the elements, many there will retire where they can be alone, as I am, with God and the teachers he sends to human hearts. This impulse, if cherished, may lead to knowledge of which men yet dream not; may stimulate to vigour, of which none, but the supremely favoured, have been yet conscious. Hail, then, thou voice of wisdom, shouting from the deep and echoing from the shore! Rouse in me all the power that the world hath laid asleep! Revive in me that which I have already learned, and teach me more! While I am silent amidst this mighty chorus, breasting the storm as the steadfast rocks, speak, and I will hear!

VERSES.

Ye have gathered around the same kind, friendly hearth,
Ye have answered the sounds of each other's glad mirth,
Ye have cradled and pillowed your heads on one breast,
The same gentle music hath lulled you to rest,
The same mother blest you; ye woke to rejoice
In the same kindly tones of that mother's soft voice.

And years have rolled on—some have left their pure home
Whose memory clings round them wherever they roam—
Oh! thus like a spirit, fond dreams of the past,
Will haunt us, and float o'er us e'en to the last.
Sad thoughts of the loved ones of life's early days,
A flower-scent, a voice, or an echo may raise.

Once more ye have met—but ye met not in gladness—
Ye all met save *one;* oh! that meeting was sadness!
She who nursed you—who loved you—who soothed you in sorrow,
Lies calm in that slumber that knoweth no morrow;—
Ye have heard the last blessing a mother may speak—
Ye stand in a silence *her* voice may not break.

Long, long may ye tread in the world's giddy round,
Bright hopes, and new joys, and fair prospects abound;
But 'midst all the treasures the cold earth can pour,
Ye shall pine for the love that can meet you no more.
The wreathed ocean-shell for the sea makes its moan,
Even so shall ye yearn for that mother's kind tone.

But he who hath gone to the bright "father-land,"
The loved one, the lost one, the pride of the band;
Oh! speak not his name with a sorrowing voice,
He hath passed to his God, and 'tis yours to rejoice.
To the portals of heaven his spirit will come,
To meet his blest mother, and welcome her HOME.

ELLEN LEGH.

Kenilworth, November 12.

ON HOME MISSIONS.

THE maxim, though like every other it is liable to abuse, is true, in all its applications, that charity begins at home. We condemn not the efforts that various Missionary Societies have made in foreign lands. We deem the efforts actually made good, while we think they might have been better. And better in our judgment they would have been if made first at home, and then abroad. A drunkard is a bad preacher of sobriety, and a nation of which the majority is Christian only in profession, is a sorry herald of the gospel. However this may be, the duty of Unitarian Christians lies, we doubt not, in the immediate sphere in which they are placed. Their actual means are inadequate to the support of foreign missions, and the resources which they can command may, in our opinion, be employed to by far the best effect under their own immediate superintendence. We would not, indeed, have this remark to be interpreted as if we disapproved of all missionary exertion in distant lands. On the contrary, as openings present themselves, it is doubtless the duty of Unitarian Christians to improve them. But, at present, the main effort of the Unitarian body must be made at home. Of the nature of the effort which seems desirable, and of some inducements to its being undertaken, we shall now briefly speak.

It is a home effort. The field is not the world, but our native land. We are convinced that competent preachers sent through the country to declare the unadulterated gospel of Christ, would be largely rewarded for their labours. What has been in this way effected, is only a tithe of the harvest that awaits the sickle, provided those who are sent go forth in the spirit of their work, with their souls kindled by gospel love, and intent on winning souls to Christ; provided they preach not the peculiarities of a theological system, but the gospel. Yet *this* mission is more comprehensive than what we chiefly wish to recommend. We have limited missionary labours to this country. We are not yet satisfied. We would limit them to each particular city, to every one's sphere, almost to every one's house. We see good, and are thankful for it, in efforts to convert the Heathen, in efforts to Unitarianize these kingdoms. But we covet more. We want to see the gospel sending forth a light into every dark place. We want the sounds of its ministers' voice to pass beyond the confines of narrow walls, and to make themselves heard in the mass of the population, in the cottage and the hovel, beside the poor man's hearth, yea, in the ears of the houseless and the outcast. We want the influences of the gospel to go forth from ten thousand channels into the bulk of society as the pure and life-supporting air breathes forth from every green thing on the earth's surface, ministering, silently but efficiently, slowly but incessantly, strength and vigour to every animated being. In a word, we want to see all Christians bestirring themselves to promote Christianity, each one labouring in his sphere to promote the gospel, each one labouring in his house, in his neighbourhood, to do the work of a missionary, and those who have ability, supplying the means of sending out men mighty in the Scriptures, and full of the blessing of the gospel of Christ, not into distant parts, but into the dark places of our large towns; yea, into every dark spot throughout the land. The effort we recommend, we repeat, is a home effort; it is an effort to send Christian men and Christian women, to send Christian preachers and Christian teachers, to send Christian tracts and Christian influences, into every home, in every district, in every city and [illegible] ere they are not found. Let us see if there

are not some considerations that recommend the adoption of the plan we have now suggested.

The adoption and pursuit of the plan of home missions must be in the hands of those only who measure their approbation by the amount of good effected. We make the remark, because we know that in pursuing home missions, their friends must forego nearly all the aid which the imagination lends to exertions in foreign lands. The amount of that aid it is not easy to compute. By scenes such as foreign missions put before the eye, the imagination is powerfully affected. The dauntless and enterprising spirit of him who goes forth braving the perils of earth and ocean, the very distance of the scene of action, countries shrouded in darkness, or lighted only by the lurid torch of fiction, appearing to the European mind as the land of Canaan did to the spies of the Jewish army—a land of giants—a land in which all the forms, whether of good or evil, are magnified into grotesque, terrific, or sublime proportions;—all this in home missions must be foregone. No appeal can be made in favour of their objects to the sense of curiosity; no wonderful details given of new modes of life, new forms of superstition; no gorgeous descriptions made of Hindoo abominations, temples seemingly coeval with the earth that they oppress; Juggernaut and his murderous car crushing as its wheels roll on the self-devoted victims to the God; ascetics voluntarily exposing themselves to the burning rays of an Eastern sky, or holding their bodies for days and months in a posture causing exquisite torture; the state of wretchedness and abasement in which myriads drag on their existence; the infant and the sire exposed to the merciless beasts or the as merciless waters; the widow and the lighted pile on which, with horrid cries and maddened spirit, she immolated herself in the very spring of life;—these and similar topics, true as they are fearful, must be foregone, and instead you must be content with common forms of ignorance, vice, and wretchedness—forms to which I fear their very commonness renders men insensible; yes, their commonness, that which ought of all things to kindle and sustain our sensibilities, which ought to open every good man's mouth with words of pity and admonition, and put into every good man's hand the consecrated staff of the gospel, that he might, by its more than magic influence, diffuse peace and holiness among the ignorant and depraved. The aid of the imagination we have said must be, at least in part, foregone; but if men have minds to be impressed and hearts to be touched, home missions are of a nature to secure their warmest sympathies. The sphere which they open out lies around you. The need of benevolent exertion you can clearly ascertain with your own eyes. The nature of the evil is open to your own inspection, and an accurate knowledge of the disease may lead to the application of a suitable remedy. Whether the evil be regarded, or the success of attempts for its removal, you are in no danger of being imposed upon by vague and deceptive statements. Palpable facts, instead of loose generalities, will be in your possession. There before you is the evil, not clothed with the gaudy colours of the imagination, but in all the vivid and fearful attributes of reality. There at your very doors is the evil—heathen vices in a Christian country, ignorance with its endless train of calamities; there you behold the brutal husband, the neglectful and neglected wife, the children a prey to disorder, strife, and filth growing up to infest society, to add the last drop to the cup of their parent's misery, to destroy every vestige of God's image in their minds, and to peril their everlasting welfare. Oh, to think of the thousands that there are in this country equally debased, miserable, wretched, as we have now described, is enough

to make the heart of the reflecting man to bleed. These unhappy beings surround us; they are on the right and on the left, before and behind. Here is idolatry in its worst effects: the service of sinful and debasing passions. Here is Heathenism in its horrors without its elegancies. Think of the native capabilities of these degraded creatures; imagine them before you rich in the sacred effects of the gospel; look into a household walking in all the commandments of God blameless; behold the children arise to diffuse and multiply peace and righteousness; set before the eye of your mind the appearance of parents, and children, and children's children, standing at the bar of Christ and welcomed to the presence of the Creator. These glorious effects you may produce—this vast reward may be the price of your labour—this new creation, more delightful even than the first, more replete with the elements of good—this divine work you are permitted to carry forward, and under the aid and blessing of God to complete. The whole of its progress you may watch—and see the chaos of moral darkness and confusion arrange its discordant elements, grow bright with the divine radiance of the sun of righteousness, and green and fruitful under the quickening breath of God's holy spirit.

The mode which has been now recommended is that which Jesus himself adopted. He came to his own himself, and to the lost sheep of the house of Israel he first sent his apostles. The whole ministry of Jesus was confined to the children of Abraham, and it was only when they had rejected the counsel of God against themselves, that the gospel was offered to distant nations. Nor would the apostles have been able to fulfil their mission among the Heathen, had they not received supernatural assistance. To such aid Christians of this day can make no pretension, and therefore their first duty seems to lie where they can best operate without it. Their first duty, we say, because in that sphere they can with the same resources effect the most good. For whom can men most readily influence but those of like habits and feelings with themselves, those to whose minds a common tongue gives an immediate access, those whose prejudices being known can be effectually encountered, whose wants can be supplied because they are obvious, whose diseases can be removed because their origin, effects, and remedy, experience has fully declared? And in what place can the good man have so much influence as where he has spent his life, where his family and connexions are the living heralds of his praise, where the influence of his own character is aided by that of his friends and associates? Such an one appears clothed with the power not of one man but of a host. He speaks with the united voices of all his countrymen who share in his excellences and patronize his exertions. Sent by many, he speaks not only his own but their sentiments. He acts for himself, and he acts as a representative. He speaks as a man, and he speaks as a *missionary*. He uses his individual influence, and he uses the influence of thousands. And of thousands too, it must be observed, who live and breathe in the very country and before the eye of those whose regeneration is the object to be secured—of thousands whose motives admit of no sinister interpretation, not of such as are almost lost from existence by reason of an intervening hemisphere, who are known only by the hearing of the ear, and suspected perhaps of aiming by spiritual arms at temporal dominion. No; in the home mission it is not a stranger seeking intercourse with a stranger, aided by no kindred feelings, habits, or interests, but it is a citizen seeking the good of a citizen, a neighbour of a neighbour, a brother of a brother, those whose interests are indissolubly linked together.

It is of importance to remark that the alternative to the plan now suggested is not the adoption of another perhaps equally, perhaps more, beneficent, but the continuance of ignorance, vice, and misery. Long enough to set its inefficiency beyond a question has that mode of Christianizing the people been tried, which consists in building places of worship and supporting stationary ministers. Such a remedy is wholly inadequate. It does not reach the disorder. Good as it is for certain objects, it leaves almost untouched the evils of which we have complained; while the very persons who most need the aid of the Christian minister, the greater part of the working classes of society, to whom of all others religion would prove a solace and a friend, these keep at a distance from the means of improvement, and pass their days in alternate labour, vice, and misery. We say, therefore, that such must be sought, or they will not be found. There must be a going forth into the highways and the hedges, into the moral wastes of our towns, and a compelling of the miserable dwellers there to come into the fold of Christ. This must be done; we must, as Jesus did, go about to seek and save that which is lost, or thousands of our countrymen, of our fellow-creatures, of our brethren, with their families and their descendants, will be left to brutalize in ignorance and vice—in themselves miserable, to their neighbourhoods a pest, to their country a dishonour, to Christians a disgrace.

It may be thought that our Sunday-schools and our Mechanics' Institutions meet and remedy the evils of which we have complained. But what is the fact? Are the evils actually removed? Does not an increase of population bring an increase of crime? In truth, our schools keep at a distance from the evil almost as great as that at which our churches stand. And for our Mechanics' Institutions, the same may be said, with this in addition, that the instruction which they supply is not of the nature required—is instruction which may teach men how to increase, but not how to use their means, how to controul the elements, but not how to controul their own passions. Something more is needed, and that something is of all other things the most important. Moral and religious aid the people need, and without it we fervently hope they will not long remain. Shall it be said, that an age which spent every passing year immense sums on the conversion of the Heathens, and provided intellectual food for all who chose to come and take thereof, left multitudes in that very country where these beneficent efforts originated, left multitudes in the very depths of moral and spiritual degradation? Alas! the reproach we have already incurred. It lies full and large upon us; how long? The Unitarian body will, we hope most ardently, do something to remove the foul spot. We speak not now of proselyting. The effort we call for is not only a home, but a moral or spiritual effort. We recommend no compromise with error, but solely the exhibition of the pure gospel of Christ. In the Christian armour we would have the soldier of Christ to go forth warring every where against moral and spiritual wickedness, that moral, spiritual, and domestic peace, may take the place of moral, spiritual, and domestic misery.

Something has already been done by other denominations, but the effort actually made is insignificant compared with the existing evil. Glad, therefore, shall we be, if haply so pleasing a vision rises before our sight, to witness Unitarian Christians actively and generally engaged to bring about a moral regeneration among the irreligious poor; glad to see our missionaries, men of God, stationed in neighbourhoods where their aid is needed, and visiting the population from house to house, drawing them by the cords

of love to the God of mercy and the Saviour of the world. Meanwhile, every good man can do something. Without the means of doing good, the real Christian cannot be. The sphere in which he moves will supply him with ceaseless opportunities of promoting morality and religion. Let them be well improved. Let the missionary spirit, that is, the spirit of beneficence, the spirit of Christ Jesus, be in every professor of his name. Let each one do what he can. More is not required. O, if this advice were followed, how much would be done! A little good done in ten thousand places would prove a moral blessing, great as is the power of the nurturing rain descending in the smallest drops. Too many are kept from doing what they can, because unable to do what they would. But if all were to do what they could, the aggregate would far exceed the wishes of the most sanguine. And if we of these latter days are unable to kindle again the sun which, in the age of apostles and apostolic men, shone in full glory in the world, let us by uniting our several tapers strive to rival the milder and pleasing radiance of the starry host. Our duty is not to refuse a less, because unequal to a greater good, but to do what we can and leave the result with God. Our American brethren have set us a good example. They have appointed at least in one town a Christian minister to the poor, the neglected, the outcast. Abundant is the reward of his labours, abundant his own satisfaction therein, and the satisfaction of those who strengthen his hands in his truly beneficent and Christian undertaking. Soon may London and Manchester and Liverpool and Bristol be blessed with domestic Missionaries, labouring in a like spirit, and with like success, to those of Dr. Tuckerman, of Boston!

THE FRENCH SECT OF SAINT SIMONITES AND THE "NEW CHRISTIANITY" OF ITS FOUNDER.

Our interesting and enterprising neighbours across the channel are not content with overturning the Bourbon dynasty and terminating, it may be hoped for ever, the long reign of arbitrary misrule; they seem disposed to push bold and new principles in different directions, and inclined to carry out some to a length which may alarm the timid and stagger even the courageous reformer who has not been accustomed to consider the subjects of his attention, whether political or religious, with a mind altogether unfettered by former associations and prepossessions. Disenthralled as they are, it can hardly be expected that they will not run into some extravagances and excesses which the deliberate and cautious reformer of our more phlegmatic temperament may regret; but it may, nevertheless, be useful for us to watch the course which they take, wherever we see that which is worthy of imitation to imbibe a portion of their spirit (and much there is both to admire and imitate); and if from any superior advantages which we have long enjoyed, our views are in some respects more correct than theirs, a more intimate acquaintance and mutual interchange of our respective opinions may be advantageous on both sides.

We observe with pleasure, that in the midst of political contentions neither the absurdities and corruptions of the Catholic Church, nor the more prevailing and almost universal scepticism which has been the wretched alternative, have been able altogether to extinguish the strong natural bias of the

human mind to religious feeling. With free political institutions, the trammels of bigotry and superstition must soon be broken through; those who have long felt their absurdity and insufficiency are alive to the importance of a purer and a better faith, and many are anxiously looking round to find a sure path for their feet. Religious liberty being established, we shall probably, ere long, see numerous sects arise, as different from any which have preceded as are the institutions which give them birth. One which seems disposed to take the lead is the subject of this notice, and some of its leading principles are well calculated to gain for it considerable attention. Already crowds of auditors,* nobles, deputies, persons of rank, consideration, and talent, flock to hear the eloquent expositors of this doctrine; some persons of considerable ability write in its support; one at least of the public journals strenuously advocates its principles; and there are some indications of its extending in the provinces. Founded as their principles are on the two greatest and best rules of human conduct, love to God and love to man, in the largest sense, we cannot but so far as these are well applied wish them God speed; this we may do without being considered to admit all the conclusions at which they arrive, or to sanction all the enthusiastic feelings in which they may indulge. They have caught a glimpse of the glorious light of eternal truth, but as yet they seem hardly to know whence it came; its animating spirit they feel; they seem to luxuriate in the enjoyment of the benevolent principle; but confounding the dark veil of Catholicism, by which to them Christianity has been so long obscured, with the pure and heavenly spirit which is its essence, they have discovered one of the brightest gems of the celestial gift, and call it an improvement of their own. An improvement it is, and no trifling one, on the selfish, exclusive principle which has too often assumed the form and usurped the claims of pure Christianity; but this needs not, nor admits of, any improvement in itself, however much its professors have fallen short of acting up to its principles. There is one singular feature in the proceedings of this sect, that although their leading object is the amelioration of the lower classes, they admit into their society only persons of some influence, either from their station or their talents. Before we enter on a view of their opinions, it may be well to furnish our readers with a slight sketch of the founder of the sect, abridged from a memoir drawn up by one of his followers.

Five years since a philosopher died in poverty, abandoned and forgotten. Throughout a life of labour and sorrow, crossed by tempests, but devoted to the love of truth and the study of humanity, to the development of its moral laws, its progress and future condition, this man met only with derision and ingratitude; but he still persevered, establishing his principles, never foiled, never despairing, even to his latest sigh which he breathed out attended only by one faithful disciple, and two or three friends; and yet at the present moment, in the midst of parties, factions, thrones falling and fallen, there springs up a numerous and powerful school which acts and speaks only to spread the name, the doctrine, the words of Saint Simon. Surely so striking a fact demands attention. Who is this man who comes to life again after so obscure a death; whose doctrine developed and spread by an extensive proselytism threatens religion and politics with complete

* The Messager des Chambres states, "On Sunday, 23rd November, nearly 3000 persons attended the meeting of the Saint Simonites, in their Hall in the Rue Faithaut. M. Barrot, a young student, pronounced a very eloquent discourse on liberty and religion."

revolution? What is this school, active, indefatigable, full of strong convictions, elevated talents, which, every day recruited and strengthened, writes, preaches, teaches, braves all the force of ridicule, returns the contempt it meets, and marches forth openly to the conquest of society?

Claude Henry, Count de Saint Simon, was born at Paris in 1760. He was of the family of Saint Simons, on whom Louis XIII. showered his favours, and which, in the time of Louis XIV. and the Regent, had an illustrious representative, whose voluminous work proved him to be one of the distinguished writers of the age. Henry de Saint Simon was proud of his birth, and often referred to it. On one occasion he disclaims literary pretensions, and says, "I write as a gentleman, a descendant of the Counts of Vermandois, as heir to the pen of the Duke de Saint Simon." Again, elsewhere he says, "Whatever there is greatest in deeds or in sayings, has been done or said by gentlemen. Our ancestor, Charlemagne, Peter the Great, Frederic the Great, the Emperor Napoleon, were born gentlemen; and the thinkers of the highest order, Galileo, Bacon, Descartes, and Newton, were all gentlemen." There are few details of the infancy of Saint Simon. In one of his letters he begins the narrative of his life in 1777, when he entered on the military profession. Two years afterwards he went to America, and served under Bouille and Washington. To a youth full of enthusiasm, and who at the age of seventeen made his servant wake him every morning with the words, "Rise, Count, you have great things to do," a new world and a revolution was an interesting spectacle. He conversed with Franklin, assisted at the emancipation of a great people by arms, and was from that moment convinced that the revolution of America indicated the commencement of a new political era, and would introduce important changes into the social order of Europe. He remained five years in America, proposed to the Mexican government a plan to unite the two seas, which met no encouragement, returned to France, and travelled in various parts of Europe, directing his attention to important and useful undertakings. He was not drawn into the vortex of the revolution, but remained calm; and, as he says, "thought of founding a grand establishment of industry, and a scientific school of perfection." Count Redern, a Prussian, joined him in this enterprise; but wanting the strong benevolent impulse of Saint Simon, soon relinquished it, and the latter turned his attention to science. Then he perceived the necessity of a new philosophical system, and conceived the plan of laying the foundation of the French school. After some years' intense study in France, he visited England, at the peace of Amiens, and afterwards Germany. In 1808 he published "L'Introduction aux Travaux Scientifiques du 19e siècle," an admirable work, but little known, only 100 copies having been printed to distribute among literary friends; in 1810 he published "Prospectus d'une Nouvelle Encyclopédie." In the dedication to his nephew, Victor de Saint Simon, an original enthusiasm appears, unequalled even in Diderot. In politics he first published, in 1814, a pamphlet, "De la Réorganization de la Société Européenne." New and striking views of historical facts distinguish this tract of 120 pages, which ends with the passage so often quoted by his school,—"The golden age is not behind but before us; it consists in the perfection of social order; our fathers have not seen it, our children will some day attain it, we must smooth the road for them." In 1815, in conjunction with M. Augustin Thierry, he brought out "Une Opinion sur les Mesures à prendre contre la Coalition de 1815." In this he urged his favourite position, that alliance with England was indispensable; that the English ought to be, from the similarity of their institutions, princi-

ples, and interests, for the future, the natural allies of France: this, a few weeks before the battle of Waterloo, was any thing but popular. The year 1817 produced "L'Industrie," also with M. Thierry and another fellow-labourer; in this work he considers the parliamentary and representative system as only a passage or transition between the feudal state of society and a new order of things which will be introduced by industry. 'L'Organizateur," in 1819, presents an historical picture from the eleventh century, with systematic inductions for the future; and a pamphlet on elections appeared in 1820. "Le Système industriel" followed; in this there are some fine developments of his theories and beautiful passages on individuality and liberty, with some most luminous applications of history to the future. He warned Charles X., in 1822, in "Les Bourbons et les Stuarts," not to trust to courtiers and nobles, but to unite himself intimately with the now privileged classes, or his fall would be inevitable. "Le Catéchisme des industriels" appeared in 1823-4. Still Saint Simon was not heard; constitutional struggles drowned his voice; disdain, mockery, forgetfulness, and poverty, were the price of his labours. He ardently loved glory and mankind; man was deaf to his appeal, glory delayed its approach, and was destined only to grace his tomb. How frightful the smile which agitates the lip of a man of genius, brooding over the ingratitude of his age! The struggle must have been terrible in the breast of Saint Simon, for he sunk under it, and rejecting life with invincible disgust, resolved to destroy himself. The blow was struck, but was not mortal. Since death escaped him Saint Simon understood that he had yet something to do; he wished to live: raised from the abyss, a religious sentiment inspired him, which vivified, sanctified, and renewed his existence; he became the prophet of the law of love. "Le Nouveau Christianisme" appeared. He died in 1825. After entering so profoundly into the conception of God and religion, he obtained an unalterable tranquillity of mind; and he felt secure of his future glory, of the prevalence of his ideas, and of the welfare of society. An hour before his death, having at his bedside his single, faithful disciple, and two or three new friends, for his old ones had forsaken him, mastering his sufferings, he exhorted them, "Be of good courage, the pear is ripe, you will gather it; the sequel of our labours, the religious part, will for some time be misunderstood; Catholicism is opposed to science, and a similar opinion will be entertained with regard to all religious professions; but go forward constantly, and remember, that energy is essential to accomplish great designs."

The "Nouveau Christianisme," in the form of a dialogue between the "Conservateur" preserver, or adherent of ancient forms, and the "Novateur," the advocate of the improved system, begins with the declaration of belief in God, and in the divine origin of Christianity; insists on the distinction to be made between the divine principle, which, as regards human conduct, is resolved into one, "that men should act towards each other as brethren," and the complicated systems, which are the innovations of priests, and which, although they may have had their use in the infancy of the church, require from time to time to be renovated. Society, therefore, should be reorganized on a principle which will be most conducive to the physical and moral welfare of the most numerous class—the poor; "in this, and this alone, consists the divinity of the Christian religion." The primitive church is held up to admiration, and is declared infallible for the age in which it existed. The great falling away is dated from the 15th century, as the period when the desire of temporal power almost annihilated all that was spiritual; from that time the clergy was no longer Christian,

all their opinions, morals, and dogmas, were heretical, being founded on the false basis of temporal power and aggrandizement. The Christian religion, as at first instituted, had only a limited and incomplete organization acknowledging the law of force, where it inculcated the rendering to Cæsar that which belonged to Cæsar, whilst new Christianity, in its perfection ought to found all power, temporal as well as spiritual, on the law of brotherly love. The new system, as well as the old heretical ones, should have its moral code, its forms of worship, its dogmas, its clergy, its head; but its morals must be considered as of the first importance, the modes of faith and worship must be esteemed only as accessaries to fix the attention of the faithful on its moral principle.

The author then proceeds to review the Catholic and the Protestant (Lutheran) religions, to shew wherein they have deviated from and corrupted the truth. Four principal accusations are brought against the Pope.

That the instruction given to the laity did not lead them to true Christianity.

That the education of the priesthood was not such as to render them capable of directing their flocks in the right path; theology, or the art of arguing on their dogmas, being alone cultivated, and in every other kind of knowledge the clergy being surpassed by the laity.

That in his civil government he pursued a system more injurious to the moral and physical interests of his poor subjects than any lay prince. As an instance of the corrupt practices, he notices the fact of a baker being fined in Rome for selling bread too cheap, because most of the bakehouses belonged to some of the cardinals.

That he established and protected the two institutions of the Jesuits and the Inquisition. "The spirit of Christianity is mildness, goodness, charity and, above all, sincerity; its arms are persuasion and demonstration; the spirit of the Inquisition is despotism and rapacity, its arms violence and cruelty; the spirit of the society of Jesuits is *egoisme*, the exercise of universal dominion over clergy as well as laity, and its arms are secrecy and deception."

The impulse given to civilization in the 15th century, by the discovery of America and other causes, produced laymen of distinguished eminence in various branches of science and art; the influence of commerce was more extensive, and the clergy no longer maintained that mental ascendancy which had long been the source of their influence. "The divine founder of Christianity had commanded his apostles to labour unceasingly, to elevate the lower classes of society, and to diminish the importance of those who were invested with the rights of power and legislation. Up to the 15th century the church followed this Christian direction; almost all the cardinals, and all the popes had been taken from the plebeian ranks, and often from families pursuing the lowest avocations; by this policy there was a constant tendency to diminish the importance of the aristocracy of birth, and to substitute that of talent. At the end of this century the system was altogether altered; the spiritual power ceased to struggle with the temporal, it no longer identified itself with the lower classes, but adopted for its object the preservation and enjoyment of the riches acquired by the labours of the church militant. For this purpose it made with potentates this impious compact: 'We will employ all our influence to establish for you arbitrary power; we will declare you kings by the grace of God, we will teach passive obedience, will establish the Inquisition and the Jesuits, which will secure the ascendancy of the rich over the poor; and, in return for this treason

against the interests of those whose rights our divine Founder had especially charged us to defend, we require you to preserve to us the possessions which have been the fruit of the apostolic labours of the church, and we desire to be maintained by you in the enjoyment of the honorary and pecuniary privileges which have been granted to us by your predecessors.' This compact, which has not enough engaged the attention of philosophers, took place in effect when Leo X. ascended the papal throne; before this time indulgences had been granted as rewards for undertakings useful to society, such as the construction of bridges, roads, &c. Leo threw off the mask, and declared publicly that the produce of the plenary indulgences, which he charged the Dominicans to sell for the Holy See, should be appropriated to the toilette of his sister. Thus stood the only European religion when Luther began his insurrection against the Court of Rome. Luther rendered an immense service to civilization; but for him papacy had completely subdued the human mind to superstition, in extinguishing all morality. But, in his reforms, Luther left much to his successors. The Lutherans are accused of heresy, in having adopted a system of morals far below that which is suitable to Christians in their present state of civilization. To establish this our author examines four important questions.

What was the state of society when Jesus commissioned his apostles to reorganize the human race?

What was its state when Luther effected his reform?

What was the reform then necessary to restore the papal religion to that of Jesus and his apostles?

In what did the reform of Luther consist?

These questions are discussed at considerable length, and the conclusion drawn is, that instead of adopting the measures tending to increase the social advantages of the Christian religion, Luther restored it to the points whence it started,—he rendered it independent of the social system, and recognized force as the power from which all others must emanate; the clergy were reduced to the situation of humble suppliants of temporal authority, and the most pacific tendencies were rendered wholly dependent on men of violent passions and warlike pursuits. The Protestants are then accused of adopting an inefficient form of worship. To attract and stimulate the attention of mankind, it is considered necessary to cultivate eloquence in the preachers; the poets should second their efforts, by furnishing choice pieces for recital in chorus, so as to render all the worshipers preachers to each other. Musicians, painters, sculptors, and architects, should all lend their aid to excite in the soul sentiments of fear, hope, and joy; whereas Luther reduced worship to simple preaching, banished all ornament, suppressed music, and all that is calculated to affect the passions. An erroneous system of faith is then charged against Protestants, attributed to undue attention and regard to the Bible, without duly considering to what extent it was particularly adapted, and how far it was limited, to the initiatory state in which it was promulgated—the undue use of it is then charged with a tendency to carry back the mind too much to a low state of civilization, instead of leading it forward, and adapting it to an improved state of society; it is also accused of tending to foster desires of an equality in society absolutely impracticable, and of discouraging a system by which men of the highest ability in the arts, sciences, and industry, may best promote the interests of the lower classes.

Towards the close of the first part, we have a declaration of the firmest conviction that the intelligence which brought forth so sublime a doctrine

eighteen hundred years ago, must have been supernatural, and that this affords the firmest assurance that Christianity is a divine institution, and that God will grant his special protection to all those whose labours are devoted to the diffusion of his sublime, fundamental doctrine; and it concludes with a long address to the European monarchs forming the Holy Alliance, and finally exhorts them thus:

PRINCES,

Listen to the voice of God which speaks to you by my mouth; become good Christians. Cease to consider mercenary soldiers, nobles, heretical clergy, and perverse judges, as your principal supports. United in the name of Christianity, know how to fulfil all the duties which it imposes on potentates; remember that it commands them to employ all their powers to increase as speedily as possible the social welfare of the poor.

The details and developments of the institutions, forms of worship, and scheme of faith and morals, are promised in a subsequent part: these, with the present views and proceedings of the sect, may claim our attention on some future occasion. We have here aimed to give a concise and accurate idea of a work which is cited as a text-book by an energetic, active body of men, whose opinions will have some weight in the revolution which seems in course of operation in the views, political, moral, and religious, of France, and, in different degrees, throughout the civilized world. That it is on the whole a vast improvement on the mummeries of Catholicism, on the chilling, selfish spirit of nominal Deism and practical Atheism, and on the thirst for military glory, which have been so long in the ascendant, none can doubt. Although there may be some crude ideas and some untenable positions, the obligations of the second commandment are strongly enforced, and often in a new and interesting light.

We should have been far better pleased and satisfied if the foundation-stone of all religion, the first great commandment, had not been so much overlooked, and if the animating motive of a future life with which it was the peculiar object of Christianity to stimulate the moral and mental powers of man, had been allowed its due importance. Still, where the call on the benevolent principle is so strong, where the advancement of the best interests, moral, mental, and physical, of the great mass of mankind *is the system*, where the divine authority of the Christian revelation is maintained, a great deal of true practical Christianity must be diffused. And if by the appeal to the passions, and the cultivation of the most delightful of all the human affections, some enthusiastic extravagances may arise, we will hope that they may be tempered by the better principles, and serve only as stimulants to the attention and regard of the careless and selfish, so that on the whole the most important interests of man will be essentially promoted.

LINES BY MR. LUCKCOCK.

SIR,

THE circumstances under which the annexed verses were written, you may, perhaps, admit as a sufficient plea for their insertion in your moral, as well as theological and critical Miscellany. It is now exactly half a century since they were penned; I was at that time in my 20th year; and as they were intended solely as a moral pledge to myself for my future conduct, they have not undergone the correction of a single word. I attempted to make them interesting to my heart, and thus create a guarantee to my principles; and whatever aberrations I may subsequently have made, (Heaven knows their number and extent,) I hope I am not under a delusion in saying, that I have never lost sight of my good resolves. The excellence of the example may make some amends for the mediocrity of the composition; and your readers may pardon the egotism, for the sake of the opportunity thus afforded of calling upon the youthful class of the present day, to "Go and do likewise."

JAMES LUCKCOCK.

December 21*st*, 1830.

HAPPINESS.

Celestial Happiness!—may I presume
(To thee desirous to be better known)
To step within thy portals, and illume
My anxious mind from thy all-cheering throne?

Shin'st thou complacent on a chosen few,
Who never courted thine auspicious smile;
Who, born to affluence, no plans pursue,
And (save in dissipation) know no toil?

Then indolence is bliss; but full as well
Might stagnant waters purify and clear:
Conviction soon each slothful mind must tell,
No weight is worse than lassitude to bear.

In Grandeur's envied path to guide our way,
And shine, as glittering stars, among mankind;
Is this content?—its giddy votaries, say,—
Or but a shadow, fleeting as the wind?

Can splendid trophies, rais'd from wasting wars,
Give heart-felt peace while laurel crowns the brow?
Alas! the generous heart must mourn the cause
That for one's weal requires another's woe.

Does he alone possess the golden prize,
Whose only study is to hoard up wealth;
Who every comfort to himself denies,
Nor thinks gold dearly bought with loss of health?

Delusive choice! So might the goaded slave
Be richly blest in India's torrid mine;
Who has no hope of rest but in his grave;
Denied the poor indulgence to repine.

Let gay, fantastic Pleasure boast her sweets,
And spread her net for unsuspecting prey;
While, without intermission, she repeats
Her luring song—" Ye mortals, come away;

" Leave all your cares, your troubles all forget;
And pay your homage to your festive Queen;
Enjoy this moment, leave the rest to fate—
Come, come and taste life's most enchanting scene!"

Ah! trust her not, beware her specious wiles;
Remorse attends close-treading in her train;
Her rose-strew'd path, cheer'd by her sweetest smiles,
Leads on to ruin, infamy, and pain.

Where, then, ah where! shall inexperienc'd youth
Th' unerring guide to Happiness e'er find?
How oft do reason and the clearest truth
To headstrong passion tamely yield the mind!

No vain delusion now would fancy paint—
No idle dreams enthusiastic tell;
Experience, truth, and reason, all consent,
That *active goodness* will the prize reveal.

'Tis this can mitigate our greatest ills;
Our dearest joys sublimely can improve;
The voice of discontent it sweetly stills,
And breathes tranquillity and boundless love.

This gives a firm cement to Friendship's bond;
Each social, generous feeling opes to view;
It pours the balm of pity in each wound,
And flies unask'd, preventing worth to sue.

Base Envy, sickening at another's joy;
And Malice, sharp corroder of the mind;
And foul-mouth'd Slander, ever to destroy
Fair Reputation's honest fame inclined;—

At Virtue's first approach, abash'd they fly,
And in their place a gentle train succeed;
Forbearance mild, Good-will, warm Charity,
Each generous thought, each heart-approving deed.

In conscious dignity the mind she bears;
Of intellectual pleasures shews the worth;
Forbids to stoop to sordid, grov'ling cares;
And points to joys above this fleeting earth.

Virtue adds grace to Beauty's brightest bloom,
It smooths the brow of venerable age;
From Death's cold pillow scatters every gloom,
And borne in triumph quits this chequer'd stage.

This is the fountain—this the source from whence
Th' exhaustless stream of pleasure ever ran;
This gives " a conscience void of all offence,
In sight of God our judge, as well as man."

Ye happy few! whose bosoms God-like glow,
All nature wears to you a smiling face;
Serene and placid all your moments flow,
And every zephyr wafts a tide of peace.

Then let not little ignorance repine,
Nor deem the ways of Providence amiss;
To conscience every act and thought resign,
And kings with gold in vain would buy your bliss.

In this shall meditation then agree,
And shall not practice prove the mind sincere?
Shall folly, weakness, inconsistency,
Than cool deliberate choice, more strong appear?

T' improve each good, to check each base desire,
From prejudice and superstition free,—
To this may I with ardent hope aspire;
And, daring to be virtuous—happy be!

ELLIS'S POLYNESIAN RESEARCHES.*

THESE are interesting volumes. The facts detailed are as novel and striking to the European reader, as would be to him the aspect of the glorious islands of which they speak, and the style is as transparent as the waters by which they are surrounded. The writer is evidently a man of singular ability. He has written a book in which the scholar and the humble Christian may be equally delighted. And he has not written a book because he had a book to write. He is not, as are so many writers of the present day, a manufacturer of books. He has written because his mind was full, and because he felt that in writing he might do honour to the missionary cause. That cause we identify with the cause of Christ, and heartily do we wish it God speed, whatever sect of Christians may lead the way. And more credit will, we are sure, redound to that sacred cause from the volumes now before us, than all the inflammatory speeches and misguiding reports of many of its misjudging friends. The general fact of the sudden changes which took place not long since in favour of Christianity in the South-Sea Islands, we suppose our readers to be acquainted with. Those who wish to know the details, we refer to Mr. Ellis's work, designing to limit our notice of the volumes to such passages as may appear most suitable to the pages of the Repository.

We are not a little surprised to find so judicious a writer as Mr. Ellis asserting that, in reference to the conversion of the ignorant Heathen, "Christianity must precede civilization." His own volumes afford to our minds the disproof of the statement, and from their contents, and from other sources, we should be disposed to affirm that Christianity and civilization must proceed together, hand in hand, step by step, but that if either precede, it must be some degree of civilization.

The labour bestowed on the Society Islands was for a long time fruitless.

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* Polynesian Researches. By William Ellis. 2 Vols. London, Fisher.

Fifteen years passed away in exertions the most energetic and well-sustained, and produced not one true convert. All the servants of the Missionary Society were not, indeed, equally persevering. Some withdrew from the vineyard on account of the difficulty of working the soil, and the absolute want of any reward. In the Greenland Missions also the Moravian brethren laboured for five or seven years patiently and diligently, without making the least favourable impression on their hearers. Nor are instances wanting of persons who entered on the work not having fully counted the cost, and who soon therefore withdrew from it in disappointment and disgust. Nay, in a few cases, missionaries have become profligates. Were it our object to heap together cases of failure, we could easily effect it. But we merely wish to make this general allusion to the subject in order to remind those who triumph over the withdrawal of Mr. Adam from the missionary work, that they are challenging an investigation which may turn out to their disadvantage. We have no satisfaction in exhibiting the failure of our Christian brethren in their honourable labours. We wish they could say the same of us. But we must not, we will not, allow the cause of truth to suffer in our hands by reason of the implication which they labour to propagate, that all the failures are with us, and all the triumphs with them, and that, therefore—such is the inference—our cause is radically bad, and the hand of Heaven against us. There has of late been no little sneering at the cause of Unitarian Christianity in India. A sneer is not a Christian grace, and there is in all cases a danger of its turning into tokens of vexation and regret. Let us look at facts. Rammohun Roy informs us, in the year 1824, that "the Baptist missionaries in Calcutta confess openly that the number of their converts, after the hard labour of six years, does not exceed four," and "the Independent missionaries of this city, whose resources are much greater than those of Baptists, candidly acknowledge that their exertions for seven years have been productive only of *one* convert." Let us turn from him to Mr. Adam. "The result of my own observations, of my examination of the different missionary accounts to which I have had access, and of my inquiries from those who, in some cases, have had better means of knowing or of being informed than myself, is, that the number of native converts, properly so called, now living, and in full communion with one or other of the Protestant Missionary churches, does not exceed *three* hundred. It will give me pleasure to see it proved that there are nearly a thousand baptized natives; but it will not surprise me if an accurate investigation should shew that the number of such persons is even less than that which I have stated." Three hundred native converts then are the only actual fruit of all the labours of all the missionaries of all the Protestant churches, except the Unitarians. And how many have they? William Roberts has a congregation of not less than fifty native and adult converts, and there are as many more in the vicinity of Madras, who, from the distance of their abode from the chapel, are able to attend at the services only occasionally, and some, perhaps, hardly at all. At Secunderabad, Chiniah is the minister, and much the same may be said of him and his district. We offer these as approximations to the exact truth. They are made on the authority of William Roberts' son, now in England. Waiting for accurate details, we are content to take the sum-total at one hundred and fifty, and then the Unitarian body with only two missionaries, both natives, neither possessed of learning, or riches, or power, have one half as many actual native converts as are possessed by all the Protestant Missionary churches in India. This astounding fact may well stop the mouth of gainsayers, and lead Unitarians to hope

in a greater harvest, when, as quickly we trust they will be, their labourers are more numerous.

The question of the chief points insisted on by the missionaries in their religious teaching has been agitated. We do not find much said in these volumes on the Trinity. Jehovah appears to have been exhibited to the natives as distinct from Jesus Christ; though in one instance at least, the two are confounded. In reference to other points of reputed orthodoxy, the evidence of the work is clear enough.

"Their aim had always been to exhibit fully, and with the greatest possible simplicity, the grand doctrines and precepts taught in the Bible, giving each that share of attention which it appeared to have obtained in the volume of revelation. God they had always endeavoured to represent as a powerful, benevolent, and holy Being, justly requiring the grateful homage and willing obedience of his creatures. Man they had represented as the Scripture described him, and as their own observation represented him to be, a sinner against his Maker, and exposed to the consequences of his guilt. The love of God in the gift of his only-begotten Son, as a propitiation for sin, and the only medium of reconciliation with God, faith in his atonement, and the sinner's justification before God, were truths frequently exhibited: the necessity also of Divine influences to make the declaration of these truths effectual to conversion."

Now, there is a sense in which we ourselves could take this as the exposition of our creed. But the conventional meaning of the words as they are used in the quarter whence this book comes, and to which it is chiefly addressed, requires us to declare, that though the missionaries taught not Calvinism, they taught orthodoxy—orthodoxy, we grant, reduced in its tone, and divested of somewhat of its repulsiveness—still the prevalent orthodoxy of the day. Nor do we doubt that if Mr. Ellis was called upon to explain himself more fully, he would expand the above statement to a size, and develop from it features, that would be as little acceptable to the Unitarians, as conformable to the teachings of the gospel. In this connexion we may adduce some illustrations of the shrewdness of the natives on the subject of religion, and the unsuitableness of some of the points of orthodoxy to the unperverted mind.

"They felt interested in their destiny, (Adam and Eve's,) and asked whether after the fall and expulsion from Paradise they had repented and obtained pardon; and at one time, when, in answer to this question, it had been stated that there was reason to believe that they had obtained forgiveness and were now in heaven, the native inquired how Adam's crime could affect his posterity after the guilt contracted by it had been removed even from the perpetrators of that crime."

Another proposed the following query:

"You say God is a holy and powerful Being, that Satan is the cause of a vast increase of moral evil in the world, by exciting or disposing men to sin. If Satan be only a dependent creature, and the cause of so much evil which is displeasing to God, why does God not kill Satan at once, and thereby prevent all the evil of which he is the author?" "The duration of sufferings inflicted on the wicked in the future state was occasionally introduced, and more than once I have heard them ask if none of their ancestors, nor any of the former inhabitants of the islands, had gone to heaven. This to us and to them was one of the most distressing discussions upon which we entered." "We could perceive a painful emotion among the people whenever the subject was introduced" "One on which we could not dwell with composure." "This feeling on their parts has been at times almost overpowering, and has

either suspended our conversation, or induced an abrupt transition to some other topic." "The doctrine of the resurrection of the body has ever appeared to them, as it did when announced by the apostle to the civilized philosophers of Athens, or the august rulers in the Roman hall of judgment, as a fact astounding or incredible. Of another world, and the existence of the soul in that world after the dissolution of the body, they appear at all times to have entertained some indistinct ideas, but the reanimation of the mouldering bodies of the dead, bordered, to their apprehension, on impossibility."

The welcome which missionaries to foreign lands have at first received, has often been misinterpreted into a willingness to hear the gospel, when, in fact, it was owing solely to a desire of improving by the superior skill of the new-comers in the mechanical arts. An instance given by Mr. Ellis may serve to illustrate this remark. A chief of the Society Islands remarked, that the missionaries "gave the people plenty of talk and prayer, but very few knives, axes, scissors, or cloth." This desire may, indeed, lead to something better. "Their" (the missionaries') "acquaintance with the most useful of the mechanic arts, not only delighted the natives, but raised the missionaries in their estimation, and led them to desire their friendship."

In every clime the great principles of human nature remain essentially the same. Our readers will remember who asked, "Have any of the rulers believed?" "They scoffingly asked the missionaries if the people of Matavi had attended to their word; if the king or any of his family had cast away Oro; declaring that when the king and chiefs heard the word of Jehovah, then they would also."

The vices of those who have conveyed missionaries, or the supply of their wants, to the stations in Heathen countries, have always proved a serious obstruction to the spread of the gospel.

"The ravages of disease, originating in licentiousness or nurtured by the vicious habits of the people, and those first brought among them by European vessels, appeared to be tending fast to the total destruction of Tahiti. The survivors of such as were carried off by these means, feeling the incipient effects of disease themselves, and beholding their relatives languishing under maladies of foreign origin, inflicted, as they supposed, by the God of the foreigners, were led to view the missionaries as in some degree the cause of their suffering, and frequently not only rejected their message, but charged them with being the authors of their misery by praying against them to their God. When the missionary spoke to them on the subject of religion, the deformed and diseased were sometimes brought out and ranged before them as evidences of the efficacy of their prayers, and the destructive power of their God. The feelings of the people on this subject were frequently so strong, and their language so violent, that the missionaries have been obliged to hasten from places where they intended to have addressed the people. Instead of listening with attention, the natives seemed only irritated by being, as they said, mocked with promises of advantage from a God by whom so much suffering had been inflicted."

We wish that all idols, idols of Christians as well as Heathens, the idols in the heart as well as in the temple, had suffered the same fate as Oro:

"They (the soldiers) entered the depository of Tahiti's former god—the priests and people stood around in silent expectation; even the soldiers paused a moment, and a scene was exhibited analogous to that which was witnessed in the temple of Serapis in Alexandria, when the tutelar deity of that city was destroyed by the Roman soldiers. At length they brought out the idol, stripped him of his sacred coverings and highly-valued ornaments, and threw his body contemptuously on the ground. It was a rude, uncarved log of aito wood, about six feet long. The altars were then broken down,

the temples demolished, and the sacred houses of the gods, together with their coverings, ornaments, and all the appendages of their worship, committed to the flames. The temples, altars, and idols, all round Tahiti, were shortly afterwards destroyed in the same way. The log of wood, *called by the natives the body of Oro, into which they imagined the god at times entered, and through which his influence* was exerted, Pomare's party bore away on their shoulders, and, on returning to the camp, laid it in triumph at their sovereign's feet. It was subsequently fixed up as a post in the king's kitchen, and used in a most contemptuous manner, and, finally, it was riven up for fuel. This was the end of the chief idol of the Tahitians, on whom they had supposed their destinies to depend; whose favour kings and warriors had sought; whose anger all had deprecated; and who had been the occasion of more bloody and desolating wars, for the preceding thirty years, than all other causes combined."

Those who wish to see the following remark illustrated and expanded, we refer to Mr. Ellis's pages: "Traditions of the deluge have been found to exist among the natives of the South-Sea Islands from the earliest periods of their history."

Mr. Hume labours to discredit miracles by adducing the alleged testimony of experience against them. The experience of the natives of these islands was against the existence of ships without "outriggers," which are attached to all their canoes. Ships devoid of this, to them, essential appendage came, and what then was the testimony of their experience worth? We cite the passage to which we have made allusion. A prophet "predicted that in future ages an outriggerless canoe" would arrive in the islands from some foreign land. Accustomed to attach that appendage to their single canoes, they considered an outrigger essential to their remaining upright upon the water, and consequently could not believe (on Mr. Hume's principle) that a canoe without one would live at sea. The chiefs and others to whom Mani delivered his prophecy, were also convinced in their own minds that a canoe would not swim without this necessary balance, and charged him (on Mr. Hume's principle) with foretelling an *impossibility!* But when they saw the European vessels, their scepticism departed, and they "unanimously declared that the prediction of Mani was accomplished, and the canoes without outriggers had arrived." They have another prophecy from the same source, that a vessel without ropes shall come among them, which Mr. Ellis thinks the visit of a steam-boat would lead the natives to declare fulfilled.

The volumes contain descriptions of natural scenery, as uniform in exciting interest as they are diversified in character. And with all their various beauty, and with no little really fine writing, we never detect the rhetorician. The effect which the passages produce is not the result of art, but arises from their being a faithful and unlaboured transcript of the beauties of nature. But engaging as are these pictures, there are others which we prefer; we allude to the descriptions of moral and religious changes which are either detailed or implied in this interesting and valuable work. But the volumes must be read to obtain any thing like an adequate idea of the change which has been effected.

A PARABLE.

In the depths of a cave young LIFE awoke as if from sleep.

And because she knew not whence she was, or whose hand had awakened her, she gazed intently towards the darkness behind her, and softly said, "Whence am I?"

When none answered, she lifted up her voice and cried aloud, "Whence am I?"

The cry resounded through the depths of the cave, and was heard in lower depths, and lower, till it died away into silence.

Yet was there no reply.

Then the spirit turned towards the mouth of the cave. Roses hung around it, and the vine put forth its clusters among the roses.

One stood without, watching till young LIFE should come forth into the sunshine. When she saw the angel, she marvelled at the beauty of his countenance, and said,

"Comest thou from the depths even as I?"

And the angel answered, "Thou hast arisen out of darkness, but I dwell in the midst of light. Thou art but now awakened; but I have gone to and fro for ages of ages. I am from Him who awakened thee, and my name is LOVE. Fear nothing, for I can guard thee whithersoever thou goest. Call on me, and I will be nigh."

Then seeing that the spirit looked on the flowers and fruits that hung around, he smiled, and laid aside the palm-rod that he bore, and gathered of the roses as many as she would: and the fruits which hung aloft he held within her reach.

When she went forward, at length, the whole earth was fair before her. She roved the meadows, and bounded over the hills, and trod the paths of the groves till she was wearied and athirst.

Then she looked around for the angel, but she beheld him not.

Remembering that he had promised to come when she had need, she called on his name; and he was there.

And he rebuked her, saying, "Are there not messengers sent unto thee from above and from beneath, and thou regardest them not? Wherefore art thou faint, when they are around thee who shall renew thy strength?"

Then LIFE gazed steadfastly, and saw that a multitude of spirits was near. They uprose from the flowers of the field, and thronged the thickets of the forest. They issued from the abyss, and came down from among the stars. They sang amid the clouds on the mountain-top, and their music floated on the still lake.

When the young spirit held out her arms, they came unto her, and ministered unto her more and more continually.

The angel LOVE also blessed her. When her path lay through the sultry desert, he made a shade for her with his wings. He opened a way for her in the tangled wilderness, and soothed her when the tempest burst around her head.

When she asked, "Shall there be always snares, and burning heats, and tempests?" he replied,

"Nay; but for a while. When thou art on yonder summit, a cloud shall bear thee where such things are not."

As she drew nigh the mountain, they that thronged around her went

back one by one, so that when she reached the summit, behold! she was alone.

And she saw a thick black cloud rolling towards her, and fearing to be swept away, she clung to the earth, and cried fearfully to the angel; but he was no where seen.

Then the skirts of the cloud hid from her the gay, bright earth; and a heavy chill fell on her.

And as the damps compassed her round about, one looked forth brightly from the cloud and smiled.

It was the angel. He held forth his hand, saying,

"Though thou hast ofttimes forgotten me, behold me here in thy utmost need."

Then was revealed bright glory within the cloud, and the spirit sprang into it eagerly.

And as they sailed away into the ether, the angel cleft the cloud with his rod, and shewed unto his charge the path she had traversed. The glory in which she lay fell upon it, and made it wholly beautiful. The waters which had been dark now gleamed, and the tangled forests waved majestically in the golden light.

When she looked upwards, she saw how the radiance spread unto the depths of the heaven till her dazzled eye could see no further.

"Fearest thou?" said the angel, as she bowed her head; "I lead thee unto Him who awakened thee out of darkness."

"I would fain behold him," she replied; "and what should I fear when I am with thee?"

LETTERS FROM GERMANY.

(Nos. VI. and VII.)

SIR, *Heidelberg.*

A VERY valuable posthumous work was published at Halle about three years since, containing a course of theological lectures delivered at that University, in 1790, to more than two hundred and fifty students, by the late Professor Dr. George Christian Knapp. The name of Knapp is justly held in great veneration by the orthodox portion of the Lutheran Church, which he might be said to represent; and his learning, talents, and virtues, secured to him a higher degree of respect from all, than is often accorded to the best and wisest men by those who differ much from them in their religious opinions. The Editor is his son-in-law, Charles Thilo, Theological Professor at Halle. His preface contains many interesting notices of the author's opinions, studies, and writings. Knapp was, from the first, more a philological than a metaphysical theologian. When a student, it was his great endeavour to acquire whatever learning and knowledge should be possessed by an interpreter of the Old and New Testaments. This was proved by his Disputatio ad Vaticinium Jacobi, Gen. xlix. 1—27, before the completion of his academical years at Gottingen; by the Disputatio de Versione Alexandrinâ in emendanda Lectione exempli Hebraici cautè adhibendâ; and especially in his translation and illustrations of the Psalms, of which the first edition was published at Halle in 1777. He resolved to be a

biblical theologian solely. This was partly the result of his earliest education. His father, walking in the steps of Spener, laboured to substitute a simple, biblical, and practical mode of theological instruction, instead of that scholastic method which had prevailed in the seventeenth century. Besides his father, Knapp had Semler, Nosselt, Schutze, and Gruner, as his tutors at Halle; and afterwards, at Gottingen, Walch, Zacharia, Miller, and Michaelis. With the latter he maintained epistolary correspondence. He had as contemporaries engaged in the same good design, such men as Ernesti, Heilmann, Doderlein, Less, Morus, Seiler, Michaelis, Storr, Griesbach, in whose writings he found a rich treasure of biblical and practical theology. Steady in his original determination to acknowledge no sources of religious knowledge but the Holy Scriptures and the right use of reason, the metaphysical systems of Kant and other philosophers had little influence on his theological system. Hence he had few alterations to make in his exposition of it, when it was completed after the most careful and exact exegetical and historical studies. It has been reported, indeed, on oral testimony, that his views of Christian doctrine underwent a great change as late as 1794, after he had several times repeated his theological course. On this report his Editor remarks, "that, as far as he knows, Knapp never used refinement or subtilty in explaining scriptural expressions in a heterodox manner; that his philological integrity would never allow it; and that there are no evidences of the pretended change either in his first publications, or in his latest exegetical productions.* The first impressions on his mind and heart, which are so influential on the future character, were, as he was wont to acknowledge with pious gratitude, entirely of that sort which are most remote from a light and careless manner of thinking with respect to religion and morality. They were calculated to cherish Christian faith, and an early and deep sense of the importance and obligation of religion, without depressing the natural vivacity of the youthful mind. At the University, his teachers and models were men who maintained what is essential to the creed of their church, and their influence upon him was certainly neither weak nor transient. At the same time, it was scarcely to be expected that the lectures of a Semler and a Gruner should not raise doubts in his mind, which might be in part strengthened and increased when, after entering on his office as a Theological Professor, he continued his studies independently. It could hardly be otherwise in a young man who felt a lively interest in the indications of the theological literature of that age. These doubts, however, and his departure from the old discipline consequent upon them, never went so far as either to enfeeble his faith as a believer in revelation, or his purpose as a purely biblical theologian. When he declared himself more decidedly in his later years on the side of certain views and doctrines, which with progressive illumination have been generally given up, the greater freedom of his earlier days was the more sedulously contrasted with it, and the difference misjudged by those who either could not, or would not, apprehend the reasons of it." In a journal of the year 1787, the Editor placed Knapp in the list of enlightened theologians, and added, "that, as a theologian, he is almost unshackled with prejudices: prudence only

* I observe that he has given a place in his lectures to Nosselt's exposition of Col. ii. 9, "In him dwelleth all the fulness of the Godhead bodily." Nosselt explains the expression of the fulness of divine instruction which is given to man through Christ, and that in a plain and substantial manner, (σωματικως,) not figuratively, by shadows and obscure images, as in the religion of Moses.

and natural timidity held him back from an open declaration." It is remarked by our Editor, that as to prudence and natural timidity, those who knew Knapp more intimately, will easily find the names which would be more justly applied to him. The following is one of the latitudinarian passages which he more lately omitted: "Since the doctrine of the Trinity is very obscure, so that many doubts must arise in the minds of thinking men; since also in no one place in the Bible is it stated in all its extent, but must be collected from comparison of many passages, it is highly wrong to accuse of heresy, or exclude from salvation, such persons as, after a careful and honest examination, cannot find the Athanasian doctrine in the Bible. According to the principles of sound moral judgment, they incur no danger by involuntary error and ignorance." This passage was excluded by the author from the last copy of his lectures; yet it betrays no alarming excess of liberality; and the facts which it affirms, that the doctrine is obscure, and that a formal and full enunciation of it cannot be found in any one place in the Bible, were not and could not be disputed by himself, or by any other man. In the section on the Trinity in the present work, the spirit of the first passage is preserved, excepting the last part of it. I subjoin the concluding paragraph: "There are in the Divine Nature three who stand in inseparable connexion with one another, and are equal in glory, which three, however, taken together, are but one God. What is dark and mysterious in the doctrine proceeds from this, that no clear and satisfactory answer can be given to the question, in what sense and in what manner the three have the Divine nature in common, so as to be but one God. When the learned, with the help of their philosophy, tried to determine this in various ways, different ideas and illustrations of the doctrine necessarily arose, and from them strife and contention. On account of their different definitions, they accused one another of heresy, each excluded the other from a state of salvation, and in this conflict they commonly forgot to estimate and to inculcate what, according to the Scriptures, is the principal thing, namely, the doctrine of the unmerited blessings which we owe to the Father, Son, and Holy Ghost; and to apply the doctrine to the heart as a source of hope and joy. This is the great truth, which every disciple of Christ must believe from the heart, and this is the use which Christ requires them to make of it. But he never propounded the doctrine to mere speculation and investigation, and therefore established no such formulary as might produce them. It is quite certain, from the history of the three first centuries, that during that time there existed no form of words in general authority which defined the sense or prescribed the terms in which the doctrine must be received by all members of the orthodox church. Thus we find even in the fathers of the church universal, in Justin Martyr, Clemens of Alexandria, Origen, and others, ideas and expressions very different from one another, and from those which were decreed afterwards in the fourth century. It was not till that century that scholastic and metaphysical formularies were determined and authorized by law, which from that time have been bound up in ecclesiastical creeds. This was effected in that age by Athanasius, and at the Nicene Council, in opposition to the Arians. What is now called the Athanasian Creed does not belong to Athanasius. It is a production of the fifth century, and was first attributed to Athanasius in the seventh century. Its declaration, 'that whosoever does not think thus on the Trinity cannot be saved,' must be rejected; for the great body of ordinary Christians, who follow the Nicene language, think commonly of three Gods under the three persons, whatever pains the religious teacher may take to guard them against

it. But this is quite contrary to the doctrine of the Scriptures, and to that of the Creed; and it is altogether a great theoretical error. Must we then deny, that any who are in this theoretical error can be saved? Since, if they are pious Christians, they will be saved even in this error, so will those who maintain other wide views and forms of expression respecting the same doctrine, provided they sincerely believe in Christ, and do what he has commanded, and make a saving use of the blessings which we owe to Father, Son, and Holy Ghost. No man is saved by theological formularies, or holding fast any forms of words. We must conclude, that the hypotheses and definitions of the schools have nothing to do with the instruction of the people and of the young, since they cannot be made intelligible to them, but rather occasion great confusion and perplexity of thought. So judged once the Emperor Constantine (Epist. ad Arium, ap. Socr. I. 7): 'Such questions must not be commanded by any legal necessity; they are not even to be trusted to the hearing of all.' It would be well," adds the Lecturer, "if he had continued ever after faithful to this rule."

The history of theology forms a very interesting and instructive part of the work. In pursuing this way the student often discovers abundant sources of thought in regions where all appeared steril and desert at a distance. I extract the first part of an historico-theological passage, under the 9th article, "On Sin, and the Punishment of Sin," from a section which is headed, "Views of Human Depravity by the early Teachers of the Church, and in what Manner the Phraseology and Doctrinal Formulas of the Church have been constructed out of them by degrees:"

"The first Christian teachers of the church agree, generally, that death is a consequence of Adam's sin; but the entire biblical view of innate depravity is wanting in most of the Greek fathers, or at least it is not stated by many of them in a sufficiently plain and definite manner. Since no controversy on the subject had taken place hitherto, there was no ecclesiastical determination of it in general authority: yet it was the common persuasion, that a predominance of the sensual nature, or human depravity, had existed since the fall of Adam, and had spread as a universal disease through the race of man; but that this is to be considered as an actual sin, and that it will be punished as such, they never taught, but rather the contrary. (See Justin Mart. Apol. I. 54 sq.; Iren. adv. Hær. IV. 17 sq.; Athanagoras Legat. c. xxii.; Clemens Alex. Strom. III. contra Encratitas.) He says, 'No man is indeed pure from sin; yet a child which has itself never transgressed, cannot be subject to the curse (the punishment) of Adam; but all men who have the use of reason, through their natural pravity are led into actual sin, and are therefore subject to punishment.' Also (in Pædag. III. 12,) the Logos alone is without sin; for to sin is innate, and common to all. Cyrillus of Alexandria, in the Commentary on Isaias, declares that evil is not natural in men; and against Anthropomorph., Ch. viii. he says, 'Adam's descendants are not punished as such, not having transgressed the commandment of God with him.' So Origen, and those who followed him, as Basilius, Theodorus, who, according to Photius, wrote against those who taught that men sinned by nature, and not γνωμῃ. There were among the Greek fathers some who derived evil desires, and the sins consequent upon them, from the mortality of the body, as Chrysostom and Theodoret. This hypothesis was resumed, and brought forwards by Whitby, de Imputatione," &c.

"In the earliest Latin Church, even in Africa, many of the fathers declared that death is the consequence of Adam's sin; but that the evil result is not a sin in itself considered, and is not punished as such. Cyprian says, 'A

n the Latin translations. But by Augustin the doctrine was carried farther. He affirmed the imputation of Adam's sin in the strictest al sense, and with it the total depravity of man, and his utter inability good, in a sense in which it is not affirmed in the Holy Scriptures. s this was greatly owing to the fact, that he had been formerly a nean, for the doctrines of Manichæism in this respect were very severe. Pelagius named Augustin's representation of original sin a Manichæan e. Augustin maintained, 'that the consequence of Adam's sin is ly the death of the body, but eternal death, (Mors secunda cujus non is,) to which all men are subjected: also children, who have not t or done good or evil. Yet some are rescued by the unmerited grace , absolutum decretum. (De Civit., xiv. 1.) Fulgentius Rusp. (de Fide, .) affirms, that children who have lived in the mother's womb, and ithout baptism, must suffer everlasting punishment in hell. Many of oolmen taught the same, according to Petrus Lomb. b. ii. Augustin ted a sort of physical effect to baptism, with which only he joined the of God. His followers, in support of their doctrine, generally, but not ally, maintained the natural traduction of the human soul; the Pela- s generally denied it. Indeed, Pelagius denied not only the imputa- the sin of Adam, but even the physical propagation of human depra- He taught that the moral nature of man is unaltered, and that man is orn in the same state in which Adam was created; that infirmity, im- ion, and death, have been natural to man from the beginning; that ill be punished solely by reason of his own sinful actions; that human ity is not propagated by birth (physicè), but merely through the imi- of bad examples (moraliter) from Adam onward. Omne bonum aut , quo vel laudabiles vel vituperabiles sumus, non nobiscum nascitur, itur a nobis. Capaces utriusque rei, non pleni nascimur; et ut sine , sic sine vitio procreamur. These views differed widely from those ustin and other Africans, and, in many respects, also from the plain e of the Bible. This was observed and objected by Augustin; and h the counter opposition of Pelagius, the zeal of Augustin was heated

tion against natural science any more than it is against mathematical lear ing, that it teaches nothing of God, as we are taught to know God in mor lity and religion: but it is a great error to require of it what lies whol without its province, that is, moral and religious truth. The term Philosop has contributed to the confusion and its consequences: in antiquity the ph losopher united the two offices of a teacher of natural science and a teach of moral wisdom; and proposed not merely to assist the inquirer into n ture, but to build up the whole intellectual and moral man."—(Seebold.)

Naturalism, Spiritualism.—In France the Naturalists intrench themselv within their exclusive maxim—sur le principe de la certitude. They ackno ledge no reality but the facts of the sensible world. Hence the facts of co sciousness,—that we feel, think, and will,—since they are undeniable, m be regarded in no other light than as the product of a material organ. Th organ is their proper cause, and not a mere instrument in the service of t real power. On the other side, Spiritualism, which prevails in Germar and has now very eloquent advocates in France, denies the existence of m terial forces, and contemplates the material universe only as a vast apparat of organs or instruments. In every conjuncture of events we see only t sequence. The force acts through the proper instruments; but the organ no more the power, than the engine is the steam. Since nothing but co junction is ever discerned by our senses, if there is no reality but the fa which are observed by sense, or inductions from them, a cause is not a re lity, and the whole doctrine of causes is a fiction. It is not surprising th Spiritualism should be pronounced a word of no signification by a late We minster Reviewer, who defines a sensation to be, the reception, in the bra or spinal cord, of an impression which has been received in the organ sense, communicated to the nerve, and transmitted by the nerve to the bra or spinal cord; and who resolves all mental phenomena into associated se sations—that is, by his definition, impressions received and combined in t cerebral organ. These indeed are words of great signification. They deno the change of an impression into a sensation, by a simple transfer from o portion of nervous matter upon another portion of nervous matter, which differently lodged.

Jouffroy (Ancien Maître de l'école Normale,) remarks, in a very sensil preface to his translation of Stewart's Moral Philosophy, "that physiologi have never seen, and will never be able to see, that it is the brain its which feels, thinks, and wills; and that all the facts of their observati respecting the connexion which exists between the organ and the phen mena of consciousness may be explained on the supposition, that the brai like the nerves, is but an intermediate between the principle of sense, int ligence, will, and the external object, just as well as on the supposition that is itself the principle. Whence it follows, that the latter assertion is pure hypothetical. It is possible, that in a more extensive and profound a quaintance with the facts of consciousness, demonstrative reasons may found in support of the opinion which refers them to a principle distir from the cerebral organ: or that, by examining more closely the hypothe of the physiologist, it may be possible to reduce it ad absurdum. We ha even particular reasons for believing that it can be done. Till then, let it hypothesis against hypothesis."

Psychology.—Knapp says, "What is the nature or constitution of t soul of man, is one of those dark and difficult questions which can nev receive a satisfactory answer in this our terrestrial life. There is nothing the Bible by which it can be determined: there it is merely opposed to t

shall return to the earth out of which it was formed, but the soul to God who gave it; that is, produced it in a different manner ody. Eccles. xii. 7. This is a manifest allusion to the history Gen. i. and ii.) in which he has preserved the most ancient He- ons, with which those of other Oriental nations appear to have e main. They are related quite in the spirit of the old world; ew greater truth and consistency than the traditional stories of s. It is plain that, in the Bible, soul and body are distinguished as different substances; and peculiar and distinguishing proper- ions are ascribed to them. This is in perfect accordance with the thinking and speaking every where in the most ancient times: not, therefore, be supposed that the Israelites of that age had the of the spirituality and immateriality of the human soul, which led in the later schools of philosophy. All antiquity, the Jews, and the less instructed nations, considered every thing which had f self-motion as animated by a spirit, and they conceived of this ubstance quite different from gross body, yet like body; or, as rporeal substance like air, breath, ανεμος, spiritus. The doctrine terialism is so far from being supported by the language of the that it is directly opposed to it, since, according to this hypothesis, no proper subsistence, but is merely an accident of matter or of s was the opinion of the Sadducees among the Jews; and Cicero icœarchus among the Greek philosophers, as denying altogether e of the soul as a being distinct from the body. (Tusc. vi. 10.) has been done among the moderns by Hobbes, Toland, de la the Author of the System of Nature, and others. An English Wm. Coward, made a very unsuccessful attempt, in 'Thoughts ,' (London, 1704,) to reconcile the doctrine of gross Materialism oly Scriptures. Also Priestley endeavoured in vain to place his e soul on the ground of the Scriptures. It does however appear, has been said, that the late subtle Metaphysical theory of the ituality and immateriality of the soul in the strictest philosophical ot be proved from the Bible; for the ancients had not precisely otion of a spirit as our Metaphysicians. Christian theologians done better, if they had not gone beyond the Bible, and had left whose object lies far out of our sphere, to be settled by Metaphy- he doctrine of the immateriality of the soul, in the strictest philo- se, is far from being of such importance, in a religious view, as y supposed. It is not fully demonstrated by all the philosophical which have been produced; and the doctrine of our immortality built upon such uncertain ground. The most strenuous advo- soul's immateriality must grant that God is able to annihilate a h a purely simple substance. How, then, should he not be able mortal a substance which is not purely simple?"

Philosophy—is much too shadowy and shapeless a creation to a definition; but it may be described. Mysterious as the poet's f death, like that, its office is destruction. It aims a deadly thrust, cond stroke intends" at the whole body of science: but as every prepares the way to a new formation, so the death of all science, l modern, is to issue in the birth of a new philosophy named hich is to spring quick, and in complete armour, out of the head Mysticism. This philosophy is too lofty to be instructed by he objects of sense. It regards experiment as the great instru-

ment of delusion, and all theory raised upon such a sandy foundation, as an unreal mockery. It acknowledges no reality out of its own ideal world; and this pure idealism is the subtil link which connects it with the philosophy of Schelling and Fichte. But this is no earthly connexion; for that philosophy soars far above earth and suns, and all material nature, till it is lost, with the soul of the philosopher himself, in the heaven of heavens of Pantheism. The corner-stone of the religious philosophers is the maxim, that science was born in the house of religious faith and feeling—that it has left its home, and must be brought back, and placed under the absolute tutelage of the inspired writings, as explained in the orthodox symbols, says the Protestant Mystic; while the Catholic, with greater consistency and frankness, would deliver over the unhappy truant to the discipline of the traditions of the church universal, which means, of course, his own.

Philosophical Theology—that is, Metaphysical. The following sketch of its history is from Knapp's Lectures:—"In the third century many learned Pagans and philosophers had become members of the Christian community. They connected their philosophical doctrines and terms with practical Christian truths, partly from the power of habit, and partly with a view to obtain for Christianity greater support and progress, as the Greek Jews had done—thus corrupting their religion. Justin Martyr, and the teachers of the Catechetical School at Alexandria, Pantænus, Clemens, and Origen, were of this number. From their time the prevailing philosophy of the day has been interwoven into Christian theology by men of letters; and the doctrinal system of every age has taken the form and colour of the philosophical school of that time. In the Greek Church, from the second century, it assumed the Platonic philosophy. Then followed the Aristotelian, first in the Greek Church, and afterwards in the West, where it spread universally after the eleventh century, especially through the Schoolmen. The Reformers, in the sixteenth century, ejected at first the Aristotelian philosophy out of Christian theology; but at the end of that century, and in the seventeenth, it was resumed by the theologians. Other philosophical schools followed, which prevailed over that of Aristotle, and were engaged in continual disputes with one another. In these controversies, the theologians took a very active part, and became successively followers of Descartes, Thomasius, Leibnitz, Wolf, Crusius, Kant, Fichte, Schelling: and it is remarkable that the doctrines of all these metaphysical schools have been applied by theologians of very different views in defending their own opinions, and attacking those of their opponents. Thus the Christian religion first, and afterwards the dogmas of particular churches, have been assailed and defended with arms taken from the philosophy of Plato, Aristotle, Leibnitz, Kant, &c. Thus it has been from the age of Clemens of Alexandria and Porphyrius, down to the present day. He who, in anno 70, placed himself on the metaphysics of Wolf, in anno 80 or 90, must quit that ground for Kant's philosophical school, which was then predominant; and he who stood fast on the ground of Kant, must abandon that in its turn, since Fichte and Schelling have gained the ascendant; and thus it ever will be to the end of the history of such alliances." (Knapp.) The star of the present hour is that of Hegel, which now shines over Berlin, and which owes, no doubt, much of its ascendancy to court favour. There are plain truths in pure practical Christianity, which have seldom found favour in the sight of princes. Political, metaphysical, and religious mysticism, make a natural coalition; and they are inoffensive in the cabinet: the age has shewn that they may be wicked accomplices.

J. M.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 18.)

THE Introduction to Dr. Smith's second book is chiefly occupied with an attack on Mr. Belsham for not having gone over all the same ground with the author, and for having dismissed the few passages he has noticed from the Old Testament, with an expression respecting their application in this controversy, nearly approaching to contempt.

It must be recollected that the object of Mr. B.'s work is not to collect every thing in Scripture relating to the Messiah, but to examine the principal arguments which have been adduced in support of the notions of his superhuman or divine nature. When we consider, therefore, not only how precarious are the grounds for applying to the Messiah at all many of the passages brought forward by Dr. S., but how small a proportion of them, granting the interpretation put upon them, supply any substantial argument respecting his nature, and that of those which are made to appear most important, many have not been insisted upon by the best writers in defence of reputed orthodoxy, previous to our learned and ingenious author, we cannot be much surprised that Mr. B. did not feel himself called upon to devote any distinct portion of his work to the Old Testament As to his manner of expression, every writer feels himself authorized to express his opinion on the comparative force of the arguments which pass under his consideration: it is agreed, on all hands, that learned and able men have often been "imposed upon by miserable sophisms," and the statement of our belief that this has happened in a particular case, the whole matter being submitted to the judgment of the reader, cannot be considered as going beyond what is allowable in controversy. When, indeed, we attribute what we regard as the errors of our opponents to pride or other evil passions, or represent them as wilfully perverting the truth, and misrepresenting the Sacred Records, we are chargeable with passing the bounds of fair discussion, and contending for victory with unlawful weapons. Of any such charge as this, we think the "Calm Inquirer" must be acquitted even by his enemies. Dr. Smith, as appears from what we have already brought forward, by no means comes before the tribunal of the public with so good a case. We most sincerely give him credit for much amiable and truly Christian feeling, but a man who talks so much of candour as he does, can hardly be excused in so often forgetting its dictates.

The enumeration of passages is prefaced by the following statement:

"In this enumeration it is proposed to bring forwards, not every text which has been adduced by biblical interpreters as referring to the Messiah, but only those which, according to the criteria above (in the preceding chapter) laid down, carry certain, or, at least, probable evidence of having been so designed. The degrees of that evidence will of course be various: but if the passages which appear to be of the least convincing kind, be struck out of the following list, still it is apprehended that enough will remain to furnish a satisfactory conclusion. The number might be greatly reduced without at all diminishing the weight of the argument."

In reviewing this enumeration, our narrow limits will oblige us to pass by without notice all such passages, however interesting in themselves, as have no direct bearing on the questions concerning the person of the Messiah, and the nature or mode of the deliverance he effected for mankind. Inter-

pretations, however doubtful, or even in our estimation decidedly false, which might be received by a Unitarian consistently with his general views of Christian truth, we do not undertake now to examine, but we shall endeavour to neglect no passage among thirty-two (exclusive of the sections on the "angel of Jehovah," and on the plural names) which Dr. Smith produces, in which we could not, as Unitarians, receive his interpretation, without our characteristic opinions being in any degree affected We may safely presume that Dr. Smith has not omitted any thing of much importance. We shall endeavour to assist the intelligent and candid reader in estimating the value of what he has produced.

Sect. ii. Gen. iv. 1: "I have obtained a man JEHOVAH." "From the special record of this exclamation of Eve on the birth of her first son, and from the very marked importance which is given to it," [it is preserved merely as an explanation of the name Cain, *acquisition*, and the signs of any very peculiar importance being attached to it are not obvious,] "it may reasonably be considered as the expression of her eager and pious, though mistaken, expectation that the promise, (ch. iii. 15,) which could not but have created the strongest feelings of interest and hope," [it is a matter, nevertheless, of very great doubt whether the words referred to imply any promise at all,] "was now beginning to be accomplished. The primary, proper, and usual force of the particle (את) placed here before JEHOVAH, is to designate an object in the most demonstrative and emphatical manner." "It is true, that in subsequent periods of the language, this particle came to be used as a preposition, to denote *with* or *by the instumentality of*; but this was but a secondary idiom, and many of its supposed instances, on a closer consideration, fall into the ordinary construction. There seems, therefore, no option to an interpreter who is resolved to follow faithfully the fair and strict grammatical signification of the words before him, but to translate the passage as it is given above."—Scrip. Test. Vol. I. p. 235.

What can Dr. S. mean by saying that the *primary* and *proper* sense of the particle [את] is to designate an object "in the most demonstrative and emphatical manner"? For this purpose it is most usually employed: but it has, without doubt, *originally* been a noun independently significant, and all its uses as a particle, whether as the sign of a case, or mere emphatic accompaniment of a noun, or as a preposition, are but certain applications of the *original* and *proper* sense, of which, though one may have become much more common, we have no right on that account merely to say that it is either older or better established. It appears to be sufficiently proved, that את, in at least two passages besides the one under consideration, bears the sense of *from*, and in several others *by means of*, either of which would remove all difficulty from this passage—in one of these ways too it has been understood by most of the ancient translators. Yet, because the particle is of much more frequent occurrence as an emphatic ascompaniment of nouns, (an argument which, if consistently followed up, would never allow us to give to any word more than one sense,) we are called upon to admit a translation which, understood literally, is in the highest degree revolting and absurd, and from which no rational and probable meaning can be extracted. That the applications of the particle as a preposition are secondary and of a later age, is a mere arbitrary assumption; and, after all, how is it to be proved to us that the documents employed by Moses had not their expression in any degree altered by him, or even, as their antiquity must have been so extraordinary, that they had not previously to his time existed only in hieroglyphics? It is enough for us, however, that there is not the slightest foundation for Dr. S.'s assertion as to the *necessity* of the extraordinary

translation he has adopted. Eve said, "I have *acquired* a man *from* (or *through*) Jehovah;" she therefore called his name CAIN (acquisition). It was quite natural for her thus to express her joy at receiving what she could not but regard as a great comfort and blessing, and there is no reason for seeking any mystery in the words, or for supposing that whatever hopes they may be thought to imply related to the approaching fulfilment of any divine promises.

We pass to Sect. viii. 2 Sam. xxiii. 1—7. The passage contains what is believed to be the latest written of the poems of David. It apparently relates to his confidence in the fulfilment of God's promises respecting the future glory of his family, but is thought by many to be prophetic of the reign of the Messiah, in which view it is brought forward by our author. Its interpretation is attended with great difficulty, owing probably to the corrupt state of the text, and we cannot but think the sense at present too uncertain for it to be appealed to as of any importance in the support of a controverted doctrine. As, however, Dr. Smith finds in it the direct application of the name Jehovah to the Messiah, we shall just lay before our readers the true state of the fact. 2 Sam. xxiii. 4, the Authorized Version gives, "And *he shall be* as the light of the morning, *when* the sun riseth, even a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain." DR. SMITH, inserting the word JEHOVAH on the authority of a single Hebrew MS., (a valuable one certainly, yet only one,) doubtfully supported by the ancient Greek Version, translates thus:

Ver. 3, "Ruling over man is a Righteous one
Ruling in the fear of God:
Ver. 4. Even as the light of the morning shall he arise,
Jehovah the sun,
A morning without clouds for brightness,
(As) after rain the herbage from the earth."

Dr. Kennicott, who first brought to light the various reading, thus renders the words:

Ver. 3. "The Just one ruleth among men,
He ruleth by the fear of God!
Ver. 4. 'As the light of the morning ariseth JEHOVAH
A sun, without clouds, for brightness;
And as the grass from the earth after rain.
Ver. 5. Verily thus is my house with God," &c.

Though no considerate man would build much on a passage so doubtful, we allow that the authority for inserting the word Jehovah is important, and we think that Dr. K.'s version (which we much prefer to our author's) gives a much clearer sense than we have seen derived from the common text; but admitting this version, and admitting what is more doubtful, though we would not pretend positively to deny it, that the words are prophetic of the kingdom of the Messiah, the obvious and natural interpretation would be, not to regard JEHOVAH as a *name* given to the Messiah, but to consider the great events contemplated as the bright and glorious manifestation of his presence, the proofs of his fidelity to his covenant with David. It is found, then, that the passage is altogether very obscure; that its application to the subject of the Messiah is not a little doubtful; that its whole point in the controversy respecting the person of Christ, depends on an uncertain emendation of the text; and that, admitting this, (which, as it is plausible, and seems

to clear the sense, we are willing to do, though without placing much reliance upon it,) still the words are naturally explained of God's display of his power and glory in the gospel; and the construction which makes "the just one" identical with JEHOVAH, is both needless and harsh—it is, indeed, absolutely inconsistent with the preceding and following clauses: "He ruleth *by the fear of God*"—"Thus is my house with God."

Sect. IX. Job xix. 23—27.

Dr. S.'s translation of this passage is very peculiar:

> Ver. 25. "I surely do know my REDEEMER, the LIVING ONE:
> And HE the LAST, will arise over the dust.
> Ver. 26. And after the disease has cut down my skin,
> Even from my flesh I shall see GOD."

It is represented as "a prophecy of the second coming of the only Redeemer and Judge of mankind," and as "unequivocally designating Him by the highest titles and attributes of Deity."

It may be sufficient for us to remark, that this passage is one of the most difficult in the Bible; that of the immense number of critics who have applied themselves particularly to the book of Job, scarcely any two agree respecting its sense, or at least respecting the mode of deriving the sense from the words; and that a large proportion, equal to any in learning and judgment, and many of them even in what is called orthodoxy of sentiment, have denied all reference of the words to a future state of existence; whilst amongst those who have contended for their application to this subject, our author stands almost alone in maintaining their direct application to the Messiah, interpreted so as to apply to him the titles and attributes of Deity. Unless, then, his version be so peculiarly clear and satisfactory, and established by such irresistible force of evidence, as to justify its decided preference to those of all his predecessors, no person of common sense will give the passage much weight in a controversy respecting the personal nature of one who appeared in the world so many ages after it was written.

Now, Dr. S. himself will hardly venture to deny that the words of the original may, with strict propriety, be rendered,

> "For I know that my *deliverer* (or avenger) *liveth*,
> And that *hereafter* he will rise up over the dust," &c.:

where the epithets to which he attaches so much importance entirely disappear, and even if his version were admitted, the application to the Messiah would not, considering the connexion, be even probable. We should still agree with nearly all translators and commentators in supposing God himself to be referred to. We ourselves embrace with great confidence the opinion of those who maintain that Job here speaks only of a temporal deliverance, and that both the general object of the book and several remarkable passages in it, prove the author to have been ignorant of the doctrine of a future state: but whatever the reader may think on this point, we have made it evident that the application Dr. S. has made of the passage is utterly unfounded and indefensible.

Sect. X. Psalm ii.

"The last clause of the Psalm" (says Dr. Smith) "merits particular attention as demanding that TRUST and CONFIDENCE in the Messiah, which the general tenor of Scripture and many particular passages direct to be reposed only in the Almighty and Everlasting God. It is *religious* reliance that is required. If this powerful and victorious King were but a creature, such

confidence would be 'trusting in an arm of flesh,' and would mark 'a heart departing from the Lord.' But the *reason* upon which this confidence is called for is equally inapplicable to the idea of a mere creature. It is his *right* to the most absolute homage; it is his ability to bless; it is his *power* as shewn in the dreadful consequence of provoking his justice and incurring 'even but a little' of his righteous displeasure."—Scrip. Test., second edition, Vol. I. p. 307.

The last two verses of the Psalm are thus rendered by Dr. Smith:

11. "Serve Jehovah with reverence,
And rejoice with trembling.
12. Do homage to the Son, lest he be angry
And ye perish on the road;
When his wrath is even for a moment kindled!
Blessed are all who trust in HIM!"

Did it never occur to our author, that since "the general tenor of Scripture, and many particular passages direct (religious) trust and confidence to be reposed only in the Almighty and Everlasting God," it would be but reasonable to understand this passage in consistency with them, which may be done by a very obvious and altogether unobjectionable construction?

"Do homage to the Son, lest He *(Jehovah,* referring to the preceding verse) be angry,
And ye perish on the road (rather 'in your way');
When His (Jehovah's) wrath is even for a moment kindled.
Blessed are all who trust in *Him* (Jehovah)."

But, though all difficulty is even thus removed, we must not omit to observe that the original word, rendered by Dr. S. and most other translators, *Son*, and which truly has that meaning in the Chaldee dialect, cannot be proved to have it in pure Hebrew, but does signify *pure, sincere*, whence the words have been, with much probability of truth, translated, "Reverence sincerely," or, "offer sincere homage," "lest He be angry," &c., which makes the whole passage relate to God alone.

Another remark of Dr. S., that "the Messiah is clearly and plainly represented as an *existing* and *acting* person, at the time when the Psalm was written," is answered by observing, that there can be little doubt of the Psalm having had an immediate application to David himself, whatever secondary and prophetic reference to the reign of the Messiah may be found in it, and that, therefore, it must necessarily speak of the anointed king as living and acting, though not intending by that language to convey any extraordinary doctrine respecting the nature of a greater *Messiah* afterwards to be raised up, but already appointed in the Divine counsels.

Sect. xiii. Psa. xl. 6—10.

6. "Sacrifice and offering thou hast no delight in:
Then a body thou hast prepared for me.
Burnt-offering and sin-offering thou desirest not:
7. Then I said, Behold, I come!
In the roll of the book it is written concerning me,
8. To execute thy pleasure, O God, I do delight," &c.

"The terms of the passage," says Dr. S., "appear to require absolutely the sense of the abrogation of animal sacrifices by a person who declares that the very book which described those sacrifices had its superior reference to him, and that he himself would present the only sacrifice that should be worthy of Deity to accept. I must despair of ever acquiring consistent know-

ledge, or satisfaction on any subject of rational inquiry; I must give up the first principles of evidence as to prophecy and inspiration, and, renouncing all sober rules of interpretation, commit myself to the extravagance of fancy and arbitrary dictates,—if THIS be not a clear and characteristic description of the Messiah."

Again,

"That glorious Person is represented as, in a state of existence previous to his appearance among mortals, contemplating with supreme joy the designs of Divine benevolence, glowing with holy ardour to bear his part in the gracious plan, and ready to assume that human form, which in the appointed time would be prepared and adapted for this all-important design"—Scrip. Test. Vol. I. p. 325, second edition.

We read with astonishment such confident assertions, resting on so very slight a foundation, and cannot repress the reflection, that the defenders of popular opinions could not attach much importance to passages like this, unless driven to them, by the entire absence of all really satisfactory evidence.

In the second clause of ver. 6, Dr. S. adopts the reading of the ancient Greek version, "Then a body thou hast prepared for me," chiefly because it has been so quoted in the Epistle to the Hebrews. The literal translation of the present Hebrew text is what is found in the Received Version "Mine ears thou hast opened." There is no variation in the Hebrew MSS. and no ancient version, except those taken from the Greek, differs from the common reading; for Dr. S.'s remark, that there exist MSS. of the very ancient Syriac Version, having the reading "a body," is of no importance since these MSS., written by Christians, may have been corrected to the Epistle to the Hebrews, and there is no good reason to doubt the genuineness of the printed Syriac text, which follows the Hebrew reading. Independently, then, of the quotation in the Epistle to the Hebrews, no one would hesitate to prefer the reading of the present Hebrew copies. The Greek translation contains many strange blunders, and though of great interest and value, would not alone in a case of this kind be sufficient to shake our confidence in a reading which gives a good sense, and is supported by all other authorities. Many learned men suppose that the word "body," even in the Greek, is a later corruption, but for this we see no reason, as it has been shewn how, by mistaking a letter or two, they might have derived that sense from the Hebrew words, and it is not a solitary instance of their falling into such a mistake; but no critic would hesitate (setting aside the Epistle to the Hebrews) to adhere to the received text in the Psalm. The question then is, whether the writer of the Epistle to the Hebrews, who, as a Jew acquainted with the Greek language, would be familiar with the LXX. Greek translation and disposed to quote from it, was protected by his inspiration from following any error that might be found in it, and does by his authority establish a reading which would otherwise be without hesitation rejected. Now, we do not know who was the author of the Epistle to the Hebrews, and the ancient church differed greatly as to its value; but granting it the highest authority, the writer quotes the passage from the Psalm, not as prophetic but in the way of application, as a suitable mode of expressing his doctrine. That doctrine, we doubt not, he received on sufficient authority. Grant that he had it by direct personal inspiration, (which if Paul was the writer was true, and may have been true if it was written by others to whom it has been ascribed,) yet is it to be supposed, that he not only received the doc

trine, but also the mode of expressing it, or that the light he had obtained respecting the meaning and purpose of the ancient Scriptures extended to the correction of every error in the version of those Scriptures with which he was familiar? We can neither find that such inspiration as this was pretended to, nor can we perceive its utility. The writer of the Epistle, teaching what he knew (probably by personal inspiration) to be genuine Christian doctrine, quoted the Psalm in the form in which it was familiar to him, using its words to express the sentiment he wished to convey. That sentiment is the abolition of the sacrifices of the law, of which the death of Christ, in obedience to the will of God, described as the offering "of his body," was the sign and seal. But we can find nothing resembling Dr. Smith's doctrine in the Epistle, and much less is it to be extracted from the Psalm, which indeed we can see no pretence for considering as at all prophetic. The following, we apprehend, to be a fair translation of the principal verses quoted, which we request the reader to compare with that which we have given from Dr. Smith:

Ver. 6. "Sacrifice and meat-offering thou desirest not;
(My ears thou hast opened;) [i e. thou hast made me willing to attend to thy instructions]
Burnt-offering and sin-offering thou requirest not.
7. Then I said, 'Lo, I come; [I am ready to hear and obey thy commands;]
In the roll of the book, it is prescribed to me,
8. 'To do what is acceptable to thee, O God, is my delight:
And thy law is within me.'"

WELLBELOVED'S *Bible*, Part VI.

(To be continued.)

THE CONVERSION OF ABRAHAM.*

BEAUTIFUL sunk the sun
On Shinar's ancient vale;
And sound on earth was none,
Save the sleepless nightingale—
Save the soft wind that stirr'd
Palm-leaf or tuft of rose,
And the low murmuring, heard
Where the dim Euphrates flows—
A spirit-like and a solemn sound,
A voice of power through the stillness round.

Emerging from the cave,
Where first his days began,
Stood by the deep-voic'd wave
A tall and regal man:

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* From a legend given by Milman (in a note) in Vol. I. of the History of the Jews.

His arms, in thoughtful mood,
Across his breast were thrown;
And there intent he stood,
Like a silent shape of stone,
With his eyes in a deep trance fix'd on high,
The hour and the stream flowing heedless by.

Deep and deeper glow'd the heaven
With the Orient's evening-blue;
And the worlds of night were given
To the cave-born gazer's view.
Loveliest, the Evening Star
Shone o'er the sister spheres;
And its sweet light fill'd from far
His eye with unknown tears:—
"Surely," he cried, "thou diamond ball,
Thou art the Maker and Lord of All!"

Adoring long he gaz'd,
As on that which claim'd his prayer;
But they died where they were rais'd,
Those hopes as frail as fair.
Behind the horizon's range,
The lovely Star went down;
And his faith was loth to change,
Though he saw his bright God gone:—
"Yet the Power I seek for, near or far,
Must never set like the sunken Star!"

Long he had not mus'd, when lo!
The Majesty of Night
Came forth in her softest glow
On the rapt beholder's sight:—
"Thou, glorious Moon! shalt be
My worship and my love;
And when I look on thee
Walking in light above,
I will lift my inmost soul in prayer,
And see God smile in the moonbeam fair!"

The calm night-hours pass'd on,
Till he saw, with anxious eye,
Night's gentle sun go down,
Like the Star, to depart or die.
She touch'd the horizon's brim—
Awhile she seem'd to pause—
But o'er her silver rim
Slowly the blank shade draws—
And the fond enthusiast sees with pain
A new God sink from his shining reign.

He thought of the passing hours—
Then sadly went his way,
Till on the plain Chaldæa's towers
In night's dim vastness lay.

Dark, lone and huge they rose
Against the sunless sky;—
But, ere with dawn the grey East glows,
All open the vast gates fly,
And each sends forth an unending train,
Till an army stood on the dusky plain.

An army, but not for war—
They are Sun-adorers all;
And they throng to hail their Idol-Star,
On this morn of festival.
A light on the eastern cloud—
A glimpse of their God's bright hair!
Ere a thought could pass, the unnumber'd crowd
Press'd the dust with their foreheads bare,
And arose at once, o'er the prostrate throng,
The thunder-burst of the sacred song!

He felt his heart swell high,
He fell on his face in praise—
"Thou, Sun! shalt be my Deity,
Great Giver of all our days!
Thou wast my fathers' God,
Henceforth, pure Orb, be mine!
My feet shall keep the paths they trod,
My heart their rites divine:
Here let all dark doubts and wanderings cease,
And my soul be filled with resplendent peace!"

"Mortal!"—a strange voice cried—
But in vain he look'd around;
For nought was at his side
Save the sunshine and the ground!
Yet he saw where a wreath of light,
Through the golden morning thrown,
Seem'd to make it gross as night
In the pure gleam of its own;
And thence seem'd the thrilling words to come—
"Hath the Day no goal, and the Sun no home?"

'Twas the first time Abraham heard
The voice of the Sons of Heaven—
The depths of his soul were stirr'd,
The veil of his eye was riven!
"I see," he cried, as the wreath
Of glory was lost on high,
"That no things of Change or Death
Can enshrine Eternity:
The Orbs of Night and of Morn must fall—
But ONE CHANGING NOT must be Lord of All!"

Crediton, November 29, 1830.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Christian Contemplated, in a Course of Lectures.* By William Jay. 4th edition. Hamilton, London.

AMONG orthodox writers, Mr. Jay is a great favourite with us—partly because he is not ultra-orthodox, but chiefly because whatever he writes consists of sound admonition, well developed, and strikingly illustrated. Nature and good sense are in his breast too strong for system; the Christian represses the Calvinist—the creed of the Scriptures keeps at a distance the creed of Athanasius. With the bigots of his party it may well, therefore, be supposed that Mr. Jay is not in good odour, but he is too much in the spirit of his office to allow men's favour to determine the style of his preaching. The subjects of his Lectures are the following:—The Christian in Christ; the Christian in the Closet; the Christian in the Family; the Christian in the Church; the Christian in the World; the Christian in Prosperity; the Christian in Adversity; the Christian in his Spiritual Sorrows; the Christian in his Spiritual Joys; the Christian in Doubt; the Christian in the Grave; the Christian in Heaven. The discourses with which Mr. Jay has favoured the public on these interesting points, merit attention from every Christian. We recommend them to our readers in the certain conviction that, from the perusal of them, every one must rise a better man—better in all the relations he may bear, and better prepared for all the contingencies of what lies before him in this and the future world.

Having thus spoken of the lectures, we purpose confining the remainder of this notice to the preface, with the view of laying before our readers, and entreating thereto the attention, before all others, of our clerical friends, the chief of the valuable remarks with which it is studded. "The author has always preferred to study religion, not in its abstractions, but in its subjects; not in its speculative opinions, but in its practical principles; not in its distant generalities, but in its appropriated and particular influences. He has always endeavoured to follow it out from its too common confinement in certain notions, seasons, and services, into actual and ordinary life; and to esteem and applaud it only in proportion as it exerts and displays itself in that wisdom which is from above; which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. He is aware that these lectures would not have been completely congenial with the taste of some hearers. They would have said, 'We want *more of doctrine and more of Christ.*' The complaint now supposed is, however, too often the whining and seditious jargon of a party, and the very last party in the world he would consult in his preaching. The dissatisfied are in spiritual things what some discontented zealots are in political; they are gospel radicals, and disserve and disgrace the cause of evangelical religion. They are not always even moral; they are never amiable. They set at nought all sacred relations, proprieties, and decencies; while many of them abandon family worship, and leave their children in religious ignorance. Self-willed are they; self-confident, presumptuous, censorious, condemnatory; of their ministers, not learners but judges, they make a man an offender for a word. In hearing all is fastidiousness. Appetite has given place to lusting. They go to the house of God not for wholesome food, but for something to elevate and intoxicate. But the people the lecturer addressed have not so learned Christ. He was not, therefore, in his preparations necessitated to think of the likings or dislikings of a sickly, puny, or perverted orthodoxy, a party spirit, or an anathematizing bigotry. Neither would he ever consent to officiate in any congregation where he could not stand fast in the liberty wherewith Christ has made him free. This freedom from the fear of man is of the highest importance. The author pleads for another freedom—an exemption from the necessity of gratifying the few at the expense

of the many; an exemption from fastidiousness of composition and address; an exemption from such a primness of diction as admits of no anecdote, however chaste and apposite; an exemption from the too serious apprehension of little faults in seeking to secure great impressions. How often do we hear on this point of the *dignity* of the pulpit, as though there was any dignity in a case like this, separate from *utility!* Let a preacher be as correct as possible, but let him think of founding his consequence upon something above minuteness and finesse. Let him never imagine that his influence or dignity will ever be impaired by his feeling and displaying a noble elevation, an indifference to every thing else, while the love of Christ bears him away, and he is lost in endeavouring to save a soul from death, and to hide a multitude of sins. There is nothing a preacher should be satisfied with less than a tame correctness, or his producing something that will bear criticism, but which is as devoid of excellency as it is free of defect. He that winneth souls is wise. What is every other praise of an instrument if it does not answer its end? What is every other commendation of a preacher if he be useless, unimpressive, uninteresting? What is it that nothing offends if nothing strikes? What is the harangue that dies in the hearing, and leaves nothing for the hearers to carry away, to think of in solitude, to speak of in company? What but a fault is the smoothness of address that prevents every excitement that would rend by terror, or melt by tenderness? We plead not for coarseness nor faults. A speaker may be animated, yet decorous, but, in popular addresses, if either fails, it is better to sacrifice the latter than the former. Let the squeamishly hypercritical remember, that he is labouring to little purpose, while consuming his time in subtle accuracies and polished dulness. And let the man who is in earnest about his work, never allow a fear of a trifling mistake to repress, as says Gray, his noble rage, and chill the genial current of his soul. Let him feel his subject, and follow his ardour—great excellencies will redeem small failures—and think not of the perverse-minded, who are looking out for faults. A preacher need not grovel down to the level of the vulgar, he should always be somewhat above them—yet so as to raise their tone to his. Let him never soar out of their reach. The presence of others may tempt him to such flights; but the educated and refined, *if* men whose favour is worth thinking of, will commend his accommodation to the needs of the people. Our Saviour spoke so that the common people heard him gladly. And now they hear gladly the gospel whenever it is properly presented and *illustrated* to them. They understand and relish the Pilgrim's Progress, the history of Joseph, the lost sheep, and the prodigal son. Duty should be taught them as history teaches philosophy, by examples. But nothing is to be done in them without excitement. Yet how often are they addressed without emotion! Their very understandings must be approached through their imagination and passions, and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want seasonable and familiar imagery, and to shew the preacher's learning, they are furnished with allusions taken from the arts and sciences, or to shew his taste, served up with a disquisition stript of every figure, and bald as it is wearisome. They want striking sentences—the words of the wise, as goads and as nails, and they have long and tame paragraphs. They only want truths to be brought home to their consciences—they admit them already; and they are argued and reasoned into confusion and doubt. They want precedents, and are supplied with precepts. They want instances, and are deadened by discussions. They want facts, and are burdened with reflections. Look at the Bible. What is it but a series of characters, incidents, and allusions? Not one chapter on moral philosophy throughout the whole. Is this the work of God? Does he know what best suits man? Let preachers then imitate the Bible. But instead of that, they reason, discuss, argue, prove, in nicely-balanced, well-polished sentences. Hence they awaken so little attention, take no firm hold on the mind and feelings, especially of the young and the common people;

> 'And drowsy tinklings lull the distant fold.'

"General declamations and reflections do little in a popular audience. The preacher must enter into detail, and do much by circumstances. Nothing can penetrate but what is pointed: every indictment must particularize and specify. The eye may take in a large prospect, but we are affected only by a minute inspection. Preachers are not to stand long with their people on the brow of

the hill, shewing them a wide and indistinct expansion, but take them by the hand and lead them down to certain spots and objects. They are to be characteristic of persons, of vices, and virtues. A preacher must also indulge in a certain degree of diffusiveness. He who passes rapidly from one thing to another is not likely to impress, or indeed even to inform, the majority of his audience. To affect them he must dwell upon the thought, and present it under different aspects. Precept must be upon precept, line upon line; here a little and there a little; and the preacher will often see by the look and manner of the hearer that what he failed to accomplish by a first stroke has been done by a second. The language of the Scriptures it is desirable to employ, for it is the words used by the Holy Ghost, and on the subjects of revelation it is the most definite and significant, the best known and understood by the people, and intimately connected with the devotional feelings. It is at once the key to the understanding and the soul. Who can reasonably object to the occasional use of poetic diction? A sentence of this kind will often relieve and often revive the attention, while it serves to fix the sentiment more firmly in the memory. How much of the Bible is poetical! Whatever subject is in hand, exhibit it in its fullest bearings and highest importance. True, some things may hence look rather inconsistent with each other; but strongly to represent and strongly to recommend the *present* subject, is the method of the sacred writers. They never seem afraid of expressing themselves too forcibly at the time. They never stop to fritter away their teachings by qualifications. There *are* qualifications to be found, but in other places, and on other occasions. He must be a spiritless teacher who never produces the surprise of a paradox, who never alarms the timid and cautious, and whose strength of statement and urgency does not furnish some seeming contradictions."

In agreement with these valuable principles the volume is composed; and he who wishes to study them in their application, will do well to turn from our pages to the discourses themselves.

ART. II.—*An Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, Newchurch, and other places.* By John Ashworth. Second Edition.

HAVE you, reader, ever perused the excellent John Ashworth's excellent account of the secession from the Methodists, detailed in the above-named "Rise and Progress"? If not, we congratulate you, for you have a great enjoyment in prospect. We do not, however, carry the doctrine that anticipation is more pleasurable than possession to such an extreme as to advise you to delay indefinitely the gratification which this pamphlet offers; nor, if you are actuated by a benevolent regard to others' good, will you fail immediately to read what, when read, you will as quickly recommend to all your friends. The calumny is not yet extinct that men may live but cannot die Unitarians. The following passages extracted from an account in the pamphlet of the illness and death of Mr. Cooke, (who was the leader in the secession,) written "by one who had no happiness equal to that of guarding his health," may serve to discredit misrepresentation, and to foster piety:

"During his confinement, he directed the energies of his mind to the investigation of the Sacred Volume; and sometimes, with a brightened look, in a highly animated manner, would he exult in the distinguished privilege of expounding its hidden treasures, unrestrained by creeds and parties. Almost through every stage of his illness Mr. Cooke's intellectual faculties remained clear and active. Once having received positive orders from his physician not to converse, and, if possible, not to think, he requested to be alone. The thinking invalid, however, suffered not this quiet interval to pass unemployed; for, in poetic numbers, he imitated a part of the 103d Psalm, which he immediately dictated to an amanuensis; but when uttering the concluding line, 'Bless him above all, my soul,' his voice faltered, and but for a sudden gust of tears, it should seem the effort had been too great for the feeble tenement which embodied it."—"Mr. Cooke perceiving the symptoms of a flattering but fatal disorder grow stronger, calmly relinquished the concerns of this transitory scene, and devoutly fixed his heart on those which are eternal. With solemn composure he gave directions about his funeral, and in fervent prayer committed the church, his partner, and five little ones, to the special care of the God of providence and of grace."—"Suffering much from acute pain, he said, 'The Lord knoweth the way that I take, and when he has tried me in the furnace, I shall come forth as gold seven times purified. My highest ambition rises no higher than patiently to suffer and bear

the will of the Lord.' "—" To a neighbour he said, 'I have not embraced a cunningly-devised fable; my religion is a pleasing reality. I have preached the truth in the integrity of my heart, and feel peace of conscience.'—'Remember (continued he) it is not opinions that will save you or me, but holiness of heart and life. On impressions and raptures I place but little confidence, compared with that solid peace my mind feels from the word of God. This forms with me the sunshine of the day; whilst rapture, like the comet, blazes for a moment, and then disappears.' "—" Having commended his soul to God in fervent prayer, this blessed man serenely breathed his happy spirit into the hands of Him who gave it."

ART. III.—*A Fifth and Sixth Letter to the Young People of Devonport, being a Vindication of Unitarians and Unitarianism.* By Sylvanus Gibbs.

WE heartily wish that, not Sylvanus Gibbs himself, but his spirit, was in every town of the United Kingdom. In every town? Yes. What! where Unitarian societies already exist? Yes. Scarcely is there one in which Sylvanus Gibbs might not find a sphere for the employment of his talents; a sphere in which a man of his spirit is needed; a sphere among those whom the ministrations of our ministers, partly through necessity, partly through custom, partly through neglect, leave unapproached; we mean the people—the working classes. If the wish above expressed was realized, results, in most towns, would, in all probability, display themselves similar to those which have taken place at Devonport. There, "during the last ten years," "upwards of two hundred persons have united themselves in Unitarian Christian worship, and many more are now desirous of taking sittings in the chapel, who cannot be accommodated." We have both heard and read something designed to discountenance the preaching of ministers who have not received a collegiate education. Let those who have so said or written look at Devonport. For ourselves we are not scrupulous who does good so that good be done, and we measure a man's merits rather by the ardour of his beneficence than the colour of his coat. We know too well the value of learning to say one word against it; but there are things better even than learning, and willingly would we see some of our ministers exchange some of their knowledge for a larger portion of zeal. A change is, we know, going forward, and forward it must and will go—a change in the exertions of ministers, and what we deem of paramount importance, a change in the requirements of the people. It is a fact, an unfortunate, a dishonourable fact, that too frequently those follow who ought to lead public opinion, and thus ministers are in many cases found to need urging rather than to urge. Before all things, then, we think it important to raise the tone of requirement among the laity. Let *them* once come to esteem those ministers most who labour most *as ministers*—who seek every opportunity of conveying the gospel to their fellow-men, and foster every promising effort to extend the dominion of truth and piety; and then we shall see ministers no longer limiting their ministrations to some century or two of people, perhaps to a few scanty scores.

The controversy at Devonport has waxed somewhat warm. Mr. Gibbs and his friends (and rejoiced are we to find those friends in the working-class) have conducted it on the Unitarian side with admirable effect. In this case, as in many others, our opponents prefer to shift the argument from the evidence of Scripture to the merits of individuals. The stale misrepresentations made by Magee and Pye Smith of the views of Priestley and Belsham, &c., are served up to the people of Devonport as new and unheard-of monstrosities. But Mr. Gibbs is too well read to allow such pretences to pass current. The following are given as the sentiments of Belsham, and labour is spent to shew how disgraceful they are to Unitarianism: "Jesus might imagine what never existed, and might not be able to distinguish whether what he saw and heard was visionary or real." Now hear Mr. Gibbs: "The passage from which the above words are culled, is as follows: 'Mr. John Palmer supposes that our Lord, while he was in the wilderness, was favoured with divine communications, during which he was completely secluded from all connexion with the external world, and, like St. Paul, (2 Cor. xii.,) he might imagine himself transported into heaven, and not be able to distinguish whether what he saw and heard was visionary or real. And Mr. Palmer thought that when Jesus spoke of himself as having been in heaven, and as coming down from heaven, it was in allusion to this divine vision.' Now, what will the candid reader say, when

he finds that the sentiments quoted by my opponent are not only shamefully garbled, but that they are not Mr. Belsham's, but Mr. Palmer's, and when he further discovers that in the very next paragraph Mr. Belsham disproves Mr. Palmer's hypothesis!"

Mr. Gibbs, however, does not deny that there are passages in the writings of Unitarians which, taken by themselves, may appear to some minds highly objectionable. The freedom of expression and discussion which Unitarians are wont, and properly, to use, leads them occasionally to let fall remarks that offend those whose minds make every doubt a sin, and tolerate inquiry only so far as it may tend to buttress up established dogmas. While Unitarians not only tolerate, but foster, a certain latitude of expression, they ought also to take care that justice is done to the cause which to them is truth. In fulfilling this duty, they are called upon to exhibit to the public, whose ears are poisoned by the opponent with whatever is or can be made objectionable, the positive views which their calumniated worthies have entertained on the great practical doctrines of the gospel. We think, therefore, that a series of tracts, consisting of systematized extracts from Lindsey, Priestley, Belsham, Cappe, Kenrick, &c., &c., and setting forth their sentiments on the authority of the Scriptures, the value of the gospel, the character and work of the Saviour, the grounds of acceptance with God, the nature and remedy of sin, on these and kindred topics, would prove of the highest value both to encourage holiness in our own body, and to extend our views in the world. To the philosopher it may be of small importance what this or that man thought, but it is not so to the people. We speak not of what ought to be, but what is, and to things as they are we must adapt our measures if we are to do good in this world. We hope then that the hint we have ventured to throw out will not be altogether lost sight of.

ART IV.—*A Scriptural View of the Progress of the Visible Church from the first Establishment of it to the present Time.* Rivingtons. pp 16. 1830.

A WEAK effort of some thorough-paced Churchman to impress upon the public mind a sense of the divine authority of the *English Establishment*. An extract from Mosheim, Eccl. Hist. Cent. 16, first meets our eye, intended to describe the *accomplished reformation* of the church in the reign of Elizabeth, which eminent theologian, of blessed memory, "recommended to the attention and imitation of the doctors that were employed in this weighty and important matter, the practice and institutions of the primitive ages." Nothing is here said about the *doctrine* of the primitive ages. That, it may be, was thought absolutely determined.

That our readers may judge of the sort of ecclesiastical doctrine here presented to reasonable men who have the Bible in their hands, we quote two sentences, p. 15:

"As it has pleased Almighty God to establish and support his Holy Catholic Church, in this Protestant country, by the hands of the civil power, we are bound to recognize her as our national and authorized church, and to reverence the powers that be. In all human institutions, intended for the benefit of posterity, the foresight of the founders legislates for their continuance, and rests the fulfilment of their enactments on the civil or ecclesiastical laws of their country."

ART. V.—*The Sunday Library; or, the Protestant's Manual for the Subbath-day; being a Selection of Sermons from eminent Divines of the Church of England.* By the Rev. T F. Dibdin, D.D. Vol. I. Longman.

WE cannot praise the taste which has been displayed in the embellishments of this volume. The "Primate of all England" in his robes; the Bible supporting the crown (a plagiarism from the John Bull); and the "South front of Lambeth Palace," are not adornments likely to make religion look beautiful in the present state of public feeling. One of the calamities which an Established Church entails upon itself is the enfeebling of its attempts to do good, even when they are most sincere and best directed. Religion is made to look so very like an aristocratical contrivance for keeping the people quiet. Dignified and beneficed clergymen seem also very slow to learn that the paraphernalia which might once command respect excite now a very different emotion. Men require, and they are warranted in requiring, that they who expect to be listened to when they tell of an invisible country, should shew themselves good and honest guides, by promoting the relief, the rights, the common interests, and the

improvement of the inhabitants of the country in which they live. Let the Church shew itself an every-day friend, and its Sabbath Libraries will have plenty of attentive readers. They may then be adorned, not with the insignia of wealth, grandeur, and servility, but with those of disinterestedness, humility, and independence.

The Editor deprecates criticism till "the whole scope of the work appear in a more intelligible form." The sermons in this volume are chiefly practical, and selected from those of Porteus, Horne, Paley, Blomfield, Le Bas, Horsley, Mant, Shuttleworth, and C. Benson.

ART. VI.—*The Trial of the Unitarians for a Libel on the Christian Religion.* 8vo. 8*s*.

CATCHPENNY, on a large scale; at least meant to be so. The compiler shews a most comfortably impudent ignorance of the books, both withinside and without, whose authors he arraigns. We move for a new trial, and refer to the case of Will Whiston, in the "Cordial for Low Spirits." Whether it be granted or not, the accuser in the present case will scarcely get his costs.

GENERAL LITERATURE.

ART. VII.—*Lardner's Cabinet Library. Military Memoirs of the Duke of Wellington.* By Captain Moyle Sherer. Vol. I.

THIS publication, which is intended as a companion to the Cabinet Cyclopædia, has some excellent promises in its list of forthcoming works, and it opens with a very cheap and handsome volume. Our praise cannot be extended much further. Military authors have been a good deal in fashion of late, and we are indebted to them for many amusing books, and some instructive ones. But Captain Sherer is not the man to win laurels in the fields of literature. For reflections he gives us the common-places of a swordsman's politics; and in the narrative he continually aims at fine writing, but is invariably doomed to miss the mark: e. g. "Wellesley with rapid glance surveyed the ground. From beneath the thick plumes of red horse-hair, which drooped over their bronzed cheeks, the manly eyes of the bold 19th dragoons looked on severely. The general resolved for battle. That this was the calm decision of a consulted judgment is not probable; but 'there is a tide in the affairs of men;' he felt it swelling in his bosom, and took it at the happy ebb." P. 58. The volume is thickly studded with gems of this description.

ART. VIII.—*A Preliminary Discourse on the Study of Natural Philosophy.* By J. F. W. Herschel, A. M. (Vol. XIV. of Lardner's Cabinet Cyclopædia.)

THIS is an admirable composition. It is simple, dignified, eloquent, and in the highest sense of the term, philosophical. It deserves our warmest commendation and recommendation. We can only extract the following specimen:

"Finally, the improvement effected in the condition of mankind by advances in physical science, as applied to the useful purposes of life, is very far from being limited to their direct consequences in the more abundant supply of our physical wants, and the increase of our comforts. Great as these benefits are, they are yet but steps to others of a still higher kind. The successful results of our experiments and reasonings in natural philosophy, and the incalculable advantages which experience, systematically consulted and dispassionately reasoned on, has conferred in matters purely physical, tend, of necessity, to impress something of the well-weighed and progressive character of science on the more complicated conduct of our social and moral relations. It is thus that legislation and politics become gradually regarded as experimental sciences: and history, not as formerly, the mere record of tyrannies and slaughters, which, by immortalizing the execrable actions of one age, perpetuates the ambition of committing them in every succeeding one, but as the archive of experiments, successful and unsuccessful, gradually accumulating towards the solution of the grand problem—how the advantages of government are to be secured with the least possible inconvenience to the governed. The celebrated apophthegm, that nations never profit by experience, becomes yearly more and more untrue. Political economy, at least, is found to have sound principles founded in the moral and physical nature of man, which, however lost sight of in particular measures, however even temporarily controverted and borne down by clamour, have yet a stronger and stronger testimony borne to them in each succeeding generation, by which they must, sooner or later, prevail. The idea once conceived and verified, that great and good ends are to be achieved, by which

the condition of the whole human species shall be permanently bettered, by bringing into exercise a sufficient quantity of sober thought, and by a proper adaptation of means, is of itself sufficient to set us earnestly on reflecting what ends *are* truly great and noble, either in themselves, or as conducive to others of a still loftier character; because we are not now, as heretofore, hopeless of attaining them. It is not now equally harmless and insignificant, whether we are right or wrong; since we are no longer supinely and helplessly carried down the stream of events, but feel ourselves capable of buffeting at least with its waves, and perhaps of riding triumphantly over them; for why should we despair that the reason which has enabled us to subdue all nature to our purposes, should (if permitted and assisted by the providence of God) achieve a far more difficult conquest, and ultimately find some means of enabling the collective wisdom of mankind to bear down those obstacles which individual short-sightedness, selfishness, and passion, oppose to all improvements, and by which the highest hopes are continually blighted, and the fairest prospects marred?"—Pp. 72—74.

ART. IX.—*Observations on the Duty on Sea-borne Coal, and on the peculiar Duties and Charges on Coal in the Port of London* Longman

IN a hard winter, or indeed in any winter, charitable people give coals to the poor. It is to be lamented that the connexion between charity and coals should stop there. But our English benevolence is very much afflicted with shortsightedness. If the author of this pamphlet should succeed in his purpose, he will have done more towards warming the population of London than all the donors of coals now in existence. Let our metropolitan readers attend to his facts and calculations. There can be no good reason why Newcastle coals should cost more in London than they are sold for in Egypt.

ART. X.—*The Moral and Political Evils of the Taxes on Knowledge.* Effingham Wilson.

A THREEPENNY Tract to be given away, but not without being read. It contains the report and petition of a meeting at which Dr. S. Smith presided last year; a letter from the Editor of the Scotsman; and an abstract of the Parliamentary returns of newspaper stamps and the advertisement duty; presenting altogether a mass of very interesting information to those who are not indifferent whether they live in an enlightened or in an only semi-civilized community. The press, and especially the periodical press, is the real schoolmaster of the present day; but instead of being "abroad," he cannot stir out without being taxed for every step he takes. Our newspapers, daily and weekly, might be, and ought to be, the vehicles, to all classes, of valuable information and sound instruction. Taxation makes them a monopoly, requiring the investment of large capital, and, of course, managed with a view to the receipt of large profits rather than to the dissemination of just principles. The most widely-circulated of them are obviously made to sell, and are ever ready to minister to any prejudice which is popular. Look at France, look at Paris and its inhabitants, where a revolution is less to be dreaded than a riot in London. The superiority which must be conceded, is chiefly owing to the better footing on which their newspapers are placed. They are conducted by men of talent and principle, who, whether their opinions be right or wrong, yet have at heart the dissemination of knowledge and of truth. In America every religious body has its newspaper; most of them have several. Here, the Methodists manage to keep one afloat; the Evangelical Church party, with its allies in the Dissenters, another; and the Independents have a third, which has been foundering from the very commencement of its voyage. Science, Taste, Literature, Political and Moral Philosophy, all might be put within the reach of the great body of the people, in the most attractive form, but for this worst species of Taxation. Much might be done without diminishing the Revenue at all. Thus much, at least, we are entitled to expect from the present administration. They ought to do more. And it is not improbable that the Treasury would very soon be not at all the poorer for the total relinquishment of the stamp and advertisement duty. The latter has an effect on which the man of business should fix his attention. "There are nearly a half more advertisements in the twelve daily papers of New York than in all the 400 papers of Britain and Ireland, including the 16 daily journals of London." (P. 13.) Allowing for the difference of population and other material considerations, "it would be no exag-

gression to say, that the amount of advertising in America is to that in the British Isles as forty to one." (*Ib.*) The Boston papers alone publish more advertisements than those of all England, London included. As a commercial question, but still more as a question affecting the means of public instruction, we trust that this subject will be pressed upon the attention of the Legislature during the present Session. Surely the Lord Chancellor will not allow the Cabinet to be a society for preventing the Diffusion of Useful Knowledge.

ART. XI.—*Speech delivered at the Annual Meeting of the Northium District Association.* By James Taplin, Unitarian Minister, Battle.

A VERY animated effusion, of which the following sentiment, in which every sound head and heart must concur, is the theme: "May that religion which has God for its author, knowledge, liberty, and happiness for its end, become as universal as light."

ART XII.—*The Foreigner's English Conjugator; elucidated through French Examples.* By Justin Brenan. Wilson.

MR. BRENAN'S object, in this work, is to elucidate the meaning of the words (conjugators) by which "the management of English verbs is effected," viz. will and would, shall and should, may and might, can and could, must and ought; and, in particular, to dissipate the mystery which has been thrown over will and shall, and shew the extent to which the employment of those words is optional. Their use, with that of their derivatives would and should, is "illustrated through seven different languages, exclusive of English." Mr. Brenan's book may be studied with great advantage both by foreigners and natives.

ART. XIII.—*A Discussion of Parliamentary Reform.* By a Yorkshire Freeholder. 8vo. pp. 55.

WE have to thank the author of the "Essays on the Formation and Publication of Opinions" for this admirable pamphlet. It is a chapter of Moral Philosophy, and glad should we be of a whole treatise like unto it. For its clear logic; for its combination of simplicity and originality; for its correct yet extensive views; and for its unaffected morality; this production would be most valuable, even did it not relate to a topic which more than any other occupies the attention and involves the interests of the community. May its seasonable publication accelerate those times of reformation which must come, and which neither direct opposition nor inefficient expedients can very long delay!

ART. XIV.—*The History and Topography of the United States of North America.* Edited by J. H. Hinton, A. M. Illustrated with Views and Maps. 4to. Parts I. to VI. 3*s.* each.

THE Prospectus states that this work will be completed in about thirty monthly parts, each of which is to contain twenty-four pages of letter press, and three highly-finished line engravings on steel. It will occupy a high rank amongst publications which are at once handsome, cheap, and useful. The engravings are beautifully executed, and the subjects well chosen. So far as we can judge from the specimens before us, the literary portion of the work will do great credit to the diligence, judgment, and spirit, of the Editor.

ART. XV.—*An Introduction to the Differential and Integral Calculus, with an Appendix, illustrative of the Theory of Curves.* By James Thomson, LL.D., Professor of Mathematics in Belfast College. 8vo. pp. 252.

THE Belfast College, better known as the Belfast Academical Institution, is but of modern foundation; yet it has done much during its young existence for the advancement of useful learning in the part of the United Kingdom in which it is situated. Some of its Professors have been laudably industrious in composing elementary books for the use of students in their respective departments of science. The work before us is the fourth Treatise produced by Dr. Thomson since his appointment to the Mathematical Chair in the Institution. Its plan and execution do the author much credit, and claim for his work a high rank among performances of this class. The principles of the Differential and Integral Calculus, according to the method of Lagrange, (which is now almost universally acknowledged to be the best,) are

here briefly but clearly stated; the operations are performed, and the theorems deduced, with admirable neatness and simplicity; and several of the most useful applications of the science are pointed out to the student. There is one feature of the present work in which it deserves especial approbation; the number of well-selected examples, which are given as exercises for the learner to perform, by means of the formulas derived and the principles developed in the text. The notes and appendix contain a quantity of useful information; and, on the whole, we can say with confidence, that pupils who shall diligently study this Introduction, will have attained much valuable and important knowledge, by a method than which we know of none more simple and satisfactory. Another recommendation of Dr. Thomson's performance is its price. The expense of some Treatises on the Calculus at present in use is a guinea; few can be obtained for less than twelve shillings; to which must be added as many more for a book of examples for exercise. Yet Dr. Thomson, by choosing a wide page and a type which, though small, is distinct, has been enabled to communicate the same quantity of information, in a manner much superior to that employed in most of the common works, in a volume which costs nine shillings. The same attention to economy characterizes the Elements of Plane and Spherical Trigonometry, and the Treatise on Arithmetic in Theory and Practice, by this writer; and must powerfully recommend them to those students to whom it is more convenient to obtain the information which they require for a small sum than for a large one.

MISCELLANEOUS CORRESPONDENCE.

Mohammedan Devotion.

To the Editor.

SIR, *London, Jan.* 8, 1831.

WHEN in your Number for November I quoted the authority of Tournefort in favour of "the charitable disposition, the steady patriotism, and religious sincerity," of the Turks, I was aware that multitudes of passages might be cited from travellers of deserved reputation, which give a darker picture of their character, and I was far from supposing that they are either free from the common defects of human nature, or in all respects superior to their neighbours of different religious sentiments. Nevertheless, all the opportunities which I have enjoyed of obtaining information on this interesting subject, have tended to convince me that, if we compare the followers of Mohammed with those who have been called Christians in contra distinction from them, we shall find the latter little, if at all, superior to the former, either in intellect or in morals; and I am not sorry that your Correspondent S. has replied to my letter, because I am persuaded that the examination of this question must tend to abate the unjust prejudice entertained against so large a portion of our fellow-creatures, or at least to confute the opinion that the alleged inferiority of the Turks affords a sufficient plea for their extermination. To enter fully into the discussion would far exceed my own competency, as well as the limits which I must prescribe to myself in requesting again to occupy your pages. I shall, therefore, offer such remarks as occur to me without further research.

In making the proposed comparison, it would evidently be most unreasonable to place side by side those of the Mohammedans and those of the so-called Christians who live in completely different social and physical circumstances. Thus it would be ridiculous to expect in the gentry of Constantinople all the science and accomplishments of the philosophers of London, Paris, and Berlin: and it would be no less unreasonable to make the moral and religious state of the poor of Scotland, Saxony, and Geneva, a standard for estimating that of the lower classes in Mohammedan countries. Except so far as the form of government is influenced by the different religious systems, we must view their adherents under the same form of government, and we must adhere to this

principle of comparison in other respects. Assuming, for example, that the Emperor Nicholas is as great a barbarian as the Sultan Selim, or at least that the two governments are on a par with regard to their influence on human liberty, virtue, and happiness, and that the circumstances of climate and of physical condition are not materially different, we may safely compare the subjects of the Emperor with those of the Sultan. I am not aware that the comparison will be much in favour of the former. Mr. Madden has given a most graphical description of the punishment of the bastinado as practised by the Turks. Let us cross the border, and we find the knout substituted in its place: but a contemporaneous French traveller, M. Fontanier, "prefers the practice of the stick to that of the knout" This author "approached Turkey by way of Russia, and appears thoroughly disgusted with the official oppression and open corruption of the authorities of the distant provinces of the Russian Tzar." (See Westminster Review, Oct. 1830, p. 462.) With regard to religion, I conceive that no absurdity of the Turks can surpass that of their Christian neighbours, who say their prayers by shaking them in a wooden box, and all the accounts I have ever seen agree in representing the excesses of priestcraft, and all the degrading influences of superstition, as going much farther among the members of the Greek Church than among the followers of Mohammed.

If we proceed southward, we may justly compare the professors of the two religions (which I consider as two corrupted forms of Christianity) upon the opposite shores of the Red Sea. Your correspondent S, and those who think as he does, will produce some shocking case of inhumanity from the Arabians; in return, I will request him to look at the Abyssinians, to observe the Christian driving his cow upon a journey, and, whenever hunger prompts him, cutting out a slice of flesh, and, after having satisfied his appetite by eating it raw, urging forward the tortured animal to supply his future meals. I doubt whether any cruelty practised by Mohammedans equals that exhibited in the repasts of these Christians, for ampler details of which I refer to the well-known authorities on the subject.

Another mode of comparison, by which we may be enabled to do justice to the relative merits of the Mohammedans and the so-called Christians, is to take a general view of them, not only in different countries, but in different ages. If we compare them as they are now, I should not hesitate to say, that the Mohammedans are surpassed by the so-called Christians in literature and science, in forms of government and policy, and in the general advantages of civilization. But, if we make the comparison a few centuries earlier in the history of the world, it is equally clear, that the balance preponderates on the other side. In the "*dark ages*," so called on account of the darkness of Christians, the Mohammedans were the luminaries of the earth. Their star was seen in the East, and shed its beneficent light far and wide over the benighted world. Mohammed, in reference to the time when he made his appearance, may be regarded as one of the greatest reformers; and if, during several centuries subsequently to that event, an angel or some superior intelligence had surveyed the distracted world with a pitying and merciful, but impartial eye, to determine on which side to award the sentence of less guilt and greater virtue, and to say which of the two masses of men or assemblages of nations was doing more for the advancement of human happiness, I cannot help thinking that the decision would be in favour of the Mohammedans.

I believe, Sir, I might go further than I have yet done. I might refer to various well-known facts regarding the practices of Christian nations, and even of those which we esteem the most polished and civilized, and, on asking your enlightened and candid readers to express their opinion upon these facts, I think they would be constrained to allow the emptiness of the Christian's boast, and the falsehood of his plea for waging war against his brethren.

For example, your correspondent, in the person of Mr. Madden, describes various instances of Turks *reviling* Christians, calling them *dogs*, &c. What would the better-disposed of the Turks say, if Mr. Madden were to tell them, that the frequenters of the largest, most splendid, and most fashionable temples in England, go to them thirteen mornings in the year, for the express purpose, among other objects, of cursing, not only all Mohammedans, but all of their relations, neighbours, and fellow-creacreatures, who do not agree with them in all the minute distinctions of one of their most mysterious dogmas? Again, Mr. Madden speaks of the "*treachery*" of the Turkish priesthood. But these priests must be of a very extraordinary

description, if they practise any thing more deceitful than the mode of initiating young men into the corresponding ranks in England, where the candidates, on going to the most eminent of its universities, are taken before the first official functionary, and either entrapped or seduced into the signing of their names to articles of faith which they have not studied and do not believe, and where the whole course of their education is conducted with a view to the continuance of the same species of fraud by themselves and by their successors.

With regard to the Catechism quoted by Mr. Madden, the answer to the question, "*How do you serve your Sultan?*" only expresses in oriental language the same slavish devotion to the sovereign, which was inculcated in a French catechism by Napoleon Bonaparte, the object of ardent admiration to so many of the most cultivated Europeans; and was not the idea of *fighting* and *dying* for King George a popular sentiment among us during the whole of the French war, chiefly in consequence of the zeal with which it was inculcated by the clergy of the Establishment?

Mr. Madden quotes from the same Catechism the following question and answer:

"How must religion be promoted?"

"By fighting against all who oppose the Koran, till the infidels are cut off from the earth."

But for the "profound ignorance" of the Turks, we might imagine that the author of this Catechism knew something of the conquest and discovery of South America, and had copied the question and answer from a *Spanish* Catechism, only substituting "*Koran*" instead of "Catholic Church."

Your correspondent further represents it as Mr. Madden's opinion, that "the name of the Prophet is in every man's mouth, and the fear of God in few men's hearts." Alas! Sir, I can well believe the charge; for I see it confirmed by the language and conduct of the so-called Christians in this and in every other country.

Another passage, which your correspondent has quoted from Mr. Madden, requires a more ample consideration. Mr. Madden says, "The Koran inculcates *passim*, the extermination of Christians in open warfare." So "Christians" have said for centuries, and Mr. Madden appears to have adopted the current accusation without looking into the Koran to ascertain its truth. Is it not reasonable to suppose, that others of his unfavourable statements and opinions are also derived from the corrupt source of orthodox prejudice and animosity, and that he is not so impartial a witness as your correspondent represents? After an examination of the Koran, by no means complete, but sufficient to convince me of the incorrectness of Mr. Madden's assertion, I find in one chapter only, out of one hundred and fourteen, the sentiments, which are said to occur "*passim*." This is the ninth chapter, entitled "The Chapter of Conversion," and it has the following preface:

"Reader, this chapter beginneth not, as the rest, with these words, *In the name of God, gracious and merciful*, because these are words of peace and salvation, and for that in this chapter Mahomet commandeth to break truce with his enemies, and to assault them."

Is there not in this distinction something more conformable to the true spirit of Christianity than the practice of the so-called Christians, who in their religious wars have carried the sign of the cross and the emblems of the Trinity in front of their armies?

The chapter contains no passage in support of the charge, brought by Mr. Madden and the so-called Christians, stronger than the following:

"When the month of Herum shall be past, kill them (i. e. unbelievers) where you shall meet them, take them slaves, detain them prisoners, and observe where they pass to lay ambush for them. If they be converted, if they pray at the time appointed, and pay tithes, leave them in quiet: God is merciful to them that repent. If the infidels demand quarter of you, give them quarter, to the end they may learn the word of God; teach them his commandments, for they are ignorant."

However contrary this passage may be to the genuine spirit of Christianity, as taught in the New Testament, it appears to me to contain nothing contrary to the precepts inculcated, and the practice commonly observed, by the so-called Christians from the time of Mohammed to the present day. In obedience to the command of Mohammed in this passage, his followers fought against all who denied his divine mission: in obedience to the command of the authorities acknowledged by the Christians, they fought against all who refused submission to those authorities. During many succeeding ages both parties acted upon this common principle, and deluged the world with blood under the pretence that they were doing God service. The expression

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Christians of his time, "They
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also, the son of Mary, who com-
them to worship one God alone."

When he wrote this, he seems to have been unconscious, that he was countenancing the very same error with which he charges the Christians, by setting up himself as an object of no less submission to his followers than the Pope and the Christian priesthood were to their adherents. Ever since he published the Koran, mutual hatred, supported by mutual ignorance, has been cherished on both sides between Mohammedans and Christians, especially under the fostering care and godly instructions of the "doctors and priests" of the respective parties.

It is often argued, that the Mohammedans are not deserving of the name of Christians, because, although they acknowledge the divine mission of Christ, they nevertheless consider Mohammed as superior to Christ. But, Sir, allow me to ask, Do not those who assume to themselves this honoured name to the exclusion of Mohammedans, almost universally look up to some human authority, to which they submit in preference to that of Jesus? In illustration of this fact, allow me to make mention of a picture which I saw a few years ago in Lombardy, which strikes every traveller as a fine specimen of the Venetian School, but which interested me more especially as shewing the comparative deference paid by Roman Catholics to the authority of Christ, and to that of the great doctors of their church. It was painted by Paul Veronese on the wall of the refectory of the convent of Santa Maria del Monte, near Vicenza. By an anachronism common with the old masters, it represents Pope Gregory entertaining our Saviour at a grand dinner-party. The Pope, gorgeously arrayed, sits in the middle of the table; Jesus, simply clad, at his right hand. The latter is represented as a very modest, intelligent, and interesting young man, who is deeply impressed with a sense of the honour done him, and listens with great attention and deference to the conversation of his noble, learned, and accomplished host. Gregory, on the other hand, though perfectly conscious that he is the greater man of the two, seems much pleased with his humble but promising guest, and behaves towards him with dignity, with graceful ease, and, at the same time, with great condescension and kindness. This painting represents with great accuracy, as the artist intended, the comparative degrees of admiration, deference, and submission, which Roman Catholics pay respectively to our Saviour and to the most famous of their popes. This preference of more

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recent human authorities to the authority of Christ is not, however, peculiar to Catholics. Many members of the churches of England and of Scotland not only bow to such authorities, but allege the necessity of having such for determining the sense of the Scriptures, and directing the affairs of the church: and even among the Dissenters, how often does the extravagant admiration of a favourite preacher raise him in the minds of his hearers into the place of an angel, and lead them, while they forget their allegiance to Jesus only, to submit their minds so readily and willingly to his dictation, that to them he may be considered as bearing the relation of a pope!

Another expression, which we find in the ninth chapter, is the following:

"Fight at all times against unbelievers, as they will fight against you."

Here Mohammed grounds his command upon the principle of *self-defence* and *retaliation*, a principle opposed to the spirit and precepts of Jesus Christ, but in perfect conformity with the prevailing sentiments and habits of his professed disciples. I presume your readers must be so fully aware of this fact, that it would be a waste of words to cite proofs relative to the periods when Mohammed himself took the field, and when his followers effected their most splendid conquests. But it may not be so generally present to their recollection, that in very recent times this principle has been avowed and acted on by Christians. I have made the above extracts from the first English translation of the Koran. It was published A. D. 1649, "newly Englished," as the title states, "for the satisfaction of all that desire to look into the Turkish vanities." A long apology was deemed necessary for venturing upon the publication of such a "Gallimaufry of Errors," and, accordingly, the learned Alexander Ross, Chaplain to Charles I., was employed to explain the reasons which made it proper that Christians should be acquainted with the contents of the Koran. This "needful caveat," subjoined to the translation, after pouring out threats and revilings, exceeding in number and virulence all that Mr. Madden and other Oriental travellers have written down from the mouths of Saracen infidels, gives the following, among other reasons, for the study of the book:

"12. The Turks are our neighbours, and their territories border upon the dominions of Christendom. There have been continual wars, and will be still between us. It concerneth every Christian, who makes conscience of his ways, to examine the cause, and to look into the grounds of this war, whether they be just or not, which cannot be known but by reading the Alkoran, in which we see the Mahometans to be the enemies of the cross of Christ in denying his death, and of his divinity also, in that they deny his godhead. We shall find so many passages in it repugnant to, and destructive of, Christian religion, that Christian princes are bound to oppose the enemies thereof, after the example of those glorious emperors, Constantine, who made war against the Heathen princes Maxentius, Maximinus, and Licinius, of Theodosius the Elder against the tyrant Eugenius, the worshiper of Hercules, of Theodosius the Younger against the Saracens, of Honorius against the Goths, all enemies of Christ, by whose assistance they got notable victories and glorious triumphs."

But, to come to still more modern times, let me request your readers to consider the spirit which has been manifested by our own countrymen, in regard to the contest just ended between the Turks and the Greeks. How much of the animosity against the former was grounded in religious motives! The English were exhorted to subscribe towards the expenses of carrying on the war, because it was "the cause of the cross against the crescent;" and the call was repeated from no quarter more energetically than from persons connected with the enlightened and orthodox University of Cambridge.

It has been, I believe, a very general principle with Mohammedans, to allow to unbelievers the choice of three alternatives, conversion, death, or the payment of tribute. But let Christians beware of citing these hard conditions as an accusation against the opposite party, unless they can shew that themselves have maintained a different principle. For my own part, I am unable to discover that the real difference is in favour of the so-called Christians. Were I to leave London, and reside in a Mohammedan country, I should be required to pay tribute: last week I was compelled under pain of imprisonment, to pay tribute to a church, the worship of which is in my opinion more objectionable than that of the Mosque. In any Mohammedan country the laws and government would grant me, I believe, full liberty to defend and promulgate my opinions: in Scotland I preached under exposure, according to the law of the land, to imprisonment and death; and your readers

will recollect that, after that law was repealed by Mr. W. Smith's Act, Dr. Burgess, one of the most learned and amiable of the English prelates, published a pamphlet, in which he admitted that the punishment of death was too severe, but asserted, that his Right Reverend Brethren had been tricked into the lamented concession, and recommended that those cruel and disgraceful laws, with the exception only of the statutory infliction of capital punishment, should be re-enacted.

Indeed, I am persuaded that, notwithstanding our boasting accusations against the professors of Islamism, we are quite as intolerant as they. I do not mean that they have written large books, such as "*Locke on Toleration*," but that they have in many instances inculcated the principles of that book by their practice. The publication of such learned and laborious treatises would have been useless among them, however necessary for us. Nor was it possible that the learned Mohammedans, however liberal, could have written such a book as Limborch's History of the Inquisition, not because they had not draughtsmen and engravers to execute its heart-withering decorations, but because the ingenious and protracted tortures, the gorgeous array, the secret tribunal, the classification of penitents, distinguished by the different forms and arrangements of flames and devils painted on their robes, the banners of the various inquisitorial colleges, and the whole pomp and circumstance of the Auto da Fe, were unknown among them.

There has been, I believe, one period, and one only, since the general establishment of Christianity, when Spain might be said to enjoy the blessings of toleration. This was the splendid period of Moorish domination. Under the government of the Moors, liberty of worship was granted to both Christians and Jews; but since that time the Catholic Church, far from permitting Mohammedans and Jews to worship at their ease, has not been able to endure that even Christians of another sect, though varying ever so little in doctrines or ceremonies, should establish themselves in Spain.

We call ourselves an enlightened nation, and on this ground assume to ourselves the right of waging war against the Turks, whom we stigmatize as ignorant, ferocious bigots. Let us suppose, then, that a numerous company of Moslems were to arrive in London and to express their intention of opening a moeque. In the first place, a question would probably arise, whether such a thing could be permitted. The Act of William and Mary, and the decisions of various Chancellors and Chief Justices, would be quoted against it. But, suppose the legal difficulty could be got over, how would pious Christians of every sect be dismayed and horror-struck at the proposal! Not many years ago, a mob was raised in Glasgow to prevent the Catholics from building their intended chapel. With what ten-fold repugnance would they have heard of the erection of a mosque!

If we go to Rome, the metropolis of Christendom, we go from church to church, survey its works of art and its reliques, and find each attendant ready with a lie for every *paul* we give him. Amidst other wonders, we are told of one, which is a real fact, the opening of an English Episcopal chapel, which Pius VII. allowed to be established *without the walls*, as a special favour in consideration of the services rendered by the English authorities in preserving his dominions from spoliation at the Congress of Vienna. In England, we often hear this Protestant chapel at Rome mentioned as a gratifying proof of the increasing light and liberal spirit of the age. But the fact is one which should give us more cause for shame than triumph, at least if we apply the circumstance to the comparison between Christianity, so called, and Islamism. The Mohammedans have commonly acted on the principle of Solyman the Great, that, as in a collection of flowers the beauty of one kind is augmented by contrast and combination with the rest, so mutual advantage is derived from the mixture of different nations and religious professions under the same just and equal government. Hence, not only is there no exclusion of Mohammedans by other sects of Mohammedans, but Jews and Trinitarian Christians are allowed to exercise their various rites and forms of worship.

It now only remains for me to add a word or two in reply to your correspondent's last paragraph, in which he refers to the result of the late war with Russia, to disprove the "steady patriotism" of the Turks. On referring again to my letter, he will observe that the evidences of Turkish patriotism, which I produced from Tournefort, did not consist in military achievements, but in the acts of a *peaceful* and *enlightened* patriotism, such as a consistent Christian can commend and justify, namely, in endowing colleges for education, in build-

ing hospitals for the sick, in making and repairing, gratuitously, roads, fountains, and conduits. If, however, your correspondent thinks that such displays of patriotism are of too humble and insignificant a kind, I believe courage and ferocity in the field of battle have never been denied to be characteristics of the Turkish soldier; and, with regard to the late war, my impression is, that the Russians met with a far more vigorous resistance than was expected; and if, in the contest, which I tremble to anticipate, with the Poles, the same arms shall be successful, in this case, as in that of Turkey, it will be allowed by impartial judges, that the victory is to be ascribed to the overwhelming numbers of the assailants, and not to their superior courage, any more than to the justice of their cause.

JAMES YATES.

P. S. Jan. 17th. Since writing the above remarks, I have read "*the Life of Mahomet*," published by the *Society for Diffusing Useful Knowledge*. It would, I apprehend, be difficult to shew, that the philosophers and chieftains of Islamism have put forth many books containing so much prejudice, ignorance, and bigotry, as this tract, which has within a few months appeared in London under the auspices of Lord Brougham, and a numerous host of those who are usually reckoned among the great promoters of all that is enlightened and liberal in our country.

On the Publication of Unitarian Literature.

To the Editor.

SIR,

THE circulation of popular productions connected with any topic, invariably tends to bring its merits fairly before the public; and by engaging the general attention in associated circumstances, to win a candid and even favourable hearing to every matter touched on in the relation. Never did any thing more promote Protestantism than the relations of Fox's Book of Martyrs. The saints of the Catholic Church have done more for her in their deaths than in their lives. Their legends have been believed against faith, because they interested the taste for the marvellous, pathetic, and even for a certain class of the sublime. The Methodists have made good use of their low class of saints, the pictures and biographies of their preachers having formed the leading article of their monthly magazines; and as many of them have been industrious, single-minded men, they sought honour, the reward of republicans, and the bare smoothed head of a magazine engraving was bay enough for Methodist preachers. On this, and much more experience, I would suggest to the Unitarian Tract Societies to publish a series of Unitarian Biographies in shilling numbers, giving an engraving as a frontispiece to each. I have before now seen a Methodist's parlour and bed-room hung round with engravings from the Methodist Magazine, and certainly the print led to inquiry; I have no doubt also but inquiry led to emulation. Seeing even the portraiture of the practiser of a theory, is giving more vividness to his teaching; it is coming near the adage, that example is better than precept. I am sure the fine manly picture of Rammohun Roy has given additional interest to the inquiry as to the state of Hindoo Unitarianism. Who can look at the mild yet speaking portrait of the late Mr. Broadbent, and not feel that he had lived enough to leave many who honoured his memory, and could almost say on looking at it, "Though you departed early, yet would that my end should be like thine"? There are many amongst the Unitarian body whom it would be an advantage to point the young Unitarian's attention to. It should be chiefly the religious and moral history of those men which should be the subject of these memoirs; but some men have so largely coloured the times they have lived in, or have shewed up so strongly the characteristics of their times, that a certain proportion of collateral matter would inevitably and most justly steal upon their biography. I will instance Priestley. Scarcely a Unitarian who would not give a shilling for an engraving of Priestley; but add to that a popular sketch of what he suffered for civil and religious liberty, his discoveries in science, his industry, his daring; and his life would be enough to make martyrs endure, writers and preachers become indefatigable, and to fire with religious zeal the most cold-hearted and insensible. Theophilus Lindsey—what conscientious integrity! Rammohun Roy, a convert under extraordinary difficulties! I think that if notice were given of an alphabetical series of such biographies, including both ancient and modern, a volume of great interest and value might be put forth, say in monthly numbers, and sold first to subscribers, and afterwards introduced into the Tract Societies' catalogues. Religious and moral

notices of Newton, Locke, Whiston, Penn, Samuel Clarke, and several other bold sons of heteredoxy, should be given, and the proofs of their believing the gospel and not the creeds. Arius, Servetus, Socinus, Biddle, Firmin, Emlyn, and so on to Rees, and others our contemporaries, would be invaluable specimens of what men can do who deeply feel a duty. It would be most desirable that all the biographies should be of one size and type, as at present it is not easy to bind Unitarian pamphlets, which are of every size, type, and paper, possible. Allow me respectfully to suggest to the several Book Societies, that it would be a very great advantage if they would all agree on the size of the paper employed in their publications, and also that they would print on two qualities of paper, marking in the catalogues the two prices. Medium octavo would be the most generally approved size, and would ensure bound volumes of pamphlets in every Unitarian family. A taste for order, neatness, and even beauty, in libraries and book-cases, is very fast pervading society; and far as I would be from establishing an aristocracy of theological books, which would be out of the reach of the humbler classes, yet I should think it well to have Unitarianism so put forward, that the man of taste could place it in his library with the proudest author in his collection. It would be an advantage also if catalogues of writers on the subjects of the Unitarian Controversy were grouped so as to make volumes. No one writer perhaps has given all the valuable views on any of these subjects, at least in pamphlet shape. If, then, lists of works on the Atonement, Vicarious Suffering, Universal Restoration, Trinity, Right of Individual Judgment, Innocency of Involuntary Error, Existence of a Devil, &c. &c., were furnished in the Repository, they would be important to subscribers, and enable persons to supply themselves with matter for instructive reading, and lending to inquirers, at a much less cost of trouble than at present. The writer of this paper, in suggesting means for sending Unitarianism into the upper classes of society, feels that some may think it a superfluous work; but if elegance of publication, a certain degree of finish in engraving, good print, white paper, and a facility of being bound in a decent manner, be an introduction to the rich man's library, (and there is much wealth now among Unitarians,) I think it as necessary to attend to his wants, as it surely is to make cheap publications the introduction for the poor man's purchase. The subject of the biographies is important; the manner of their publication relates more to wealthy England than to Ireland; but undoubtedly the style and price at which lay literature is sent into the world, makes it imperative on those interested in circulating ecclesiastical literature to give it every possible attraction of execution and economy which can be attained. Men really will not, if avoidable, take up a book on bad paper, with small crowded type, to read. We are all physiognomists, and the first impression does much: it is then a matter of some consequence to invite the eye, and see whether a subject will engage the understanding. The deaths of Unitarians are by the orthodox esteemed an experimentum crucis in biography. Whatever detail may be had would be desirable; for although with us we seek more how men live, yet we ought to be able even to satisfy the gainsayer as to how they die. Perhaps even while men still remain among us who have made themselves remarkable in the cause of true religion, it may be well to say to their contemporaries, Look at their lives, Go and do likewise. I might instance Dr. Stokes, once a fellow of Trinity College, Dublin, and several of the Remonstrant ministers of the Presbyterian Synod of Ulster, as men who have suffered loss, and contumely, and reproach, for that reward which is above all rewards. To draw your attention once more to the influence of biography, may I make use of the Novelist? With how many of the descendants of the Puritans were the martyrdoms of their ancestors become as a tale which was told and forgotten! Sir Walter Scott has stirred their ashes,—he has moved their bones; and the patriot fathers of Christian liberty have arisen amongst their posterity as those that but slept. Their cold and perished blood has flowed again in modern veins, as if its early fire was restored; and I am sure that Sir Walter Scott, though he may be a Tory in politics, has made thousands in these realms emulate the boldness and persistency of the ancient Dissenters, who, in the language of the time, "stood firm in the liberty with which Christ had made them free," even against kingcraft and priestcraft. Put, then, before the people the lives of the noble who have striven to adorn the faith they professed.

A. M'CREADY.

Lewis's Collection of Hymns.

To the Editor.

Dorchester,
Jan. 14, 1831.

Sir,

In your number for January, you were favoured with a notice of a Selection of Hymns which I lately published, and intended for the use of such Societies as employ the Exeter Collection. That notice appears to me to require a few observations.

The Reviewer enters his protest against the "common practice" of altering hymns, and yet this practice has been adopted by Unitarians for *many* years, and sanctioned by some "dear and venerated fellow-servants of Jesus." Without formally examining if the maxim of *doing evil that good may come*, be truly applicable to this practice, a task which I shall leave to those who "have taken far greater liberties" than myself, I may be permitted to offer a remark on one of the Reviewer's "strong reasons" against alterations. He says that "succeeding Editors restore the name, but often neglect to repair the damage," of what he calls the "corruptions of the text;" "and thus an author is made responsible for words and sentiments which he never put together." Taking all this for granted, (which common honesty, one would think, might prevent,) to whom should the blame be attached? Certainly not to those who have scrupulously avoided that "damage," by entirely omitting the names of any authors.

The Reviewer, to serve *his* "own purpose," has made an exception to his rule, where his *strong* reasons shall be powerless. It is "where the doctrine is so objectionable as to annihilate all sympathy between ourselves and the writer." "Suus cuique mos." Who is to determine where this sympathy begins, and where it ends? May not others think they find in some antiquated phraseology, or ludicrous ideas, in grammatical inaccuracies or awkward collocations, in impertinent metaphors or disagreeable allusions, a sufficient cause to annihilate this much-cherished sympathy between them and the writer? May not these things furnish good ground for changing "words, lines and stanzas," without *justly* incurring the charge of "sin" and "shame"?

"Why, above all," asks the Reviewer, "is Mrs. Barbauld's excellent poem," "Sweet is the scene," &c., to begin, "How blessed the righteous"? &c. Simply because the latter is thought better adapted for *general* congregational singing. Then he adds, with something of the ardour belonging to the "genus irritabile vatum," "if the two succeeding stanzas must be omitted, what hand has had the temerity to substitute for them the following?"

"A holy quiet reigns around,
A calm which life nor death destroys;
Nothing disturbs that peace profound,
Which his unfetter'd soul enjoys."

Must he be told that this *temerity* is to be laid to the charge of Mrs B. herself, with the exception of some slight verbal alterations; the original stanza, as it stands, at least in all the copies I have seen, being as follows:

"A holy quiet reigns around,
A calm which nothing can destroy;
Naught can disturb that peace profound,
Which their unfetter'd souls enjoy."

The Reviewer is very tender of disjoining the hymns used by Christian worshipers from the names of their authors. Is it *always* desirable to connect the *name* of the writer with the "divine song"? Have we not known or heard of hymn-makers whose *names* would not well serve to excite any very pleasant sensations or devout recollections? Besides, how few among the generality of our congregations have much acquaintance with the character of "the writers of Hymns!" and this number would be still less if the questionable practice of attaching names to *Hymns*, as well as to Prayers, designed for public worship, were altogether discontinued. What is it to the heart, engaged in its holy musings in the sanctuary, whether its sacred stirrings be excited by a Watts or a Doddridge, a Moore or a Montgomery, a Steele or a Barbauld, or by any others who think it best to make some alterations, taking the sufficient precaution by omitting all names, of not "lowering" the literary "reputation" or poetic taste of the original authors?

As to the view which the critic has taken of the alterations, designating them indiscriminately and "per saltum" as "no improvements," I will only observe, "valeat quantum valere potest." The selection is before the public; and may I be allowed to say, that in the course of six months from its publication, five hundred copies of it were bought up. I never entertained the vain hope that it would suit the taste and feelings of all; but it has met with a far more general reception and approba-

tion than I had anticipated in so short a time.

The critic's clemency towards me, as it comes out near the close of his "observations," when he hopes I may not consider them "as implying a strong individual censure upon" myself, I now beg leave to express for him in return, with equal modesty and charity.

L. LEWIS.

The Remonstrant Synod of Ulster, and the Congregational Magazine.

To the Editor.

SIR,

I BEG to forward a few remarks on a paper lately printed in the Congregational Magazine, entitled "Present State of Presbyterianism in Ireland;" chiefly confining myself to those parts of it which relate to the Remonstrant Synod of Ulster. As the paper in question contains statements which appear to me to affect very seriously the characters of some estimable men, I have appended my name to this communication, simply with a view to prevent it from meeting with that neglect with which both writers and readers are apt to treat anonymous contradictions of assertions made as from authority.

The writer begins with a statement of the number of congregations belonging to the Synod of Ulster, the Presbytery of Antrim, the Remonstrant Synod, and the Synod of Munster. His estimates appear to be accurate; but when the author passes from enumeration to description, he overleaps the barrier which separates the imaginative from the actual, and falls into as many mistakes, if such they can be called, as there are assertions in his first paragraph. He says, "The discipline of these three bodies of Presbyterian Unitarians," (the Presbytery of Antrim, the Remonstrant Synod of Ulster, and the Synod of Munster,) "is as loose as the doctrines of their creed. They loudly boast of their Christian freedom and their abundant liberality; but the one, as they practise it, is mere connivance at sin, while the other is a bigoted intolerance of the orthodox and opposition to the gospel. All who deny our Lord's deity, and the sacrificial character of his atonement, are cheerfully embraced in their fellowship. Their communion includes Unitarians of every class, from the High Arian down to the Humanitarian. Immorality passes uncensured; and every thing is sanctioned as sound doctrine, provided it be accompanied with a rejection of the Trinitarian creed."

Now, I repeat, the above paragraph conveys almost as many incorrect impressions as it contains sentences. The very first sentence ushers in no less than three of them: for when we read that "the discipline of these three bodies of Presbyterian Unitarians is as loose as the doctrines of their creed," we cannot suppose the author to mean any thing else than that the three bodies alluded to are professedly and exclusively Unitarian; that their discipline is loose; and that the doctrines of their creed are loose likewise. If this be the meaning which he intended to convey, and, as I have said before, I am unable to conjecture what his meaning is if this be not, he is wrong in every one of his assertions. The Presbytery of Antrim, the Synod of Munster, and the Remonstrant Synod of Ulster, are not bodies of Presbyterian Unitarians, in the sense which is here, I think, evidently intended. By their published and frequently reiterated declarations, they have over and over again disclaimed any such basis of church fellowship. They profess themselves willing to receive into ministerial as well as into lay communion, persons of sentiments commonly called orthodox, who may be desirous of joining their body, and who may be duly qualified in other respects. They declare that no such person, while in their connexion, shall ever be molested by them, or in any way impeded from the open avowal and advocacy of his opinions, at any time and in any manner that he may think proper. Nor do I know that there is the least reason for suspecting the sincerity of these declarations: for I am aware that, at least, two ministers out of these three bodies of "Presbyterian Unitarians," are avowedly and notoriously orthodox, using this term in its conventional acceptation. I have heard that at least one of them, and probably both, frequently insist upon the doctrines usually designated by that term: and I have never understood that the minister to whom I particularly allude, met with any obstruction in the conscientious performance of this his bounden duty, on the part of the Synod to which he belongs, or any person acting under its authority or influence; but I know from conversation with some leading members of that Synod, that they highly esteem his character and approve of his ministerial faithfulness. The per-

son to whom I refer is the Rev. Robert Ferris, of Fethard, in the Synod of Munster. So much for the "three bodies of Presbyterian Unitarians."

The next assertion of the writer in the Congregational, is, that the "discipline" of these three bodies whom he incorrectly denominates Unitarian, is "*loose*." Does he mean to apply this term to the discipline exercised by the Presbyterial courts over the ministers; or to that which is more properly termed congregational discipline? If he uses the phrase in the first sense, it is absolutely untrue. Any minister who might be convicted of irregularities, would be promptly dealt with according to the usual practice of the Presbyterian churches; and either censured, suspended, or degraded, from the sacred office according to the degree of his offence, the injury done to religion, and the evidence of his repentance. It is quite true, that they have never, to my knowledge, certainly not of late years, had occasion to adopt such measures towards any of the brethren; but this arises from the absence of offences, not from an unwillingness to exercise an unsparing discipline in cases that might call for it. Perhaps it may be admitted as a proof of the little occasion that can be found for inflicting such censures upon ministers in this connexion, that although the Remonstrants were for many years united to the Synod of Ulster, subject to its courts, and amenable to its discipline, no instance has occurred in which any one of them was ever subjected to ecclesiastical censure; while several have filled the highest and most honourable office which it is in the power of the body to bestow, that of Moderator or President at the annual convention of the members; and this at a time when discipline was by no means so relaxed as the correspondent of the Congregational would lead us to imagine. The records of the General Synod during the period to which I now refer, present us with numerous instances of ministers rebuked, suspended from the exercise of pastoral functions, and degraded from the Christian ministry for such crimes as falsehood, drunkenness, fraud, adultery, &c. But none of the persons who were thus visited belonged to the Remonstrants or to the party commonly called heterodox. Surely it can no more be imputed as a crime to the Presbytery of Antrim, the Synod of Munster, and the Remonstrant Synod of Ulster, that under such circumstances they have never inflicted ecclesiastical censure on their members, than it could to a judge that he had omitted to pass sentence on a man who was accused of no crime; nay, who could produce the testimony of his most determined opponents, that they find no fault in him. But if the epithet "loose" be applied to the discipline maintained in congregations, it is scarcely less wide of the truth. That discipline cannot justly be called loose, which attains the end for which discipline is exercised. That the discipline of the three bodies does in general attain this end, is manifest from the exemplary conduct of most of those who belong to their congregations. I am far from asserting that every member of every congregation is in all respects what his Christian profession would require; but where is the religious connexion of which this assertion could be made with truth? I can safely say, however, that I do not know a single member in any of their churches who walketh disorderly; and I am perfectly willing to rest the character of their discipline on a comparison between the moral conduct of their people and those of other communions. This is a criterion of their practice in ecclesiastical matters which they have no reason to dread. There does not exist within the compass of my acquaintance a single religious connexion with which they need fear to enter into such a competition; nor consequently a mode of church discipline in comparison with which that of these three bodies deserves to be called loose. Thus much of the general question.—The Remonstrant Synod of Ulster have a special ground of exemption from this complaint. In the other two bodies, the discipline, though efficacious, is various; depending, in fact, as among English Dissenters, on the practice and the opinions of particular congregations; but the Remonstrant Synod has a document to produce which must entirely acquit its members of any tendency to laxity in point of discipline. It is well known that they have subjected themselves to the Code of Discipline approved by the General Synod of Ulster in 1825: and any person who has seen that work will, I am quite sure, agree with me, that regulations more strict and searching could scarcely be devised.

The third mis-statement is one of more importance; namely, that the three bodies whom the writer undertakes to describe, either have no creed, or a very loose one: their discipline, he says, "is as loose as the doctrines of their creed:"

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assent to the doctrines contained, according to his own judgment, in the work so subscribed; and it is notorious that the very same articles may be, and are every day, subscribed by men equally honest, but whose views, on many points specified in the creed, are far from harmonizing. Seeing, therefore, that all creeds leave and must leave this latitude, it is wise to define no farther than scripture has defined: it is prudent to have recourse at once to the fountain head; the source from which all human creeds are supposed to flow: and where the stream is most pure and salubrious. This is what the Remonstrants and their brethren have done. They have adopted scripture for their only recognized creed, and sole bond of union. Let those who call it "loose," consider whether they are not casting a severe, unmerited and unwarrantable imputation on the divine records. Let those who prefer a human composition to scripture as a test of orthodoxy, reflect whether it is becoming to give a preference to the writings of Calvin, Luther, or Zwingle, over those of the evangelists and disciples.—If any human formula be proposed for subscription to one who duly reverences the Sacred Volume, and is suitably impressed with the importance of its contents, he will immediately exclaim, "*Jesus I know, and Paul I know; but who are ye?*"

The writer proceeds to state that the Remonstrants and their brethren "loudly boast of their Christian freedom, and their abundant liberality." That they glory in the liberty wherewith they have been made free, is, I hope and trust, only the truth: that they loudly proclaim their sense of this freedom, is what I can readily conceive; seeing that they form the only portion of the people of the land in which they dwell, who have thrown off the yoke of human bondage; and may well be excused for inviting others to taste the sweets of liberty; but that "they loudly boast of their abundant liberality," is a fact, which, to be believed, requires better proof than the assertion of a vague and declamatory writer. It is so contrary to the known character and habits of the men; so totally unsupported by any thing in the shape of fact that has ever reached my ear, that I must hesitate to give it credence, and entreat your readers to wait for farther evidence. And if an individual, in the ardour of debate perhaps, has been induced to make some declaration that may be tortured into a sense arguing such a want of modesty as is implied in boasting of abundant libera-

lity, I hope the stigma of sanctioning such conduct will not be cast upon persons whose whole behaviour has been directly the reverse of this. Abundant liberality, the three bodies of whom I am writing have uniformly exercised; but, if asked when they have *boasted* of it, I could make no other answer than, "So far as I know, NEVER." But when the author of the article in the Congregational Magazine pronounces that "Christian freedom, as they practise it, *is mere connivance at sin*," he gives utterance to what I cannot otherwise characterize than as an atrocious calumny, which I repel with the utmost indignation that one person can be supposed to feel on account of an unjust and cruel attack upon the reputation and usefulness of others. It is added, that abundant liberality is with the Remonstrants and their brethren "only a bigoted intolerance of the orthodox, and opposition to the gospel." It is really comical to see a charge of this nature fairly set down in print. Bigoted intolerance of the orthodox! What can the man mean? Does he know the meaning of the terms bigotry and intolerance? Perhaps not. Perhaps he imagines that argument and reason, when employed to shake the foundations of an unscriptural system, constitute bigotry. Perhaps he imagines that a refusal to countenance the persecution of conscientious men, by those who arrogantly claim for themselves the possession of infallibility, amounts to a bigoted intolerance of the orthodox. If this be the bigoted intolerance of orthodoxy and its practices, to which the writer alludes, I fear the members of the three bodies must plead guilty to the charge. They have argued and reasoned, and with very considerable success, which aggravates the offence, against the errors of the orthodox; and they persevere in the bigoted and intolerant practice, and will persevere in it. They have opposed the plans, they have unmasked the hypocrisy of those who, under pretence of zeal for God, have gone about sowing dissension, exciting disturbances, diffusing unhappiness, and instigating to deeds of oppression. But if the terms bigotry and intolerance be used in their common acceptation, if the first denotes prejudice and ignorance, the substitution of appeals to the passions of a multitude, in place of sober argument addressed to their understanding, in combating opinions which are supposed to be erroneous; a refusal to hear what opponents have to urge in defence of themselves and their doctrines; a disposition to cut them off from the favour of God, and exclude them from the kind intercourse of men; and if intolerance imply a disposition and an attempt to put down by authority, force, and terror, opinions which those who hold them think are supported by reason and agreeable to truth; and if bigoted intolerance signify the union of all these—verily, the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, are not guilty of bigoted intolerance; though it would not be difficult to point out some of their neighbours to whom the charge would apply. They have assailed no man's character on account of his religious opinions; they have used no weapons but those of Scripture and reason in their warfare against what they deem error; they have injured no man in his fortune, prospects, family, or social connexions; they have never appealed to passion, fraud, or force; nor attempted to silence those whom they found themselves unable by argument to convince. Can the same be said of all their opponents?

It would be tedious to your readers to go at length into a refutation of all the incorrect statements in this paragraph. I shall, therefore, content myself with declaring, that if, when he says, "all who deny our Lord's deity, and the sacrificial character of his atonement, are cheerfully embraced in their fellowship," he intends to insinuate that unbelievers in Christianity are admitted, or would be admitted, into their church; or that the rejection of our Lord's deity, and the sacrificial character of his atonement, is in any sense or shape made a condition of entrance into their body; or that persons holding these doctrines would not with the same cheerfulness and readiness be admitted, he intends to insinuate what is not true, and what, from the acquaintance he has shewn with the state of Presbyterianism in Ireland, I can hardly help suspecting he knows is not true. And, under the same limitations, the same remark applies to his next sentence, that "their communion includes Unitarians of every class, from the High Arian down to the Humanitarian." The fact stated here may be correct; and I believe it is. I suppose there are, in the general total of the three bodies, some Unitarians of every class, from the High Arian down to the Humanitarian. But the admission of the fact by no means implies an allowance of the insinuation which is conveyed in it; namely, as it seems to me, that others are excluded. The assertion, that immorality passes

uncensured is grossly false; but after what I have already advanced, it would be a waste of time to go into a more laboured refutation of it. Neither do I think it necessary to notice at greater length the concluding sentence, that "every thing passes as sound doctrine, provided it be accompanied with a rejection of the Trinitarian creed." The Trinitarian creed has indeed been pretty generally rejected; but, be it remembered, the rejection was the act of individuals. This is a matter with which the bodies, as such, have had no concern; and which they have never used their influence either to accelerate or retard.

Your readers, Sir, have too attentively considered the very ample and impartial details which you have from time to time laid before them, respecting the separation of the Remonstrants from the Synod of Ulster, and the causes and measures which led to that step, to require that I should expose the injustice of a writer who claims for the leaders of the agitation party in the General Synod, the title and merit of "Reformers," and stigmatizes the Remonstrants as "their interested opponents." By the extract which he has appended to his own article in the form of a note, it very clearly appears that at least one half of those who seceded from the Synod would have very materially promoted their own interests by abstaining from that step, since new congregations, in connexion with the Synod of Ulster, have been formed upon their borders, and, at least in part, formed of persons who have withdrawn from their ministry. It cannot be denied that the congregations under the Remonstrant Synod are smaller than some of those which adhere to the Synod of Ulster. But the efforts of a writer who would extenuate them down to mere shadows, can only excite the derision of persons who are acquainted with their state. To those who have not had an opportunity of becoming so, I beg leave to mention that several of the congregations now under the charge of that body, always respectable in point of numbers, have been considerably increased during the incumbency of their present ministers; and with respect to one congregation in particular, (that of Dunmurry, of which the Rev. H. Montgomery is minister,) the Synod of Ulster testified the truth of this assertion in a memorial presented a few years ago to the Irish government; that while large secessions have undoubtedly taken place from other societies, the vacant places have been in some degree occupied by additions from orthodox places of worship; that the people who adhere to their present ministers, being actuated by conviction, and having decided after examination to what body they ought to attach themselves, have imbibed, in most cases, much clearer views of Christian truth and liberty than they held before, and are prepared to act with a unity of purpose unknown in former times; that if the Remonstrant Synod comprises none of the very largest societies, it comprehends very few, perhaps none, of the very smallest; and that the average size of its congregations does not probably fall short of that of those under the General Synod. I happen to know that one congregation represented as wasted to a mere shadow, and which certainly did sustain many severe losses at the commencement of the late discussions, has begun to shew symptoms of revival; that several accessions have been made; and that never, for many years past, was the ordinance of the Lord's Supper more numerously attended than it was last year. This, I may take the opportunity of saying, is the usual mode of calculating the strength of congregations in the North of Ireland.

It may appear to some persons that I have spoken with too much asperity of the person whose statements I have undertaken to refute. But it is scarcely possible to avoid asperity in commenting upon a writer who not only assails the persecuted for conscience' sake with unmerited obloquy, but not discountenances the persecution.—He quotes without remark the following account of the congregation of Templepatrick: "A large portion of the congregation still adheres to the Synod of Ulster and the orthodox faith of their fathers; they have experienced the liberal aid of Lord Templetown towards the support of a minister." Be it remembered that the liberal support of Lord Templetown consists, among other things, in his having expelled the Rev. Mr. Campbell, the Remonstrant minister, from his congregational farm, without any compensation for valuable improvements made and erections built upon it;—and in his having served notices to quit, and we believe in some cases followed the notice up by an ejectment process, upon several tenants, avowedly because they adhered to their faithful pastor.—Such is the *liberal* support which earns for Lord Templetown the encomiums of orthodox publications. We can scarcely wonder that the conduct of his Lordship should meet with the approbation of a person who is capable of giving the

following version of the yet unforgotten occurrences at Greyabbey: "The proceedings were so violent between the parties that the constabulary force was employed, the riot act read, and the Presbyterian minister of the Remonstrant party, Mr. Watson, was arrested and tried on the charge of a riot and exciting to riot, but was discharged."—Shame on the man who could thus endeavour to palliate one of the foulest acts of tyranny and oppression perpetrated in modern times! The act of a Magistrate, who, at the instigation of a few jesuitical counsellors, arrested a minister when about to enter his pulpit on the morning of the Lord's-day,—a man who had committed no offence,—who had never injured, was incapable of injuring, any human being,—is recorded as a violent proceeding between the parties!—"The riot act was read and Mr. Watson was arrested!" Yes, he was arrested; and he was conducted between a file of armed constables, from the door of his meeting-house, through the midst of his people assembling for divine worship, and down the streets of the village where he had long lived, and lived in much respect;—and he was detained in custody, while a *brother minister*, at the bidding of the magistrate, ascended the pulpit, and preached and prayed, but made no mention of his brother in bonds, nor prayed for him; and then Mr. Watson was for the time discharged. And the next Sunday he was again arrested while on the way to his meeting-house—alone, or nearly so—at a mile's distance from the place; and was dragged about for the whole length of the day, and not till its close dismissed from the custody of the myrmidons of the law, upon his verbal promise to attend the next meeting of magistrates; and when he did appear before them, he was promptly set at liberty; and the committing magistrate owes his impunity, and perhaps his seat on the bench this day, to the Christian forbearance of Mr. Watson, who forgave him the wrongs he had done, as soon as he turned to him, saying, I repent; and the secret machinations of those ministers of the Synod of Ulster who had counselled and countenanced these proceedings were brought to light; and a torrent of just indignation, from every quarter of the land, burst forth and covered them with confusion. But the names of Cooke, Morgan, and Henderson, must not be named, for they are *orthodox*; while the artifice of this writer who "lies like truth," is employed to fasten a reproachful stain on the unsullied character of Mr. Watson!

But, perhaps, all this was meant to be condensed into the brief statement "that the constabulary were called in, the riot act read, Mr. Watson arrested and tried for a riot, or exciting to riot, and discharged." If so, this short, meagre, and seemingly most unjust sentence, resembles the shake of Lord Burghley's head in the farce. It means a great deal more than at first appears. But in fact it means no such thing. It was simply intended to disguise and pervert what the writer could not, and dared not, avoid mentioning. It was merely a historical artifice to turn the odium from the oppressor upon the oppressed; from the orthodox instigators to the heterodox victim of persecution. And the writer talks in the same paragraph of a regard to historical truth too! For shame! For shame!

JOHN S. PORTER.

OBITUARY.

Memoir of William Strutt, Esq., F. R. S.

(From the Derby Mercury.)

The subject of this memoir was the eldest son of Mr. Jedediah Strutt, the ingenious inventor of the frame for making ribbed stockings, and the partner of Sir Richard Arkwright, a man distinguished for integrity and simplicity of character, and whose well-directed industry and ingenuity were the means of raising him from a humble station to comparative affluence and distinction.

At the time of the birth of his son William, which took place on the 20th of July, 1756, at Blackwell, in this county, he was in the occupation of a small farm at that place; but a few years after, he removed to Derby, for the purpose of entering into the hosiery business, where he was of course accompanied by his

family. His son William received his education successively at the schools of Mr. Gregory, of Findern; Mr. Lowe, of Norton; and Mr. Wilkinson, of Nottingham; but he left school when he was about fourteen years old, and from that early age, till a late period of his life, he was actively and successfully engaged in business. It has often been remarked, in the biography of distinguished or ingenious men, that they were indebted for the most important part of their education to their own unassisted exertions; and this remark is peculiarly applicable in the present instance. For, notwithstanding the most assiduous devotion to business, he contrived by great diligence, and especially by early rising, to find time for the cultivation of his mind; and it was under these apparently disadvantageous circumstances, that he succeeded in laying the basis of those scientific attainments, which in after-life proved so valuable to himself, and so useful to the public, and which obtained for him the respect and friendship of some of the most distinguished scientific men of his age.

Amongst these, it is impossible not to mention that eminent physician and ingenious philosopher, Dr. Darwin, with whom he lived on terms of intimate friendship, and in almost daily intercourse, from his first arrival in Derby, in the year 1781, down to the time of his death in 1802. It was in conjunction with Dr. Darwin, and a few other scientific friends, that he assisted in the formation of the Derby Philosophical Society, in 1784, and on the death of the Doctor, he was appointed to succeed him as President, which office he continued to hold for the rest of his life. It may also be added in this place, that in 1817 he received the honour of being proposed and elected, without his knowledge, a Fellow of the Royal Society.

In his cultivation of the sciences, Mr. Strutt was peculiarly distinguished by the ingenuity and the industry which he evinced in applying their principles to some useful practical purpose. His active and inventive mind was almost constantly at work, devising new contrivances which might be serviceable in domestic economy, in public institutions, or in manufactures or the arts: or which might conduce to the comfort of his own family or friends, to the welfare of the town in which he lived, or to the general advantage of the public.

But before we attempt any explanation of the nature of these inventions, it will be convenient to give a brief sketch of the general objects of his public services, which were of so much importance to this town and neighbourhood, and which occupied so large a portion of his life.

It would be no easy task to give a full account of the public works in which he took a part, as it would be little less than to describe the various improvements which have taken place in the town of Derby for the last fifty years. The beautiful bridge over the Derwent, called St. Mary's Bridge, was the first great work to the success of which he mainly contributed, and in which he lent no mean assistance to the eminent architect, Mr. Harrison, of Chester. All the other bridges in the town, he either personally planned or contributed in a great degree to erect.

But the most important public work, in which he engaged in the earlier part of his life, was the obtaining and carrying into effect the Act of 1792, for paving and lighting the town, and for laying out the district called Nun's Green. There are, at this time, comparatively few of the inhabitants who can recollect the state of the town previously to this useful measure, and who can therefore form a just estimate of the benefits which it was the means of conferring on the public; and there are still fewer who are aware of the protracted difficulties with which its supporters had to contend. When it is recollected, that a powerful and violent opposition was raised against the bill, partly perhaps in consequence of mistaken views, and partly from political feelings, and when it is considered that every attempt was made to defeat it, by objections against the measure, in principle and in detail, and by every species of obstacle that could be devised; it must be acknowledged, that few individuals could be found who would consent to place themselves at the head of such an undertaking, and would voluntarily submit to so much labour, anxiety, and obloquy, with no other motive than the public advantage. Mr. Strutt had the satisfaction to see the act not only productive of all the advantage which he had anticipated, but its utility so generally recognized, that when, thirty-three years after, it was proposed to apply for a new act, greatly to extend the benefits of the former one, the measure was received with universal approbation, and he for the second time presided as the Chairman of the Committee. Our limits will scarcely allow us even to notice many of the less striking, but not unimportant improvements,

which he was mainly instrumental in carrying into effect. We must therefore be content only to mention that he took an active part in the erection of most of our public edifices; in the widening and improvement of the streets and roads of the town and neighbourhood; in the establishment and management of the gas works; in the measures for relieving the lower parts of the town from the dangerous and destructive floods to which they had been subject; and in the establishment and support of various useful charities and public institutions, such as the Friendly Societies, the Savings' Bank, the Lancastrian School, and the Mechanics' Institution.

But there is one charity which has been more particularly indebted to his exertions, and which remains as a lasting monument of his ingenuity and benevolence; we mean the Derbyshire Infirmary. It was here that he found full scope for his inventive powers, as all the arrangements of the building were conducted under his immediate superintendence; and by means of a well-digested and judicious plan, and by the adoption of numerous original contrivances, to which we shall advert more particularly hereafter, he succeeded in producing a hospital, which has, in many respects, served as a model to similar institutions in England, and has obtained a well-deserved celebrity even on the continent.

Throughout all his public services, there was no quality of mind which Mr. Strutt evinced in a more remarkable degree than that perfect sincerity, independence, and singleness of purpose, which obtained for him the respect even of his warmest opponents. Whenever he was convinced that his judgment had been formed upon good grounds, he pursued his purpose, utterly regardless of opposition and misrepresentation; and not unfrequently did he stand out either alone or in small minorities, in the decided and, as experience has proved, the well-founded conviction that his views must in the end prevail. In short, to use the words of one of his friends on a recent occasion, "His powerful mind, and extensive scientific and moral attainments, were devoted for many years, through good report and through evil report, to the improvement of the town, the extension of its commerce, the establishment of its literary and scientific institutions, and the amelioration of the general condition of its inhabitants. This he did, with the most unwearied assiduity, uncompromising integrity, and singleness of heart, which ever distinguished a philosopher and philanthropist."

Happily he lived to see his services duly appreciated by the public; and it was on the occasion to which we have just referred, that he received from his fellow-townsmen a testimony to his services, which was of all others the most gratifying to his feelings, in their unanimous election of his only son as one of their Representatives in Parliament.

We should have been anxious to give a full report of Mr. Strutt's scientific contrivances, but to enumerate all his inventions and improvements would exceed the limits of this short memoir. Perhaps it may be sufficient to notice generally his very numerous and scientific plans for the improvement of domestic economy, of which a full account will be found in the work on the Derbyshire Infirmary, by his intimate and ingenious friend, the late Mr. Charles Sylvester. Amongst these we may more particularly specify his improvements in various kinds of cooking apparatus; in machinery to facilitate the washing, wringing, and drying of clothes and linen; and numerous other arrangements for domestic convenience, tending to cleanliness and order, and to great economy of fuel and labour. He bestowed much time and attention in devising plans for economizing fuel in all its various applications, and we believe there are few who have made themselves so completely master of this important and difficult subject.

His hot-air stove, and the application of it to the warming and ventilating of large buildings and manufactories, is a most important invention; and it may be safely asserted that this contrivance, combining the advantages of great economy with complete ventilation, was the first, and is, without doubt, the most scientific and effectual of all the numerous schemes which have been attempted for this object. To the importance of *complete ventilation*, as connected with the warming of manufactories or apartments, occupied by numerous persons, he was particularly alive, fully aware of its beneficial effect, in promoting health and comfort in a degree not in general sufficiently appreciated, but acknowledged by all medical men; and he deprecated the adoption of those plans for the warming of manufactories, where this most important principle, so essential to the health of the persons employed, is overlooked.

Amongst his other inventions and improvements, we may mention a self-act-

ing mule for the spinning of cotton, (invented more than forty years ago,) but we believe that the inferior workmanship of that day prevented the success of an invention which all the skill and improvement in the construction of machinery of the present day has barely accomplished.

In conjunction with Dr. Darwin, he availed himself of a rude but original contrivance, called a Watchman's Tell-tale, and so improved upon it, as to form the present complete Watch-clock. This machine, though in use above forty years, is only now beginning to be generally known, and applied to the service of the public.

He was the first person who attempted the construction of fire-proof buildings on a large scale in this country, and with the most perfect success. The great improvements made of late years in the formation of Castings in iron, have given great facilities to this mode of construction, which is now very extensively in use.

The connexion of the circumference of a circle with the centre by suspension radii, is an invention entirely due to him. This principle, combining great strength and lightness, has been most successfully applied to Water Wheels on a large scale, and is now coming rapidly into use in the wheels of carriages.

The invention of a machine somewhat similar in external appearance to the sun and planet wheels, which were formerly used in steam engines, and its application to clocks and machines, for indicating and registering the revolutions of rotatory machinery, was one of his latest efforts; and the simplicity, accuracy and complete novelty of this sort of clocks, will afford to the scientific world sufficient evidence of his powerful genius and comprehensive mind.

The success which attended his efforts in these and many other mechanical contrivances, as well as in the superintendence of public improvements of every kind, naturally created a general confidence in his judgment, and a deference to his opinion. On the introduction of any new project his sanction was eagerly sought for; and "what does Mr. Strutt think of it?" was a common subject of inquiry.

This biographical sketch would be imperfect without a brief notice of Mr. Strutt's political opinions; for although he was not placed in a situation to take a very active part in politics, it was a subject on which he felt the warmest interest, and his opinions were not without influence in the society and town in which he lived. He was through life a steady supporter of those liberal principles which have lately been gaining ground so rapidly throughout the civilized part of the globe. He was a warm friend to toleration, and a sincere inquirer after truth; and as such he was a zealous advocate for the right of free inquiry and free discussion on all subjects, moral, political, and religious. He was always opposed to that system of restriction on trade which is now beginning to give way under the influence of a more enlightened policy. And lastly, with respect to the constitution of the legislature, he was convinced that it was essential to the existence of a good Government, that the people should exercise an effectual controul over the conduct of their representatives; a controul which, in his opinion, the people of this country did not possess.

The same sincerity and independence which distinguished his general character was manifested in the uncompromising assertion of his political principles. During the American war he avowed his sympathy with the Americans, and his satisfaction at their successful resistance to the tyrannical measures of the British Government.

In the early part of the French Revolution, he sympathized with the French people in their efforts to obtain a constitutional Government; and he deeply lamented the revolutionary war which was so quickly followed by the reign of terror in France, and which entailed so enormous a load of debt upon England. With equal consistency, he was opposed to the military despotism of Napoleon, and sincerely rejoiced in its fall. And in his last illness, he was cheered by the accounts of the noble and successful exertions of the French people, by which they secured their own liberties, and set a bright example to Europe. It is scarcely necessary to add, that he rejoiced in the triumph obtained by religious liberty, in the repeal of the Test Act, and in the Roman Catholic Relief Bill; and that he enjoyed the bright prospects which appear to be opening on the cause of parliamentary reform. As a friend to popular rights, he was convinced that the best security for order and good government, was to be found in an enlightened and well-informed public; and with this view, he was most anxious to promote all measures for the diffusion of useful knowledge amongst the people, considering that no charities were more deserv-

ing of encouragement than those which had this object in view. And with him, the due direction of benevolence was a subject for reason and deliberation, as he was conscientiously desirous on all occasions to apply his charity with a proper regard not only to the wants of the object, but to the general interests of society.

Of his conduct in the relations of private life, it is only necessary to observe, that it was in all respects worthy of the character which we have attempted to describe, and that it was perfectly consistent with that simplicity, integrity and benevolence which distinguished his general conduct.

He was married in 1793, to Barbara, youngest daughter of the late Thomas Evans, Esq., of this place, whom he survived many years.

He died, after an illness of several months, on the 29th of December, 1830, in the 75th year of his age.

MR. THOMAS REYNELL.

Dec. 19, in *London*, in the 63rd year of his age, Mr. THOMAS REYNELL. He was the third son of the late excellent and Rev. John Reynell, first of Plymouth, and afterwards of Thorverton, Devon, and received his early education from his great uncle, the Rev. John Reynell, of Totness, who was a favourite pupil of Dr. Doddridge. In 1784, he removed to the academy at Daventry, then under the able superintendence of the Rev. Thomas Belsham. Here his superior abilities, his assiduity and moral excellence, obtained for him the respect and regard both of his tutors and his fellow-students. Upon quitting Daventry, at the expiration of five years, he officiated for some time as minister of a congregation of Protestant Dissenters at Crediton, where his talents as a preacher were held in high estimation, but the state of his health, combined with other circumstances, obliged him to relinquish the exercise of his profession; and, after a short residence in the Peninsula, he finally settled in London, and there spent nearly the latter half of his life.

Mr. Reynell was possessed of no ordinary talents; but, like many other men, whose merit is conspicuous to every one but themselves, he courted retirement, and shunned the walks of active life, not because he was indolent or indifferent to the happiness and improvement of mankind, but because of his extreme modesty, which led him to shrink from publicity, and made him too diffident of his own powers. Those, however, who were best acquainted with him, could not fail to be impressed by the correctness of his judgment, the elegance of his taste, the accuracy, variety, and solidity of his information, as well as by the urbanity of his deportment, the warmth of his affections, and the incorruptible integrity of his conduct.

In 1792, Mr. Reynell was the author of some "Observations on the Rev. James Manning's Sketch of the Life and Writings of the Rev. Micaijah Towgood." He also published, by request, a sermon, preached at Exeter before the Western Unitarian Society, in 1794, and it was the only production of his pen to which he affixed his name. These gave sufficient proof of his ability, and afforded the promise of still greater things—a promise which would, doubtless, have been more fully realized, had the circumstances in which he was afterwards placed been more favourable to the exercise and development of his talents. Though he lived little in the world, he nevertheless enjoyed the society of a few congenial and literary friends who duly appreciated his worth, and his leisure hours were devoted to miscellaneous literary undertakings, the fruits of which adorn the pages of several anonymous publications.

Mr. Reynell was never married, but for his kindred he retained throughout his life the warmest regard, and by them his memory will be ever cherished with affectionate regret.

J. R. W.

MISS SUSAN RICKARDS.

Dec. 27, at *Westbury-upon-Trym*, near *Bristol*, SUSAN, eldest daughter of the late Thomas RICKARDS, Esq., of Clapton, Middlesex.

INTELLIGENCE.

Anniversary of the Unitarian Meeting-House, Greengate, Salford.

The Sixth Anniversary of the opening of the Unitarian Meeting-house, Greengate, Salford, was held on Sunday and Monday, December 26th and 27th. The Rev. J. C. Ledlie, D. D., of Larne, Ireland, aided in the introductory parts by the Rev. J. G. Robberds, and the Rev. W. Gaskell, conducted the religious services; and John Bowring, LL.D., F. L. S. M. R. A. S., &c., &c., supported in the vice-chair by J. E. Taylor, Esq., presided at the dinner which took place on the occasion.

The interest experienced at this religious festival was of the most intense kind, while the spirit of Christian love, embracing the great brotherhood of man, pervaded every heart and brightened every eye. This latter effect was chiefly owing to the truly Christian temper of Dr. Ledlie's valuable discourses—the former to the philanthropy, the ardour, the poetic imagination, the brilliant views, the devout inspiration of the Chairman's mind, which created in the audience a height and depth, a length and breadth, of emotion in favour of the great interests of the human race, such as have never before been felt by ourselves on any similar occasion. Delightful day! the remembrance of it will live in near two hundred hearts, cherished and pleasurable till all earthly emotions are obliterated, and those scenes are unveiled of which the brightest days on earth are but shadows.

AMERICA.

Unitarian Ordination, Dedications, and Installation.

Oct. 5. Mr. Cazneau Palfrey, from the Cambridge Theological School, ordained as Pastor of the First Unitarian Society in the city of Washington, D. C. Introductory prayer, reading of the Scriptures, and right hand of fellowship, by Mr. Goodwin, of Concord; Ordaining prayer, address to the society, and concluding prayer, by Mr. Burnap, of Baltimore; Sermon and Charge, by Mr. Parkman, of Boston.

Oct. 7. The new Church of the First Congregational Society in Taunton, dedicated. Introductory prayer, by Mr. Clarke, of Norton; Reading of the Scriptures and dedicatory prayer, by Mr. Pierpont, of Boston; Sermon, by Mr. Hamilton, Pastor of the Church; Concluding prayer, by Mr. Hodges, of Bridgewater. In the afternoon, above seventy pews were sold at an advance, beyond the appraisement, of more than 700 dollars.

Oct. 13. The edifice recently erected for the Second Congregational Society in Scituate, dedicated. Introductory prayer and reading of the Scriptures, by Mr. Kent, of Duxbury; Dedicatory prayer, by Dr. Kendall, of Plymouth; Sermon, by Mr. Deane, Pastor of the Church; Concluding prayer, by Mr. Brooks, of Hingham. The day after the Dedication, all the pews on the floor were sold, and 773 dollars raised above the cost of the house.

Oct. 13. Mr. Ebenezer Robinson installed as Minister of the Precinct of Salem and Beverly. Introductory prayer and address to the society, by Mr. Sewall, of Danvers; Sermon, by Mr. Bartlett, of Marblehead; Prayer of installation and charge, by Mr. Loring, of Andover; right hand of Fellowship, by Mr. Thayer, of Beverly.—*Unitarian Advocate.*

Theological School at Cambridge.

The state of this important seminary is such as to gratify the friends of pure Christianity. It has nearly forty students, besides candidates for the ministry, receiving instruction from five Professors; 1, in Natural Religion and Christian Theology; 2, in the Hebrew Language, Jewish Antiquities, and the Criticism and Interpretation of the Old Testament; 3, on the Criticism and Interpretation of the New Testament; 4, in the German Language and Literature; 5, in the Composition and Delivery of Sermons, and the Duties of the Pastoral office.

The students come together every morning and evening for prayers; once a week for deliberative discussions; and three times a week for preaching before the Professors, at one of which the discourse is required to be extemporaneous.

Besides the privileges belonging peculiarly to the school, the members have

access to the library of the University, and to all the lectures of its Professors.

The friends of this Institution will be pleased to learn that the Inauguration of Rev. Henry Ware, Jun., as Professor of Pulpit Eloquence and the Pastoral Care, took place on the 15th of last month, and that he has entered upon the duties of his office.—*Ib.*

NOTICE.

THE Forty-fifth Annual Meeting of Trustees will be held in Cross street Chapel-rooms, Manchester, on Thursday, the 24th day of February next, at eleven o'clock in the forenoon.

J. J. TAYLER, S. D. DARBISHIRE, } *Secretaries.*

Manchester, Jan. 22, 1831.

NEW PUBLICATIONS.

THEOLOGICAL.

Christ and Christianity. By W. J. Fox. 2 Vols.

The Book of Common Prayer Reformed, according to the Plan of Dr. S. Clarke.

The Rise, Progress, and Present Influence of Wesleyan Methodism.

Sermons. By James Parsons, York. 1 Vol. 8vo.

Divarication of the New Testament into Doctrine and History. By T. Wirgman.

The True Nature of Christ's Person and Atonement, in Reply to the Unscriptural Views of Rev. E. Irving. By W. Urwick.

Modern Fanaticism Unveiled. 12mo.

Six Sermons on the Study of the Holy Scriptures. By Rev. S. Lee, D.D. 8vo.

MISCELLANEOUS.

Stapleton's Political Life of Mr. Canning. 3 Vols. 8vo.

Moore's Life of Lord Byron. 4to. Vol. II.

A Popular Sketch of the History of Poland. By W. J. Thoms.

The Life of Sir H. Davy. By Dr. Paris. 4to.

The Bereaved, Kenilworth, and other Poems. By Rev. E. Whitfield.

Elements of Plane and Spherical Trigonometry, with the First Principles of Analytic Geometry. By James Thomson, LL. D., Professor of Mathematics in Belfast College. 4*s.*

An Introduction to the Differential and Integral Calculus, with an Appendix illustrative of the Theory of Curves. By James Thomson, LL. D., Professor of Mathematics in Belfast College. 9*s.*

LITERARY NOTICES.

The Rev. Mr. Griesfield has circulated a specimen of a projected Edition of a Greek Testament, to be copiously illustrated from the Septuagint.

Mr. Booth, the Author of "The Analytical Dictionary," has a work in the Press on "The Principles of English Composition."

CORRESPONDENCE.

"As speedily as possible," and we shall be very thankful.

The remarks on the Chronology, &c., of the Gospel Narratives, will be resumed next month.

J. is anticipated, *if* what he proposes be done at all.

"Dreams may come," as Hamlet says.

We regret that it is our wish to decline number four, but we cannot help it.

O. P. Q. will be acceptable.

Mr. Teggin's message to Theophilus I. S. would be an advertisement, and its insertion would subject us to certain unpleasant consequences.

The communications of a very valued correspondent have been again delayed by being directed to *Walworth*, instead of *Walbrook*, Buildings.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LI.

MARCH, 1831.

ON THE EVIDENCE OF THE RESURRECTION.

To the Editor.

SIR,

THERE may be nothing in the following considerations on the Evidence of the Resurrection, which has not been already and better stated by others; but they have at least the merit of being a faithful transcript of the firm convictions of a mind that has reflected with much earnestness on the subject. In the humble hope that the language of deep and sincere belief may prove efficacious in some few instances to excite the attention and confirm the faith of the serious inquirer after truth, I submit them to the candid judgment of your readers.

PHILALETHES MANCUNIENSIS.

What constitutes a Christian believer, in the strictest sense? Simply reverencing the moral character and adopting the moral principles of Christ? Or is the acknowledgment of his supernatural powers and divine authority indispensable to our properly assuming the appellation? Christianity, in its indirect influences, has so generally improved and elevated the moral sentiments of mankind, that numbers partake of its spirit, and so far, we hope and believe, fulfil its intentions, who have not examined, or who do not admit the evidences of its miraculous origin: and this diffusion of its moral power, even amongst those who are unconscious of the obligation, is a fact in which every friend to the well-being and happiness of man must heartily rejoice. It cannot, however, be denied, that something more than this general sympathy with the moral tendencies of the gospel is distinctly required by the language of the New Testament, as the test of a proper belief in Christ. The apostles propagated by their preaching the religion which their Master had planted; and their whole testimony bore directly on this one fact, that Christ, in the fulfilment of his divine mission, had risen from the dead. Whoever admits their testimony in this essential point, is converted by their preaching and becomes a Christian. Whoever disputes or denies the fact, thus strongly and unanimously asserted by them, must

conceive their whole preaching to be founded on a delusion, and that they have transmitted to us a false impression of the character and office of Christ.

It behoves every one, therefore, to examine the apostolic testimony to this fact with the closest attention and the strictest impartiality; since on the credibility of that testimony rests the solution of the important question, whether Christianity is to be considered of divine, or of merely human, origin. The admission of the resurrection, with all the inferences deducible from it, constitutes the faith of a Christian in the strict and proper sense. When the evidence of that event has once been rendered conclusive to the mind, less difficulty will be felt in admitting the other miracles of the Scripture history. If we can only bring ourselves to believe that Christ actually rose from the dead, we may claim our part in the blessings and privileges of the gospel covenant.

Before entering on the examination of the evidence of this fact, let us premise a few words on the value of human testimony, and on the limits by which some have contended it must be circumscribed.

A reliance on the uniformity of causation—in other words, the assumption, that like causes will always produce like effects—is the criterion of all evidence, and the foundation of all belief, in regard both to moral and to physical events. We confidently expect a certain result under given circumstances, because we have always found it occur; and if the result varies from what we anticipated, we conclude at once, that some change has taken place in the foregoing circumstances, of which we were not aware. Under given circumstances, we place the most implicit trust in the testimony of individuals, because, in those circumstances, we have never known them deceive or be deceived.

This fundamental principle, implied in all our reasonings and expectations, has been recently illustrated with great force and beauty by the author of Essays on the Pursuit of Truth, &c.; and it is indeed impossible to contest it, as soon as ever the terms in which it is stated are clearly understood. To one of the illustrations, however, adopted by this ingenious writer, in weighing the force of human testimony against an assumed contrariety to the uniformity of physical causation, we feel ourselves compelled to demur. In reference to the disposition of mankind, on particular occasions, to place a disproportionate trust in human testimony, he observes,* and justly, that the force of that testimony rests on the very same principle on which the evidence of physical facts is admitted, viz. that like causes will always produce like effects; and he adds, "it not unfrequently happens that, while external circumstances tend to confirm the testimony, the nature and circumstances of the facts attested render it highly improbable that any such facts should have taken place, and these two sets of circumstances may be so exactly equivalent as to leave the mind in irremediable doubt." He supposes a case,† in which "a great number of people—people too of reputation, science, and perspicacity," with "no motive for falsehood," with "discernment to perceive, and honesty to tell the real truth," "whose interests would essentially suffer from any departure from veracity," bear their "concurrent testimony" to the fact of having seen "a cubic inch of ice exposed to a temperature of 200 degrees of Fahrenheit," and of having found "at the expiration of an hour that it retained its solidity." In this case, he contends that the unexceptionable character of the testimony could

* Essay III. pp. 255, 256. † Ibid. pp. 257, 258.

not overcome the alleged repugnance of the fact to the laws of nature, and render it credible. Is he justified in that opinion? With deference to the judgment of so able a writer, we humbly conceive not. Under the circumstances supposed, it seems impossible that testimony should be false. Are we then to admit a suspension of the uniformity of causation—in other words, an effect without a cause? Most assuredly not: but we submit that, in this case, our knowledge of the laws of the human mind lies more within our compass, and must be more complete, than our knowledge of the laws and agencies of nature; and that if an effect, like the one supposed, were actually attested in the way supposed, it must have arisen from some unknown cause having been called into operation, some new element or principle having been introduced into the foregoing circumstances, which had changed their character, but which had escaped the attention of the observers. To adopt any other conclusion, would seem to imply that there could be no laws of nature, no modes of divine agency, but what had fallen under our own notice, to bind the Deity by rules that we had deduced from a narrow survey of his works, and to measure the possibilities of creation by the limited results of our own experience. It is true, that the fixed and constant uniformity of causation is what first leads us to the acknowledgment of a Supreme Intelligence; but, when we have thus arrived at the knowledge of that First Cause, when the regularity and harmony of creation have compelled us to have recourse to a Creator, we can reason downwards from God to his works and his laws, and instead of supposing them to subsist in their present order and connexion from any inherent necessity, can view them as the spontaneous effects and voluntary combinations of his comprehensive wisdom and universal providence. That there is in some minds, and in certain periods of society, an unthinking and incautious proneness to rely on human testimony, is at once admitted; but there has also existed, and there still exists, in the world—perhaps the result of a resiliency against the former state of mind, and one of the collateral effects of a too exclusive cultivation of the exact sciences and the inductive philosophy—as unreasonable an incredulity in the best attested facts that have not chanced to coincide with the actual tenor of recorded experience. Testimony does not spring up of its own accord; it results from determinate causes, and is governed by determinate laws; nor are we at liberty to dispute the facts, to the existence of which it clearly and steadily points, though we may be unable to account satisfactorily for their origin.

Let us now consider the evidence for the resurrection of Jesus. We assume, without hesitation, the authenticity and general credibility of the books of the New Testament. Whatever view be taken of the miraculous in their narratives, no rational doubt can any longer be entertained by persons of competent information, that those books have come down from the first age of Christianity, and that they contain a faithful representation of the character and teachings of Christ, and of the testimony borne to him by the apostles. The genuineness of the writings of John and of most of the Epistles of Paul, is universally admitted. The Acts of the Apostles is unanimously ascribed to Luke, and may be traced back to the apostolic age. Should we even admit that the three first gospels are not independent authorities, but have drawn their materials from a common source, yet that common source is referred by Eichhorn, the most fearless and sagacious of inquirers, to the very commencement of the Christian dispensation, and is supposed by him to have contained all the leading incidents of the public ministry of Jesus, including his *resurrection*, and our Lord's *prophetic* an-

nouncement of that wonderful event.* We appeal, then, with confidence to these books, as authentic witnesses of what Christ and his apostles did and taught: and we assume, on the present occasion, not the miraculous, but only the common historical incidents of the gospel narrative, and we are prepared to shew that, if these common incidents be admitted, the fact of the resurrection cannot be consistently denied.

The fact of the resurrection forms, if we may so express it, the boundary line between the ministry of Christ and that of his apostles, between the periods of apostolic darkness and of apostolic illumination: and there are circumstances connected with this distinction, which appear to be irreconcilable with any other supposition than that of the truth of the fact. What occurred before the fact, and the language of Christ during his ministry, have not perhaps been duly considered as affording a most powerful indirect evidence, when combined with the subsequent testimony of the apostles, of the fact's having actually taken place. Christ repeatedly and solemnly foretold his crucifixion and resurrection; and these predictions became more solemn and more distinct, as the termination of his ministry approached.

Now, let us consider what this implies. The natural tendency of events might doubtless have led a mind, less reflecting and sagacious than that of Jesus, considered merely as a human reformer, to anticipate the fate which he experienced from his unrelenting persecutors. But why couple with this anticipation the prophecy of an ensuing event, the non-fulfilment of which must necessarily have exposed his pretensions to ridicule, and blasted every prospect of perpetuating the influence of his principles after his death? How inconsistent these fanatical assurances of a resurrection from the dead on the third day, with the calm and practical wisdom by which Christ's ordinary conduct and the general strain of his teachings were distinguished! Besides, these assurances produced no present effect; and their intention can only be explained with reference to a future time, when events should have declared their meaning and pointed out their application. They created no present feeling in favour of Christ. The disciples, whose minds were engrossed by the splendid visions of a temporal Messiah, hardly perceived the tendency of his allusions, and, so far as they did perceive them, were rather revolted than encouraged by them. Such declarations, when they reached the ears of his enemies, were treated with the utmost scorn. "Sir," said the Chief Priests and Pharisees to Pilate, when they were soliciting a guard for the sepulchre, "we remember that that deceiver said, while he was yet alive, After three days I will rise again."

Such was the feeling of the unbelieving portion of the Jewish public: and, when we consider the inability of the disciples to realize to themselves the possibility of their Master's death and resurrection, and their slowness to comprehend the spiritual nature of his kingdom, we can only account for the fact of Christ's thus gratuitously exposing himself to contempt, misconception, and unpopularity, by admitting that his mind was divinely possessed with the assurance that for such a fate he actually was destined, that he should die and should rise again, and that, in declaring this, he felt himself the organ of the Holy Spirit, whose presages coming events, he was convinced, would verify.

Let us now pass over the mysterious, and as yet inexplicable, circumstances which followed the crucifixion; and consider the views and feelings, the constant and concurring declarations, of the very same men, who, prior

* Einleitung, &c, § 37. Umfang des Urevang. 28—44.

to those circumstances, seemed unable to comprehend the meaning of a resurrection, and believed that it was the sole office of the Messiah to restore a temporal kingdom to Israel. Their minds, from some cause or other, have evidently undergone a remarkable change. From being highly carnal, they have become eminently spiritual. Instead of shuddering at the idea of their Master's death and its attendant circumstances, they expatiate on it with enthusiasm, and make it the basis of their teachings, and the central point of their testimony. Instead of sinking, disheartened and despairing, beneath the total failure of their hopes of a temporal kingdom, they seem inspired with a new courage and confidence, entertaining the firmest conviction of their Lord's having passed into some invisible state, and anticipating his return at no very distant period to raise the dead and to judge the world. With the precise correctness of this last opinion, we have, at present, no concern; it does not compromise the truth of Christianity; we have only to examine the evidence of the facts from which it flowed, as a natural consequence in the then existing state of the public mind.

If we turn to the apostles' own account of this extraordinary change, we find them ascribing it distinctly to the resurrection. Peter, and James, and John, who had been witnesses of this great event, were the first to announce it, in all their preachings, recorded in the earlier chapters of the Acts of the Apostles. And let us here recollect the previous incredulity of the eleven, when the women reported what they had seen at the sepulchre; an incredulity which Peter overcame (Luke xxiv. 12) only by running, with his characteristic eagerness, to the sepulchre, where, "stooping down, he beheld the linen clothes laid by themselves, and" then "departed, wondering in himself at that which was come to pass." Let us remember the still more solemn, direct, and explicit testimony of John, who was with Jesus through the whole of the transactions preceding and attending the crucifixion; who saw him pierced on the cross; who accompanied Simon Peter to the sepulchre, on the report of the women; and who has described this whole occurrence in language bearing the strongest impress of truth and reality (John xx. 4—9): "So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter, following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet," i. e. up to that time, "they knew not the Scripture, that he must rise again from the dead." We must further keep in mind, that John adds to the striking declaration contained in the foregoing words, that, on several occasions subsequent to this, he had actually seen the risen Jesus,* and been the subject of a conversation between Jesus and Simon Peter, at which he himself was present. "This," says he emphatically, "is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true."

Lastly, there is the remarkable testimony of Paul—of Paul, the bigot and

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* May not the singular language at the opening of John's First Epistle, "that which we have *seen with our eyes*, which we have *looked upon*, and our *hands have handled*, of the word of life," be most naturally interpreted as an animated reference on the part of the Apostle to the sensible evidence which he had enjoyed of the actual, *bodily* resurrection of the Lord Jesus?

the persecutor; whose conversion was not the slow result of inquiry and progressive conviction, but complete and instantaneous; inexplicable, with all its attendant circumstances, on any other supposition than that of his having been favoured with a manifestation of the personal presence of the risen Jesus, to which he himself continually referred as the cause of his conversion, and as the circumstance which qualified him for exercising the apostolic office.

Now, let us reflect, for one moment, on the peculiar nature of this testimony: from whom does it proceed? From men of the most widely-different temperaments, and of views, in some points, almost conflicting—from men, taking the most opposite direction in the labour of propagating the new religion—from Peter and James, who were connected with the Jewish party, and the latter of whom presided in the infant church at Jerusalem—from Paul, the eloquent and enlightened opponent of the invidious distinction of Jew and Gentile—from John, the rapt and contemplative seer, whose enthusiastic spirit loved to range amongst the sublime, but vague, abstractions of the oriental school—from men, who, however much they disagreed on minor points, were unanimous in their testimony to the resurrection of Christ—a fact, of which their senses had been the judge, and which was made by each of them the basis of reasonings, illustrations, and inferences, shaped and modified by the peculiar bias and tendency of their respective minds.

It is impossible to resist the acute and learned arguments with which Dr. Middleton* has shewn that the same reasoning and the same testimony by which the Christian miracles of the second and third centuries are attempted to be proved, might equally well be alleged on behalf of the numberless miracles asserted by the Catholic Church down to the present day; and it may, perhaps, be thought that his arguments are capable of being extended to the miracles of the New Testament, notwithstanding the line which he has himself clearly drawn between the apostolic age and that which ensued. The sole fact, be it remembered, with which we are now concerned, is the fact of the resurrection; and we may fearlessly assert, that this fact stands on ground peculiar to itself, and is entrenched within a pile of evidence, with which that of no other miraculous incident, not only of the times subsequent to the apostles, but we may even add of the apostolic age itself, will admit of being compared.

When the fashion of miracles, so to speak, had been once introduced, and when the system, on behalf of which they were alleged to be wrought, was previously believed to be true, there was a general readiness among believers to admit them on very insufficient evidence; and even men of learning and character, partly perhaps deceived, and partly perhaps in accordance with the mistaken morality of those times, inclined to stretch a point in support of influences which they thought might be useful—too easily lent the sanction of their names to marvellous narratives, the correctness of which they had not taken sufficient pains to examine, and which possibly they might not be over-anxious to find untrue. But we may appeal to the candour of every reader of the New Testament, whether these circumstances are at all applicable to the great miracle of Christ's resurrection. When Christ appeared, there had been a long cessation of miraculous interpositions. John the Baptist wrought no miracles. From the days of the last of the prophets up to the advent of Christ himself, no religious teacher had

* Free Inquiry, &c., Works, 8vo., Vol. I.

appeared, claiming divine authority and attesting that claim by the evidence of miracles. With Christ, therefore, commenced, as it were, a new series of miraculous agency: and the very attempt, subsequently to the apostolic age, to perpetuate that series by fictitious miracles, seems almost to imply that it must have had its origin, after so long a suspension, in those which were true. The miracles of Christ, moreover, were all performed for purposes, and in support of views, directly contrary to the received opinions and strongest prepossessions of his countrymen. The miracle of the resurrection, in particular, had the singular fate of being most strongly opposed to the views, and most revolting to the feelings, that were generally entertained by the disciples during the life-time of Jesus, and of producing, after his death, precisely that change in their minds which fitted them to be the preachers of his religion. There was no predominant prejudice in the public mind which could have encouraged Jesus to excite the expectation of such an event taking place, or which could have induced his disciples to hope for ready belief and general favour from spreading the rumour that it had actually occurred.

Besides, how unique, how unaccountable, is the whole language and conduct of Christ in regard to this event! A man foretells his own death and resurrection; grounds his whole claim to divine authority on the fulfilment of this prediction; and constitutes it the basis on which the whole superstructure of his future religion is to be reared. Surely nothing parallel to this can be found in any one of the miracles that are recorded in the succeeding ages of the church. All the apostles, wherever they preached, and whatever might be their other views, had but one story respecting their Master's resurrection from the dead. Their testimony was borne, not to what they *believed* to be the correctness of *opinions*, but to what they *knew* to be the truth of *facts*: and in consequence of this conviction, so contrary to their previous expectation, they renounced their former opinions, changed their mode of life, and conceived the extraordinary project of going forth to proselytize the world.

Here, then, is a most extraordinary chain of events, a most unaccountable accumulation of testimony. On what does that chain hang? What can be the nucleus of that accumulation? Those who reject the resurrection are bound to assign some probable, at least some possible, cause of events, so sudden in their origin, so peculiar in their character, and so lasting in their consequences. Till that be done, we may rest, without any great presumption, in the fact of the resurrection, as affording the most satisfactory solution of all the phenomena of the case.

It never can be sufficiently repeated, that what we require from the apostles is their testimony to this fact. Incalculable difficulties are entailed on Christianity by expecting from it more than it is intended to furnish. The essential truths of Christ's religion are to be gathered from the spirit of his teachings, combined with all the inferences deducible from the fact of his resurrection. With their steadfast testimony to this fact, the apostles join, in the further exercise of their divine commission, the most solemn announcements of a judgment to come, and the most affectionate exhortations to repentance towards God, and the cultivation of vital holiness and spirituality of mind: but they reason upon, apply, and illustrate the facts and doctrines included in their commission, in their own way: the actual exhibition of them to the world passes through the medium of their peculiar views, and is adapted to the existing opinions of their age. Their minds were the earliest vehicles through which the spirit of Christianity was trans-

mitted by its author to future generations; and that spirit, guided and cherished by the protecting providence of God, will go on, as we believe and trust, increasing in purity and strength through all the future channels by which it is destined to be distributed to the remotest corners of the earth.

One word as to the nature of the fact itself. Why should it be considered incredible, when supported by competent testimony? Is there not a power in the universe adequate to its production? How else shall we account for the original creation of the human race?—a fact in itself as stupendous, and as much disconnected from foregoing circumstances, as the resurrection—and yet the certainty of which may indisputably be inferred from the most conspicuous phenomena of the globe that we inhabit. Those who embrace the doctrines of natural religion and hope for a future life, must admit the possibility of a transferrence of individual consciousness to a new system of organization: and may not this transferrence be a change which, though invisible to us, does constantly take place on the dissolution of our present bodies by death, and form a permanent law of that region of the spiritual universe which is placed beyond the sphere of our present experience? And if this *transferrence* of consciousness be conceived of as possible, why should not the *restoration* of it, after a short interval, to its previous system of organization, be equally admitted to be possible; and thus the resurrection be merely the *visible* manifestation to *our* world of the operation of a law which is continually taking place in the *unseen* and *spiritual* world; a manifestation ordained by the Cause of causes for the best of purposes, and in perfect harmony with the great final object of his universal providence, the education of mind, and the advancement of the virtue and happiness of the human race?

It will be objected, that such an event is a deviation from the usual course of God's providence, and is therefore incredible. But such an objection implies, that our present knowledge of the laws of nature must limit the range of possibility. For aught we can now prove to the contrary, such apparent deviations may be only parts of some great system, as yet unknown to us, the exemplification of a law affecting the whole spiritual creation, but too vast and too comprehensive to fall within the survey and be subject to the calculations of the shortsighted inhabitants of a transitory planet like ours. Beings, who had never witnessed nor heard of more than one comet or one eclipse, would doubtless regard them as violations of the established order of nature, and call such appearances miraculous: whereas we now know, from longer experience, that they are essential parts of the general economy of creation, and depend on causes as determinate as those which influence the tides of the ocean and the course of the seasons.* The same we may hereafter find to be the case with the resurrection, and with those other wonderful events by which God in different ages and under various dispensations has specially helped forward the moral and religious progress of the human species. In a future world, we may possibly be enabled to trace the mysterious ties which link the present initiatory existence of man with the higher laws of the spiritual universe, and connect it with the nobler functions and capacities of a state that has yet to be revealed.

Still it will be asked by the pertinacious objector, why, if an event so important as that of the visible resurrection of a human being from the dead ever took place—why is not the evidence of it more decisive and complete?

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* Some excellent observations on this subject will be found at the close of the third Letter in Bishop Watson's Apology for Christianity addressed to Mr. Gibbon.

This objection will have little weight with those who find in the evidence enough to satisfy their own minds. Dr. Priestley, in his celebrated Discourse on this subject, has advanced some very probable reasons why Jesus was not seen by a greater number of persons after his resurrection. But to say nothing of the moral influences of cultivating *faith* as distinct from knowledge, we may observe that, historically speaking, the doctrine of the resurrection, considered as an essential part of Christianity, has accomplished its great object; it has diffused amongst mankind a rational and popular belief in a future life; it has excited such discussion and interest in the subject, both among those who do, and those who do not, admit the resurrection of Jesus, that it has called forth the whole force of the natural arguments for human immortality, and fixed them on their right basis—not nice and subtle disquisitions on the essence of mind—the rock on which the ancient philosophers split—but on those moral views, which Christianity inculcates, and which it has spread universally through society, of the character of God and the progressive destiny of man.

The truths of Christianity seem well fitted to form a rallying point for good men of all sects and parties in this age of agitation and excitement; and these truths cluster round the fact of the resurrection as a sort of nucleus, which gives them consistency and strength. It is the visible link between earth and heaven—

"Connexion exquisite of distant worlds."

It attaches our best hopes and fondest wishes to that bright world unseen—the mansion of all that is pure and great and good—where the visions of the patriot, the dreams of the philanthropist, and the aspirations of the saint, may fashion to themselves some unapproachable ideal of perfection to exalt the aims and sanctify the toils of earth.

SIR ISAAC NEWTON AN ANTITRINITARIAN.

We are not among those who care not what company they are found in, whether at home or abroad, in the world or in the church. Truth, we know, to find acceptance, must be recommended in its living forms, and therefore for the truth's sake, with a view to its extension and final triumph, we rejoice when we can add to the list of our friends another illustrious name. And of pride, or apathy, or ignorance of the world, we should suspect that man who disowned any wish to find enrolled among the votaries of his faith the greatly good and greatly wise. There is a triumvirate, of whom Unitarians may well be proud, and of whom neither the indifference of friends nor the assaults of enemies can, we feel convinced, ever rob them—we mean Milton, Newton, and Locke. That the first and the last were Antitrinitarians seems now to be conceded on all hands. A doubt has been raised about our claim to Newton, and we therefore propose to set forth in order the proofs that Sir Isaac Newton *was an Antitrinitarian.*

The manner in which men of research and information have spoken on this subject merits attention. "He adhered," says the writer of the article Newton, in Rees' Cyclopedia, "outwardly to the communion of the Church of England, though he did not believe in all its doctrines; with respect to

the person of Christ there seems no doubt that Sir Isaac Newton was inclined to Unitarianism." Chalmers, in his Biographical Dictionary, tells us that "he not only shewed a great and constant regard to religion in general, as well by an exemplary life as in all his writings, but was also a firm believer in revealed religion, with one exception, an important one indeed, that his sentiments on the doctrine of the Trinity by no means coincided with what is generally held." That most respectable authority, Dr. Thomson, asserts, in his History of the Royal Society, "Newton's religious opinions were not orthodox—for example, he did not believe in the Trinity. This gives us the reason why Horsley, (the Editor of his works,) the champion of the Trinity, found Newton's papers unfit for publication. But it is much to be regretted they never saw the light." Dr. Chalmers will not be suspected of favouring the Unitarians, yet he has given the sanction of his authority to Newton's Antitrinitarianism. In the second of his "Discourses on the Christian Revelation viewed in connexion with the Modern Astronomy," he has pronounced a splendid and well-deserved eulogium on Newton as a biblical student. Lest he should hence be charged with Unitarianizing, he softens the matter down in his preface, and tells his readers, "I do not think that amid the distraction and the engrossment of other pursuits he has at all times succeeded in his interpretation of the book, (the Bible,) else he would never, in my apprehension, have abetted the leading doctrine of a sect or system which has now nearly dwindled away from public observation."

As next in value, we shall place the evidence of his Antitrinitarianism deducible from Newton's works.

There is in them an entire absence of all evidence that the writer believed in either the Trinity or the Deity of Christ. Silence on these subjects is universal and unbroken. Had it been, as we think it was, Newton's design to omit any thing that could, by any possibility, be construed into a belief in the Trinity, he could not have avoided the subject more cautiously and successfully than he has done. Occasions present themselves when, if such had been his belief, he could hardly have done otherwise than imply or declare the truth of the Trinitarian doctrine. But he is profoundly silent. Would, *could* a Trinitarian have acted in this way? Is he not, with propriety, styled an Antitrinitarian who so far opposes the doctrine as to withhold from it all countenance in his works? Is it unfair to presume that he wished that to disappear from the face of society which he sedulously excluded from his own pages? Newton was a Christian, and wrote as a Christian on Christian topics, and if he had held the Trinity, the fundamental doctrine of Christianity in the opinion of its advocates, how could he have been guilty of omitting the mention of it, especially when there are passages, as we shall now shew, which imply his disbelief of the doctrine?

The bare fact, that he exposed "Two notable Corruptions of Scripture," which have been considered main supports of Trinitarianism, would not lead to the inference that he was an Antitrinitarian; but that fact, coupled with another, viz. his omitting to declare, in the same tract as that in which he destroyed two witnesses, his belief in the doctrine, does warrant the conclusion, that he was opposed as much to the corruption of the Trinity itself as to the corruptions by which it had for centuries been supported. No serious believer in the Trinity would, we are persuaded, have written to take away evidence on behalf of the Trinity without declaring that he designed no ill to the doctrine itself—nay, was persuaded that the warrant of Scripture was still in its favour. A distinction would have been made between the

doctrine and the evidence of the doctrine, asserting his conviction of the stability and certainty of the first, while duty obliged him to detect flaws in the second. We go farther. Language occurs in the treatise on the "Two notable Corruptions of Scripture," which implies, in the clearest manner, Newton's disbelief of the doctrine in question. Page 8, he says, speaking of the baptismal form, "the place from which they *tried* at first to derive the Trinity." This phrase even Horsley found to be "very extraordinary." And extraordinary, nay, unaccountable, it is, if Sir Isaac Newton was, as Horsley intimates, "no Socinian," or, as we should choose to term it, not an Antitrinitarian. In the following, the reasons assigned of the Sonship of Christ fall far below the height of orthodoxy. P. 59, "'Who is he that overcometh the world, but he that believeth that Jesus is the Son of God;' that Son spoken of in the Psalms, when he saith, 'Thou art my son; this day have I begotten thee.' This is he that, after the Jews had long expected him, came, first in a mortal body by baptism of water, and then in an immortal one by shedding his blood upon the cross, and rising again from the dead, not by water only, but by water and blood; *being* the Son of God, as well by his resurrection from the dead, (Acts xiii. 33,) as by his supernatural birth of the virgin (Luke i. 35)." A Trinitarian would have gone much farther, and spoken of his being begotten from eternity, and even an Arian would have spoken of his creation as taking place before all worlds. No one but a Humanitarian could with propriety have referred the Sonship of Christ merely to his supernatural birth and resurrection. Let the tenor of the next passage, page 61, be considered. Speaking of the want of congruity there is in it, with the Apostle's drift, he says of the text of the three heavenly witnesses, "How does its witnessing make to the design of St. John's discourse? Let them make good sense of it who are able. For my part, I can make none. If it be said that we are not to determine what is Scripture, and what not, by our private judgments; I confess it, in places not controverted; but in disputable places, I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind, in matters of religion, ever to be fond of mysteries, and for that reason to like best what they understand least. Such men may use the Apostle John as they please, but I have that honour for him as to believe that he wrote good sense, and therefore take that sense to be his which is the best." Is this the tone of a Trinitarian? Was he, who was not "fond of mysteries," likely to be enamoured with the mystery of mysteries, the Trinity, at which, we learn, on authority, "reason stands aghast, and faith itself is half confounded"? Sir Isaac Newton had studied in a different school. Had he believed in the Trinity, would he not, after this passage, have precluded misconstruction, by asserting, as we find so often done, that there were mysteries in Christianity, mysteries to be believed, mysteries to prove the believer's faith, to exercise his trust, to humble his "reasoning pride," and, above all, proudly eminent, the mystery of the Trinity? Again, in p. 65, we read, "In all the times of the hot and lasting Arian controversy, it (1 Tim. iii. 16) never came into play; though now these disputes are over, they that read, 'God manifested in the flesh,' think it one of the *most obvious and pertinent texts for the business.*" Let Sir Isaac Newton's piety and gentleness be considered, and then say if *he* could have used language such as this of a fundamental doctrine of revelation, of any thing but what he believed a gross and injurious corruption of the gospel. It is quite clear that the mind of the writer was, to say no more, in a state of alienation both from the evidence and the doctrine which that

evidence was adduced to support. Much of the same character is the oblique thrust in the following passage, page 62: "*When they had got the Trinity into his* (Erasmus') *edition*, (they) threw by their manuscript, if they had one, as an almanac out of date. And can such shuffling dealings satisfy considering men?" It would be easy to add many passages implying Newton's disbelief in the Trinity, taken from his published writings. We shall, however, content ourselves at present with the following, extracted from his piece on the Apocalypse: "The beasts and the elders represent the primitive Christians of all nations, and the worship of these Christians in their churches is here represented under the form of worshiping God and the Lamb in the temple: God for his benefaction in creating all things, and the Lamb for his benefaction in redeeming us with his blood: God as sitting upon the throne and living for ever, and the Lamb as exalted above all by the merits of his death. This was the worship of the primitive Christians." Vol. V. p. 455, Horsley's edition. Let this passage be read again. Its evidence appears to us decisive. The Holy Ghost is omitted, the Trinity is omitted. The grounds of the worship assigned ascribe to God supremacy, "sitting on the throne;" eternity, "living for ever;" the peculiarly divine function of creation, "creating all things." The grounds assigned take from Christ all pretensions to equality or identity with God. Why is he worshiped? For creating us? No; that is ascribed to God: but for redeeming us *with his blood*, and as *having been exalted* by the merits of his *death*. A clear and studied distinction is kept up between God and Christ; and while the essential attributes of Deity are ascribed to the first, the functions of a creature, highly honoured it is true, but of a creature, are asserted of the second. It may be urged, "they are both worshiped." Yes, and so were "God and the King." Worship has been paid to myriads of creatures, as the Old and the New Testament declares. Socinus, though a Humanitarian, worshiped Christ. And doubtless there is a homage due from all Christians to their Saviour, which, if you will, you may designate by the ambiguous term worship. And that the term worship did not, in the mind of Newton, intend the same when applied to the homage paid to God and that to Christ, is very clear from the careful distinction which he makes throughout the passage. He that was worshiped, because the Creator and Supreme and Eternal Ruler of all, received a very different service from that offered to him who had been faithful unto death in man's cause, and for his fidelity was honoured and exalted of the Deity.

The strongest evidence yet remains.

Hopton Haynes, the intimate friend of Newton, asserted that "Sir Isaac Newton did not believe our Saviour's pre-existence, being a Socinian (as we call it) in that article; that Sir Isaac much lamented Dr. Clarke's embracing Arianism, which opinion he feared had been and still would be, if maintained by learned men, a great obstruction to the progress of Christianity." On the same authority, we know that Sir Isaac predicted that "the time will come when the doctrine of the Incarnation, as commonly received, shall be exploded as an absurdity equal to transubstantiation." From Hopton Haynes we turn to Whiston, who succeeded Newton in the professorship at Cambridge. In two passages Whiston declares that Newton was an Antitrinitarian. Page 206, Memoirs of the Life of Mr. William Whiston, the autobiographer says, "I found that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians or Arians, that he sometimes suspected these two were the two witnesses in the Revelation" Again, p. 477, "And so far I know com my brethren, of the Baptists, that the greatest

man our nation ever bred, Sir Isaac Newton, my predecessor at Cambridge, who, with me, looked for those happy times, as to incline to suppose the EUSEBIANS and BAPTISTS, notwithstanding their present low estate, to be the *two* famous witnesses in the Revelation against Popery and Antichristianism." Whiston asserts the same, at least once more in his works. Here, then, we have the testimony of two most credible and competent witnesses to the Antitrinitarianism of Newton, and one of these declares the fact at three different times, and all in print. Whiston himself was intimate with Newton. He was also intimate with Dr. Clarke, who was intimate with Newton. Hopton Haynes also was in constant and friendly intercourse with the great philosopher, and both declare on their own knowledge that Newton was not a Trinitarian. Can evidence be stronger? Who can impeach the honesty of either of the witnesses? Honesty has become a part of Whiston's name, and we speak of honest Will. Whiston as familiarly as of Alexander the Great or Scipio Africanus. And against the character of Haynes, not a breath of suspicion has been breathed.—We have not yet done. The anonymous author of a pamphlet of some repute, who wrote about twenty years after Sir Isaac's death, affords evidence of the same fact, and would lead us to conclude that in his day the Antitrinitarianism of Newton was a matter of public notoriety.

The evidence now adduced might, we do not doubt, be multiplied by the publication of some of the papers that Horsley proscribed. And we should especially like to explore the contents of the pieces with the following titles: several on "Church History," "Questions concerning Athanasius," "The Philosophical Progress of the Great Mystery," "An Account of the Corruptions of Scripture." By the recent publication of Milton on Christian Doctrine, and Lord King's Life of Locke, the question of their sentiments on the Trinity is for ever decided. Such, we doubt not, would be the effect if the Earl of Portsmouth would imitate Lord King, and give the world an opportunity of seeing some of those things which, with no little presumption, Horsley declared unfit for publication. Fully are we convinced that Newton could write nothing unfit for publication in a literary point of view, least of all, with the exception of mathematics, least of all, on biblical and ecclesiastical matters. "Unfit" many things might appear to Horsley, because *unsuited* to promote his theological views.

In intimating that the publication of the suppressed papers would for ever decide the question of Newton's religious sentiments, we did not design to express the slightest doubt of the validity of the evidence we already possess. That evidence satisfies our mind. In the words of Mr. Lindsey, we express our conviction, "that he was a Unitarian Christian there can be no doubt." But a multiplication of witnesses, and perhaps the Philosopher's own declaration, would serve to preclude any more objections such as those to which we must now give a passing notice. They are taken from an article entitled, "Was Sir Isaac Newton a Unitarian?" published in an American work, distinguished for its bitterness against Unitarians, designated, "The Spirit of the Pilgrims," and republished in an English periodical scarcely less distinguished in the same way—a work known in malam partem by our readers—"The Congregational Magazine"—number for December, 1830. The correctness of the assertion, that in the treatise on Two notable Corruptions of Scripture, "no evidence is furnished that he (Sir Isaac) was not *sincerely* a Trinitarian," our readers will, from what has been said, be able to appreciate.

There is, the objector alleges, a contradiction between the statements of

Whiston and Haynes. Whiston makes Newton an Arian, Haynes a Socinian. Granted; but they both make him an Antitrinitarian, and this is all we have contended for, and all we see reason to determine. But the objection is not valid except it can be shewn that they both speak of the same time. Newton might be an Arian at one period, and a Socinian (that is Humanitarian) at another period of his life. The change from the first to the second, increasing years have often brought. And Whiston, who speaks of Newton's Arianism, was not familiar with him in the latter part of his life. Let us grant that the objection has force. What does it establish? Only that Sir Isaac Newton was not very explicit in entering into the minutiæ of his religious creed; which all who knew his character will find no great difficulty in admitting. As to the veracity of the witnesses, that remains unimpeached by the objection. They are honest men we know. What they say, then, must be substantially correct. Differ their statements may in particulars, and so do the statements of the Evangelists. He attended on Trinitarian worship, and therefore was a Trinitarian. So did Whiston himself for the greater part of his life. Was he, therefore, a Trinitarian? Is it not known that now even thousands attend the Church-of-England services who believe as little of its creeds as Newton did of Leibnitz' theories? But, then, Newton was not an honest man. Not too fast, I prithee, my objecting friend. If thou hadst had before thy eyes the penalties which Trinitarians had just exacted from the legislature against their heretical brethren, thou mightest have thought it well to temper thy zeal with prudence. Beside, Sir Isaac Newton was a lover of peace, and thought the essence of religion to consist in mutual love and devout affections. Even in defending his philosophical novelties, he lost much of his peace of mind, and lamented (with no small reason) that in the pursuit of a shadow he had lost a substance. Perhaps if thou hadst had as much to endure as he, thou wouldest have feared that another and a heavy load would have been too much for thy shoulders. That the question of secession was, at the time of Newton, a perplexing one, is evident from the following passage out of Whiston's Memoirs: "With what church or sect the Arians, in this present corrupted state of things, ought to communicate till it pleases God more completely to reform the Christian world? Whether with that established, or whether they ought to separate and go over to the Dissenters? as many Arian ministers are supposed to be among them. *Now had the Unitarians the liberty of public assemblies and a ministry of their own, the point would easily then be determined.* To speak the truth, I think their case a little hard; for, while all sects and opinions are tolerated, they alone are denied this happy privilege, *which so many good men wish for.*" This is part of a letter addressed to Whiston, seeking his advice. He replies in substance, that though he had long communicated with the church established, shewing his dislike to what he did not believe; yet, "I do not think," he adds, "I shall easily satisfy myself to do so any more. I mean, if he who officiates is a reader of the horrible Athanasian creed, and by consequence frequently and solemnly pronounces me, and the rest of the Eusebians or primitive Christians, accursed."

Newton, it is affirmed, was offended at Whiston's declaring him an Arian, so much so, as to prevent his being elected a member of the Royal Society. That Newton prevented Whiston's election, Whiston himself declares; but the same authority assigns the reason. These are his words: "If the reader desire to know the reason of Sir Isaac Newton's unwillingness to have me a member, he must take notice, that as his making me first his deputy,

and giving me the full profits of the place, brought me to be a candidate; as his recommendation of me to the heads of colleges in Cambridge made me his successor; so did I enjoy a large portion of his favour for twenty years together. But he then perceiving that I could not do as his other darling friends did, that is, learn of him, without contradicting him when I differed in opinion from him, he could not, in his old age, bear such contradiction, and so he was afraid of me the last thirteen years of his life.—He was of the most fearful, cautious, and suspicious temper that I ever knew." This is the account of the affair which Whiston himself gave, who surely ought to have best known all the circumstances. But the writer in "The Spirit of the Pilgrims" ascribes Whiston's rejection to his having declared Newton an Arian—and on what authority? Verily, the authority of that most ancient work, the Eclectic Review. But even the Eclectic does not say what the Pilgrim affirms; it says no more than that Newton was angry with Whiston for several years for having said he was an Arian. As to all the mighty deductions that the Pilgrim makes from this, we have little anxiety. Let them stand for what they are worth; they will pass current nowhere but with those who have neither eyes nor ears to detect their spuriousness. As little do we think of the Pilgrim's essay to deduce Newton's orthodoxy from his published works. One thing the extracts do prove, that the maker of them had a large reliance on the easy credulity of his readers; else could he ever have ventured to bring this and two other passages no more to the purpose, in order to realize his magnificent promise – to "produce several passages from the writings of Newton, which plainly indicate his Trinitarian sentiments"?

"In the Eastern nations, and for a long time in the Western, the faith subsisted without this text (1 John v. 7), and it is rather a danger to religion than an advantage to make it now lean on a bruised reed."

How does the Pilgrim make this quotation serve his purpose? Let the reader try his skill in the art of divination; and if he succeeds in making out any thing like a satisfactory case, he will have this reward—to know that he is a person of great penetration and extraordinary ingenuity, and may take courage from his success to try his hand at the perpetual motion or the philosopher's stone.

Let, then, our readers sum up the evidence now brought forward,—the testimony of biographers and historians, the evidence of omission in the circumstances of the case, the positive implications furnished by Newton's published works, the strong suspicion of evidence suppressed "unfit for publication," the explicit declarations of two contemporaries, and both intimate acquaintances, of an anonymous yet respectable pamphleteer, and say, if we are not warranted in the conclusion, that Sir Isaac Newton was an Antitrinitarian. Had he explicitly avowed himself and suffered persecution for that avowal, we should have honoured his memory more highly than we do; but leaving him to his Master, we shall do well to take care that, in these "piping days of peace," as regards religious persecution, we do not compromise the truth by wicked concealment, or barter it for the world's smile. And well will it be for us if we imitate the great Philosopher's diligence in the study of the Scriptures, and follow him in his piety, gentleness, and benignity, so far as he was a follower of Christ. For, at the utmost, the time cannot be far distant when all diversities of mere earthly knowledge will have passed away; but charity "abideth for ever."

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 113.)

Section xiv. Psalm xlv. 2—8. The important words are in ver. 6, "Thy throne, O God, is for ever and ever!"

The Psalm is considered as a prophetic address to the Messiah, who is therefore here called God, and the use made of the words in Hebrews i. 8, "But to the Son (he saith), Thy throne, O God, is for ever and ever," is regarded as establishing beyond all doubt the validity of this application. Some Unitarian expositors, as Mr. Belsham, adopt the translation, "God is thy throne," the support of thy throne, i. e. he will make thy dominion mighty and durable, which both the Hebrew of the Psalm and the Greek of the quotation in the Epistle will equally well bear, and which suits the connexion in both places: others suppose the word God to be here employed in an inferior sense. The prevailing and most probable opinion is, that the 45th Psalm was written on occasion of the marriage of Solomon with the daughter of the King of Egypt, and this opinion, as to its *primary* sense, is held by most of those who consider it as having a *secondary* reference to the Messiah and his kingdom, that is, by the great majority of Christian commentators. Some interpreters, indeed, of great learning, and whose opinions deserve much respect, have affirmed that the Psalm must be considered as primarily addressed to the Messiah, and is not properly applicable to Solomon or to any other person; but their chief arguments are drawn from the quotation in Heb. i. 8, (of which we shall speak presently,) and from the assumption of the point in dispute, that ver. 6 is an address to some individual as the Supreme God, whilst their application of other parts of the Psalm is figurative almost throughout, and in some instances extremely forced. The 9th and following verses may be explained *secondarily* of the church as the bride of the Messiah, but their direct and sole application in that sense is what the sober judgment of no unprejudiced reader can admit. The argument from the everlasting duration ascribed to the kingdom of the person addressed is of no weight, being a common oriental idiom: thus, for example, in Nathan's prophecy to David respecting Solomon, 1 Chron. xvii. 11—14: "I will raise up thy seed after thee, which shall be of thy sons; and I will stablish his kingdom. He shall build me an house, (plainly shewing that Solomon is the person spoken of,) and *I will stablish his throne* FOR EVER. I will be his father, and he shall be my son; and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom *for ever;* and *his throne shall be established for evermore.*" It is universally acknowledged that this magnificent, prophetic language was intended, and, according to the notions of the age and country, was well adapted, to express the promise of a long reign to Solomon, and of posterity to succeed him on his throne, but nothing more; and we cannot but consider it as going far to justify the sense, "*God* is thy throne, for ever and ever," in the passage under our consideration, by shewing how peculiarly God had promised to establish and support the throne of the prince to whom that passage, beyond all reasonable doubt, immediately referred; but supposing the common translation to be preferable, the use of the word *God*, in an inferior sense, is not unknown to Scripture, nor at variance with oriental idiom. It must be understood to mean (as Bishop Young has translated it) *prince*, and it is certain

that what could with propriety be addressed to Solomon, could not be unsuitable to his great descendant, and could not possibly imply any thing inconsistent with the unrivalled *deity* and perfect *unity* of the Supreme Being; indeed, any such abuse of the words is guarded against by the language of ver. 7: "Therefore God, *thy God, hath anointed thee* with the oil of gladness above *thy fellows*," words which, if they have any meaning at all, ascribed to the person addressed *inferiority, derived and dependent authority*, and *equality of rank* with some *human beings*.

Referring to Mr. Belsham's statement, "It is well known that the words of the original will equally well bear to be translated *God is thy throne*"—a statement which, after due deliberation, we have ventured to adopt in the preceding remarks, Dr. S. says, "It is not quite consistent with fairness in argument, for the learned writer roundly to assert as *well known*, what he could not but know to be extremely disputable, and to have been in fact generally objected to." There is nothing so plain that it may not be disputed, and Mr. B. did not say or mean that nobody had denied what he asserted, but he certainly neither did think, nor ought in reason to have thought, it *extremely disputable*. He was safe in his assertion, 1st, because he was directly supported by the authority of Enjedenus and Crellius, Grotius,* Dr. Samuel Clarke, Pierce, Sykes, J. G. Rosenmüller, and Wakefield, not now to mention others, men certainly as competent to judge, and as little under the influence of prejudice, as any who have given an opinion on the subject; and 2dly, because, whilst the majority of commentators, adopting, in conformity with their own doctrinal views, the common construction, pass by this one without particular notice, those who have undertaken to give reasons against its grammatical propriety, have signally failed in their attempts.†

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* Dr. S. remarks, that Grotius "seems anxiously to avoid giving any *construction*, contenting himself with saying, "the *sense* is." Does Dr. S. then mean to insinuate that this great critic affirmed that to be the sense of a passage of Scripture which *he knew could not be derived from the words?* Such seems to be his meaning, but such a charge neither needs nor deserves an answer. Grotius gives a reason why he thinks that the word "God" must, in this place, be understood of the Supreme Being himself, and adds, "Sensus ergo est: Deus ipse est sedes tua perpetua." He perceived no difficulty in this construction: he considered the original words as ambiguous, and not seeing reason to admit that Christ could be called God in the highest and proper sense; having, besides, before observed that the Psalm primarily referred to Solomon, he thought the reason he had given for understanding the word God in its highest sense, a sufficient reason for not addressing it as a title to a created being. Dr. S. would, in like manner, detract from the value of the opinions on this point of Enjedin, Clarke, and Pierce: the former only says "the words will admit of this explication:" possunt sic commodè explicari. And this, we answer, is all that is wanted, as no one denies that they *may* be taken according to the other construction. Clarke, in a book written after his *Scripture Doctrine*, "follows the commonly-received construction;" but he does not retract his opinion that the other is perfectly allowable. Pierce only affirms, in a note, that it is *doubtful* which construction is preferable—i. e. precisely the sentiment for which he is quoted.

† The ambiguity of the Hebrew cannot be denied: the objection to rendering the Greek words, "God is thy throne," is taken from the article being found in the predicate of the proposition; but though not of common occurrence, there are exceptions to the ordinary practice in this respect, and Mr. Yates, in his Vindication of Unitarianism, (p. 113,) has produced an instance of a precisely similar construction, which sufficiently justifies that translation:

Psa. lxxiii. 26: Ἡ μερις μου ὁ Θεος εις τον αιωνα.

Psa. xlv. 6; Heb. i. 8: Ὁ θρονος σου ὁ Θεος εις τον αιωνα.

Dr. S.'s objections to the propriety of the figure, "God is thy throne," seem to us to be either altogether unfounded, or at least greatly exaggerated. God is spoken of as a *rock*, a *tower*, a *fortress*, a *shield*, a *refuge*; and we do not find much truth in the remark, that the protection or aid implied in these terms has more dignity than that implied in calling him the throne, i. e. some emblem of dominion of a creature. If we consider that the word *throne* is not to be understood literally as a seat, but stands for the sovereign power and dignity of which it is the symbol, and compare the passage with Numb. xviii. 20, where God says to the house of Aaron, "*I* am *thy part* and *thy inheritance*," I will provide for thee a suitable maintenance; Psa. xvi. 5, "Jehovah is the portion of mine inheritance and of my cup," he allots to me and secures to me my portion; Psa. lxxiii. 26, "*God is my portion* for ever," he will provide for me, and to him I look for comfort; we cannot but perceive that to describe God as a throne, meaning the Giver and Upholder of its glory and dominion, is not inconsistent with the poetical style of the ancient Hebrews, and by no means deserves to be spoken of as irreverent, or as indicating the want of all correct feeling.

We do not decide in favour of Mr. Belsham's interpretation; we are in much doubt on the subject, and rather incline to favour the common translation, understanding "God" in the sense of "mighty prince;" but we have no doubt of the original words fully admitting the sense ascribed to them by Mr. B. and so many distinguished interpreters of Scripture: we think there is good reason for the inquiring mind to pause and hesitate between two highly probable explanations, and it only appears to us *certain* that the Psalm must have been originally an epithalamium addressed to some prince, (who is determined, with great probability, to have been Solomon,) and consequently that the words under consideration could not possibly have been designed to ascribe deity to the person addressed.

We proceed to consider the true character and intent of the quotation in the Epistle to the Hebrews, and our remarks will extend to the two passages which form the subjects of Dr. S.'s fifteenth and seventeenth sections, which are applied to the Messiah solely on the authority of the author of the Epistle.

Whoever was its author, which must probably always remain a matter of extreme uncertainty, there can be no doubt that this Epistle was written by a sincere and pious Christian before the destruction of Jerusalem; and from the general diffusion of miraculous gifts in that first period of the church, and his having been a person of sufficient importance to offer advice to others, we see no reason to doubt that he was one who had experienced personal divine communications, or displayed supernatural powers. What he wrote, then, cannot but be read by us with interest and respect, as being sure to contain just views of Christian doctrine, and valuable instructions which we may all apply to our own improvement. But we know not upon what authority any one can affirm that he made, or was entitled to make, any pretensions to divine guidance *as a writer*, and we think there is scarcely any portion of the sacred volume which requires to be read with more caution, lest we should pervert the meaning of the author through ignorance of the circumstances under which he wrote, and the customs or opinions of the age, and of the people whom he addressed. We are not bound always to assume, nor can we in all cases consistently with our own reason and knowledge admit, the soundness of the *arguments* employed even by writers to whose authority, as religious instructors, we implicitly defer, and this dis-

tinction has been often pointed out by learned and judicious divines. Thus Bishop Burnet:

"When divine writers argue upon any point, we are always bound to believe the conclusions that their reasonings end in, as parts of divine revelation; but we are not bound to be able to make out, or even to assent to, all the premises made use of by them in their whole extent; unless it appears plainly that they affirm the premises expressly as they do the conclusions proved by them."

And Paley,

"In reading the apostolic writings we should carefully distinguish between their *doctrines* and their *arguments*. Their doctrines came to them by revelation, properly so called; yet in propounding these doctrines in their writings or discourses, they were wont to illustrate, support, and enforce them by such analogies, arguments, and considerations, as their own thoughts suggested."

Again,

"St. Paul, I am apt to believe, has been sometimes accused of inconclusive reasoning, by our mistaking that for reasoning which was only intended for illustration. He is not to be read as a man whose own persuasion of the truth of what he taught always or solely depended on the views under which he represents it in his writings. Taking for granted the certainty of his doctrine as resting upon the revelation that had been imparted to him, he exhibits it *frequently* to the conceptions of his readers under images and *allegories*, in which if an *analogy* may be perceived, or even sometimes a *poetic resemblance* be found, it is all, perhaps, that is required."

Now, there is no part of the New Testament where considerations such as these are so much required as in the Epistle to the Hebrews, and there is no subject which demands more caution and care, if we wish not to be greatly misled, and to pervert the authorities to which we appeal, than the use made of passages from the Old Testament. The Jews, in our Lord's time, considered the greatest part of their Scriptures as applicable in a secondary and mystical sense to their expected Messiah. The Christian writers often argued with them from their own concessions, or illustrated and recommended what they taught by expressing it in the words of the Old Testament. The Epistle to the Hebrews is altogether an attempt to render the gospel interesting to Jews by an application to its truths (much in the manner of the applications of Scripture which are now so common among most sects) of the words of the ancient sacred books, and by finding analogies between them and the principles or ceremonies of the law.

In this light it has been considered by some of the most distinguished theologians, and thus only it appears to us that we can obtain an intelligible and rational view of its character and purpose.

"Long before our Saviour's time," says Dr. Hey, late Norrisian Professor of Divinity in the University of Cambridge, "it seems probable that the Jews had some sort of traditions; traditional narratives, prophecies, or modes of interpreting prophecies; modes of arranging, construing, and applying the Psalms, and other parts of Holy Writ; methods of *allegorizing*; all these our Saviour and his apostles seem to have so far *adopted* as to *make use of them* in reasoning with the Jews."

Le Clerc, in his edition of Hammond's Paraphrase and Notes, says, (Heb. ix. 16,)

"All the principles of Christian doctrine which the author of this Epistle

defends, are most true, and may be proved from other parts of Scripture; but the method by which he illustrates them, is manifestly conformed to the custom of those times, as we see it in Philo, whose works abound in this sort of accommodations of passages of Scripture, and in reasonings derived from them, in which there is no regard paid to the grammatical sense, nor is any thing else attended to but the truth of the principle thus illustrated."

This passage is quoted with approbation by Rosenmüller; the same principle is defended by Sykes; and Paley's opinion may be gathered from what he says of the epistle of Barnabas:

"It is in its subject, and general composition, *much like the Epistle to the Hebrews; an allegorical application* of divers passages of the Jewish history, of their law and ritual, to those parts of the Christian dispensation *in which the author perceived a resemblance.*"—(Evidences of Christianity, B. iii. Ch. v.)

But although we do not admit the Epistle to the Hebrews as an authority with respect to the original sense or prophetic character of the portions of ancient Scripture which it quotes, it should still, according to the principles we have laid down, be authoritative in favour of the Christian doctrines which *by means of these quotations* it conveys, and if it applies unreservedly to Christ the names God and Lord, (representing *Jehovah,)* there is at least the testimony of the Christian writer, if not of the passages from the Old Testament, to the deity of our Saviour. This is readily granted: but the very means which the writer employed to attract and conciliate those whom he immediately addressed have thrown such obscurity over his style that, perhaps unavoidably, we, in these distant times, are influenced in our mode of understanding him by the opinions we have formed on the great subjects of Christian doctrine from the study of other parts of Scripture. We have endeavoured to the utmost of our power to divest ourselves of prejudice, and to consider what is the most natural, consistent, and suitable sense: we are ourselves well satisfied that we have chosen the right interpretation, but we have little hope of convincing those who come to the subject impressed with a firm belief of doctrines which we do not find in Scripture, but which the ambiguity of some of the language here employed may naturally enough seem to them to favour.

The first proposition of the writer seems to be the superiority of Christ's office to that of all previous messengers of God's will to his creatures, which he illustrates by fanciful applications of passages from the Old Testament, availing himself for this purpose of the double meaning of the word "*angel*," sometimes applied to *human*, sometimes to spiritual messengers; sometimes to the elements executing the purposes of the Almighty; sometimes to an order of superior intelligences ever ready to fulfil his commands. We shall give what we apprehend to be the sense of the passage (ch i. 4—14) which contains the quotations now under our consideration. "Being made so much better than those messengers," (the prophets by whom God had previously spoken,) "inasmuch as he hath by inheritance obtained" (acquired, as belonging naturally to his office) "a more excellent name than they" (they being only called messengers or servants, his superiority being marked by the name of *Son*). "For unto which of those messengers, said he, at any time, 'Thou art my son, this day have I begotten thee?' And again, 'I will be to him a father, and he shall be to me a Son.'"—(An appeal to the prevalent Jewish opinion that these words, taken from Ps. ii. and 2 Sam. vii. 14, were applicable in their highest sense to the Messiah, an opinion which, so far as relates to the last-mentioned passage, we can have no difficulty in pronouncing to be erroneous.) "And when he introduces again

the first-begotten into the world," (a reference to the resurrection,) "he saith, 'Let all the angels of God worship him'" (rather, "do homage to him." It is somewhat doubtful whence these words are taken. Dr. S. considers them as a loose quotation from Ps. xcvii. 7. "The difference of the words," he says, "is immaterial to the sense, and is not greater than occurs in some instances of passages from the Old Testament introduced into the New." It is possible he may be right. The literal translation from the Hebrew in that passage is, "Worship him, all ye *Gods*;" but the LXX. render it ἀγγελοι, *angels*. It is not certain whether the original here intends by "Gods," *princes, magistrates*, or *prophets*; but there is little reason to suppose that it can mean *angels* in our sense of that word. Whoever they are, it is clear that they are called upon to praise Jehovah, and there is no pretence for supposing any reference of the Psalm to the Messiah; nor will the opinion of certain Jews, at a period when they were disposed to refer every thing in their Scriptures to this expected prince, and which applies equally to all the neighbouring Psalms, be thought of much importance. Our author's attempt to explain the *introduction* of the *first-begotten into the world*, as implied in the Psalm, is, we should think, too far-fetched and fanciful to satisfy even those who are most willing to be led by him. But it is upon the whole the most probable supposition, adopted by Mr. Belsham after Sykes, that the words in the Epistle are taken from the LXX. version of Deut. xxxii. 43, where they are found exactly, though there is nothing corresponding in the purest Hebrew copies, or in the other ancient versions; and if we suppose the clause not to be genuine as a part of the passage in Deuteronomy, that is no reason why it may not have been quoted and applied by the author of the epistle, finding it, as we have no reason to doubt that he did, in his Greek copy, from whence he has drawn all his quotations.* Mr. Belsham agrees with Dr. Sykes in supposing that the *homage from all the messengers of God*, is, in the passage of Deut., required to be paid to the *chosen people*, whose father God is called in this very chapter, and who are elsewhere in the book of Exodus collectively spoken of as God's *first-born son*; that the *introducing again into the world* is the restoration of their prosperity after their afflictions, which is the subject of this part of the Song of Moses, and that the application of the words to the resurrection of Christ is an accommodation. Our doubt is, whether the writer of the epistle makes any reference at all to the original connexion of the words he quotes. He may mean merely, that by the resurrection of Christ he was so gloriously exalted, that those words of Scripture might well be applied to him, "Let all the messengers of God do homage to him." When he introduceth again the first-begotten (from the dead) into the world, he saith, the Scripture saith, i. e. we may apply the words of Scripture, "Let all the messengers of God do homage to him"). "And concerning these messengers *the Scripture* saith, 'Who maketh his messengers winds, and his ministers a flame of fire.'" (It represents them as mere servants fulfilling his commands, like the winds

* Dr. Smith thinks "its variations in the different MSS. of the LXX. itself afford a presumption against its genuineness" (i. e. as a part of the original LXX.). May it not be more justly said, looking at Dr. S.'s own comparison of the present Hebrew with the Aldine, Vatican, and Alexandrine editions of the LXX., that the parallelism between the two first sentences, one of which is retained in the Hebrew, the other in the Aldine Greek, is favourable to the genuineness of both, the same sort of parallelism being found in the following clauses, and that the difference between the Vatican and Alexandrine—"be strong in him"—"strengthen them," proves the existence of an original in another language, of which both these are translations?

and the lightning. The quotation is from the LXX. version of the 104th Ps. The proper translation of the Hebrew seems to be, "who maketh the winds his messengers, and flames of fire, i. e. lightnings, his servants." The author of the epistle means no more than that the condition of previous messengers, as compared with that of the Son, might be expressed in these words of Scripture.) "But concerning the Son it saith, 'Thy throne, O God, is for ever and ever,'" &c., (whichever construction of the words we adopt, the person referred to is spoken of as of exalted rank, and as distinguished by the favour of his God, treated not as a servant, but with distinguished honour, the passage being reputed among the Jews as a prophecy of the Messiah, and capable of being really so understood, though originally applied to Solomon, was the more to the writer's purpose,) "and 'Thou, Lord, in the beginning, hast laid the foundations of the earth,'" &c. (The 102nd Ps., from which this passage is taken, cannot, without extreme violence, be considered as applicable to Christ, and no authority possessed by the writer of this epistle could cause those who are not blinded by prejudice to understand it so. Some have supposed the words to be by accommodation employed to express, still more strongly than the preceding quotation had done, the permanence and glory of Christ's kingdom, and to ascribe to him a new and moral creation; but this is forced; and besides it is very unlikely, as Mr. Belsham justly observes, that any writer, addressing himself to Jews, should "presume to hold that language concerning a prophet, however dignified, which, in their sacred writings, was uniformly appropriated to the Deity." Much more probable is the interpretation of Emlyn and others, that "the immutability of God is here declared as a pledge of the immutability of the kingdom of Christ." "The God last mentioned," says Emlyn, "was Christ's God, who had anointed him; and the *author* thereupon, addressing himself to this God, breaks out into the celebration of his *power*, and especially his *unchangeable duration;* which he dwells upon as what he principally cites the text for; in order, I conceive, to prove the stability of the Son's kingdom before spoken of."—Emlyn's Works, Vol. II. p. 340. This deserves attention, but we are disposed to think that this passage should rather be connected with what follows than with what precedes it. The writer quotes a remarkable declaration of the power, majesty, and immutability of God, and then argues in confirmation of what he had before said, that this great Being condescended to place the Son at his right hand, to exalt him and cause him to triumph, whilst other messengers were but ministers of his will for the service of those who were "to become heirs of salvation,"—to be admitted to enjoy the blessings of the Gospel.) "But to which of those messengers, said he, at any time, 'Sit thou on my right hand till I make thine enemies thy footstool'?" (Applying a clause from the 2nd Ps., which, though originally relating to David, was believed to have a secondary application to the Messiah.) "Are not they all ministering spirits" (probably *ministering winds*—servants swift as winds, in allusion to ver. 7) "sent forth to minister for them who shall be heirs of salvation?"

We have given what we consider as the most consistent and satisfactory interpretation of the passage: respecting the author's mode of quoting and applying texts from the Old Testament, we feel no hesitation. With somewhat less confidence, though upon the whole with a feeling that the evidence for it decidedly preponderates, we follow Wakefield, Simson, and Belsham, in explaining "angels" as here meaning the ancient prophets. Dr. S.'s objection to this, from the change in the sense of the word in ch. ii. 5, we do not think of much weight as regards such a writer as the author of this epis-

tle; but the comparison of Heb. ii. 2 with Gal. iii. 19 and (which reference he omits) Acts vii. 53, if those passages are to be understood according to the general opinion of commentators, apparently supported by Jewish traditions, is much more to the purpose; and as we have doubts on the subject, we request our readers to observe, that admitting, throughout, the translation "angels," and understanding the passage to affirm the superiority of Christ to spiritual beings employed in accomplishing the Divine purposes under the former dispensations, it is still the superiority of Christ's *office*, and the dignity to which God *has exalted him*, which are spoken of, and no inference can be thence fairly drawn respecting his nature.

Undoubtedly, if the New Testament distinctly teaches the Deity of Christ, the allusions of the writer to the Hebrews will be understood as confirming that doctrine. But the present question is, whether the doctrine is taught in the Old Testament, and what we hope we have proved is, that the passages treated of in Dr. S.'s xivth, xvth, and xvith sections, neither in themselves appear to teach it, nor are proved to contain it by the use made of them in the Epistle to the Hebrews.

The xviith section is on Ps. cx., usually regarded as prophetic of the Messiah, and quoted by our Lord himself, to confound the Jews by the acknowledgment here made by David of his superiority. We cannot, however, perceive that this Psalm contains any thing which exalts the Messiah in any other sense than as all Christians believe that he is exalted. That, although the descendant of David, he was much greater than David, and might properly in prophetic vision be called by him Lord, and be represented as *his superior, his sovereign*, is universally acknowledged. Even the Jews would not have denied this. But the difficulty proposed was, how could David address, as his Lord, one not then existing, his own descendant in distant times? The Jews had no answer ready; the Orthodox now answer, because Christ, being God, then existed in heaven, as was well known to David. In opposition to them is Mr. Belsham's judicious note: "The proper answer seems to be, that the Psalmist was transported in vision to the age of the Messiah, and speaks as though he were contemporary with Christ. This mode of writing was not unusual with the prophets." The Calm Inquirer's note does not then "proceed on a wrong assumption of the point under consideration," but is a solid answer to the argument usually drawn from our Lord's question in favour of his superiority of nature, and we do not see that Dr. Smith has made the case any stronger. The priesthood, according to the order of Melchisedek, of course refers to the office and work, not to the nature of the Messiah, and as explained by the writer to the Hebrews, implies nothing which Unitarians do not fully believe. It only remains for us to notice Dr. Smith's gloss on the fifth verse of the Psalm:

"The Lord (Adonai, which he afterwards observes is 'the name appropriated to the living and true God') is on thy right hand: (the address is now turned to Jehovah:) He smiteth kings in the day of his wrath," &c.

He would have us understand, that "the Lord" here is the same person spoken of by the Psalmist as "my Lord" in ver. 1st, and that he is here distinguished by a name peculiarly appropriated to the Supreme God. The reason, we presume, for this construction is, that "the Lord" is here said to be "on the right hand;" whereas in the first verse we find "Jehovah said *to my Lord*, Sit thou at my right hand." "The Lord," therefore, in the second place, must signify the same person who was before placed at God's right hand, and the words addressed to Jehovah who called him there.

In opposition to this we observe, that as the whole of the rest of the Psalm (and manifestly both the preceding and following clauses) is addressed to the great personage who is its subject, it is most unreasonable and unnatural to suppose these few words to be differently addressed, and there is no occasion, as we have elsewhere the very expression here employed of GOD *being at the right hand of those whom he favoured*, and it is a different phrase from that in the first verse. Ps. xvi. 8: "Because he (Jehovah) *is at my right hand*, I shall not be moved." Ps. cix. 31: "He (Jehovah) shall *stand at the right hand* of the poor, to save him from those that condemn his soul." It is then evident, that ver. 5 is not addressed to Jehovah, but speaks of him as supporting that great personage whose exaltation had been described; and to put this beyond doubt, the fact is, that for *Adonai*, a great many MSS. have *Jehovah*, which there is every reason to believe to be the true reading, and which is adopted by Dathe.

(To be continued.)

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 44.)

IT was stated in p. 768 of our last volume, that "the fundamental point to be decided before attempting a chronological arrangement of the gospel narratives, is, the *duration of our Saviour's ministry;* in other words, the interval between his baptism and his crucifixion: was he crucified at the *second*, the *third*, or the *fourth*, Passover after his baptism?" In the work which has led us to enter upon the subject,* Mr. Greswell follows what appears to be the common opinion—that our Lord was crucified at the *fourth* Passover after his baptism; that his ministry lasted *three years and some months*. Mr. Benson, in his Chronology of our Saviour's Life,† adopts the much more reasonable hypothesis, that he was crucified at the *third* Passover; that his ministry lasted *two years and some months*.

As considerable evidence has been adduced to support the position that the early Christian writers considered the ministry of Christ as including at most *two* Passovers,‡ Mr. Benson has found it necessary to examine this evidence; and though his remarks are not always satisfactory, yet, on the whole, we are disposed with him to lay little stress on their opinion, as such. It does not appear that they had any other evidence for it, than that which

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* Dissertations upon the Principles and Arrangement of a Harmony of the Gospels. By the Rev. Edward Greswell, M. A. In 3 Vols. 8vo. 1830.

† Chap. vii. § 1. From some obscurity in the mode of citation in our first article on this subject, (p. 764 near the bottom,) we may have appeared to speak of Mr. Greswell, instead of Mr. Benson, as a "judicious critic." Of the former, we have sufficiently spoken; to the latter, even where we differ from his conclusions, we deem the epithet justly due for the character of his investigations.

‡ Of the True Years of the Birth and of the Death of Christ: Two Chronological Dissertations. 1733. (By Nic. Mann.) Dr. Priestley's Critical Dissertations prefixed to his Harmony, Section vi., and his Second Letter to the Bishop of Waterford (Dr. Newcome, afterwards Archbishop of Armagh), on the Duration of our Saviour's Ministry: 1780. (*Works*, Vol. XX. pp. 47—51, and pp. 138—147.) See also Marsh's Notes [illegible], in Vol. III. Part II. p. 62.

we ourselves possess in the gospels, and of this they do not seem to have made any consistent use.

"In matters of chronology," says Mr. Benson, "their errors are so remarkable, that I should feel almost inclined to follow the course pursued by Sir Isaac Newton upon the present question, and, rejecting their irreconcilable testimonies altogether, attempt to explore a path for myself, without any regard to the statements which they have made, were it not that such a proceeding might be construed into a confession of weakness, and want of dependence upon the truth of the hypothesis which I defend."

We are under no such restriction; and we proceed to consider, as the essential point, what information we derive from the gospels themselves.

It is desirable to bear in mind that there were three national festivals instituted by Moses, at which every adult Jew was under a general obligation to attend:—the *Passover*, near the close of March, or in the former part of April; the *Pentecost*, seven weeks after the Passover; and the *Feast of Tabernacles*, towards the end of September. There was another considerable festival, called the *Feast of Dedication*, which was celebrated about the beginning of December (in commemoration of the purification of the Temple by Judas Maccabæus); but this was not instituted by Moses, and attendance upon it was not *obligatory* upon any one.

If our Lord's ministry lasted above *three* years, it included four Passovers; and the Pentecost and the Tabernacles each occurred three times: and besides these *ten* national festivals, the Feast of Dedication occurred three times If it lasted only *one* year and a few months, then the following festivals occurred in it—the Passover, the Pentecost, the Tabernacles, the Dedication, and a second Passover. A slight acquaintance with the gospel history will satisfy the mind, (if not prepossessed with any hypothesis on the subject,) that it affords no countenance to the larger number of festivals; for we are not informed that our Lord was present at more than four national festivals; and even supposing that the Passover spoken of in John vi. 4, was not the *last* Passover, still there are *five national festivals* which are in no way ever *noticed* in the gospels. This objection obviously rests much less upon the hypothesis that the ministry of Christ included only *three* Passovers and two of each of the other festivals.

On examining the Gospel of Matthew and that of Mark, we find mention of one Passover only—that at which our Lord was crucified: and from these gospels alone we should be unable to say that his ministry lasted even a year.

The Gospel of Luke gives no further information respecting the duration of Christ's ministry;* but he specifies the period of the *commencement* of John's preaching, viz. the 15th year of Tiberius, in which year the two

* The event recorded in Luke vi. 1—5, (and also by St. Matthew and St. Mark,) must have occurred not long after a Passover; and the expression εν σαββατῳ δευτεροπρωτῳ—the *second-first* sabbath—however this may be understood, shews that it was at an early period of the Jewish year, which commenced somewhere between the former part of March and the former part of April: but this does not prove that a Passover intervened between our Lord's baptism and the commencement of his public preaching in Galilee. Independently of St John's Gospel, there is no sufficient evidence of more than *one* Passover between his baptism and his crucifixion; and those who dwelt principally on St. Luke's narrative, might easily form the opinion that John's ministry began in the same year with the death of Christ.

Gemini were consuls.* It is a curious fact, that some of the early Christian writers speak of the *death* of Christ as occurring in that year; and though it shews how little we can rely on their chronology, it also proves that they could not have entertained the opinion now prevalent as to the interval between our Lord's baptism and his death.†

In St. John's Gospel we find mentioned a *Passover*, ch. ii. 13; a festival which *may* have been the succeeding *Pentecost*, ch. v. 1; a *Passover* approaching, ch. vi. 4; a *Feast of Tabernacles*, ch. vii. 2; a *Feast of Dedication*, ch. x. 22; and the last *Passover*, ch. xi. 55. If this were the exact chronological order, then the Passover spoken of in John vi. 4, as approaching, could not have been the *last* Passover: and several able writers have been led, by this consideration, to extend the duration of our Lord's ministry to two years and some months, so as to include *three* Passovers.‡ Supposing this correct, we have still three national festivals, during which we have no proof that our Lord was at Jerusalem. This fact presents some difficulty; but the chief objection to the hypothesis arises from the situation, in Matthew's Gospel, of the miracle recorded in John vi.: and this objection presses against every hypothesis except that which supposes the Passover, near which the miracle occurred, to have been the last in our Lord's ministry.

The portion of St. Matthew's Gospel which begins at ch. xiv. 13, and ends with ch. xx. 34, contains a regular, uninterrupted narrative of our Lord's transactions, apparently a short time before his sufferings at Jerusalem. This portion begins with the miracle of the Five Thousand; and, from Matthew alone, we might reasonably infer, that the miracle was performed a short time before the Passover at which our Lord suffered. A month is sufficient for all the events which are recorded by him between that miracle and the crucifixion.—Now St. John says (ch. vi. 4), that the Passover was *nigh* at the period of this miracle; and this agrees precisely with the narrative of St. Matthew.

The succession of events as recorded by Mark, agrees, in this portion of the history, with that of Matthew; and as their order materially differs in the preceding periods, their agreement in this is the more important.§ The period shortly preceding our Lord's crucifixion is that in which, à priori, we might expect the greatest agreement in the order of events. Every thing must then have had a constantly increasing and intense interest, and the records would naturally be most in the order of occurrence.

The corresponding part of Luke's Gospel begins with ch. ix. 10, and extends to ch. xix. 29; but this includes a remarkable portion which will hereafter be analyzed, consisting of a collection of precepts, parables, and

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* Augustus died Aug. 19, A. D. 14. The 15th year of Tiberius, therefore, began Aug. 19, A. D. 29. In the year 29, the two Gemini were Consuls; and though they were succeeded, on the 1st of July, by Pomponius Secundus and Sanguinius Maximus, yet the Julian year in which the 15th of Tiberius began, received its designation, of course, from the Gemini. The 15th of Tiberius is the only Roman date that appears in the gospels.

† How far the hypothesis entertained by various eminent men, that the commencement of Tiberius's reign is to be reckoned from his proconsular government, is in itself well-founded, and agreeable to the chronology of the early fathers, will be considered in a subsequent article.

‡ Dr. Lardner, Dr. Benson, Mr. Cappe, and Mr. Benson, advance this opinion.

§ The portion of Christ's ministry beginning with the miracle of the Five Thousand, and ending with his last visit to [illegible] ades from ch. vi. 30, to the end of the xth chapter of Mark's Gos[illegible]

discourses, with such facts only as gave rise to them.* Leaving this out of the question, the order of St. Luke, in the period referred to, is the same with that of St. Matthew and St. Mark.

If the order of St. John be regarded as strictly chronological, our Lord must have been *present* at two festivals (besides a Passover and a Pentecost of which we have no account) between the miracle of the Five Thousand and the last Passover, viz. the Feast of Tabernacles, and the Feast of Dedication. Now, the former of these, all the apostles must have attended; and yet there is no intimation of this in the Gospel of Matthew; nor can we find any interval, after the 14th chapter, in which the transactions of above a year could have occurred.

If the order of St. John be not regarded as strictly chronological, no essential difficulty occurs from the position in his Gospel of the miraculous feeding of the Five Thousand. Now, his Gospel consists of several *independent* portions, (principally supplementary to the other gospels,) each complete and regular in itself, and each containing some intimation of the period to which it belongs.† We have no evidence, or internal reason to believe, that he *intended* to arrange those separate portions in a chronological order: and to suppose this, reduces us to the necessity of admitting that he has passed by at least *one* Passover, as well as several other national festivals, without any notice whatever of the transactions which occurred at them.

It is attended with much less difficulty to admit, that the separate portions of St. John's Gospel are not exactly in chronological order, than that the

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* See Marsh's Dissertation on the Origin and Composition of our three first Canonical Gospels, p. 202. Without adopting all Bishop Marsh's views in that acute investigation, or even maintaining that a *separate* collection of this nature existed before the time of Luke, we have no hesitation in the belief that the middle portion of the Gospel (ch. x. 51 to xviii. 14, as Marsh thinks) consists of such *Memorabilia*; and that St. Luke placed it in the interval between our Lord's leaving Galilee and his entering Judea, (after passing through the Peræa,) as being the most convenient situation for a miscellaneous collection, the exact date of which he might be unable to ascertain. It is further probable, that he was led to this position by many of the discourses having been delivered in the Peræa—some of them on the last journey; and it is not improbable that he collected them there while engaged in preparing materials for his invaluable narrative.

† This subject will be considered more fully hereafter; but it is proper to state here, that the Gospel of St. John consists of the following distinct parts; and these may, not improbably, have first existed as *separate* supplementary narratives.

i. Transactions succeeding our Lord's return from the Desert, till soon after the *first Passover*; which (including the Introduction) occupy the first four chapters.

ii. Transactions at another festival of the Jews, probably the *Pentecost*; recorded in the vth chapter.

iii. The miracle of the Five Thousand, and Christ's subsequent discourse at Capernaum, not long before *a* Passover, (which, following the evidence of the other gospels, we say was *the last Passover,*) both recorded in the vith chapter, with which we unite the 1st verse of the viith.

iv. Transactions at, and immediately succeeding, the *Feast of Tabernacles*; occupying from ch. vii. 2, to ch. x. 21, with which, undoubtedly, the xth chapter should have closed.

v. Transactions at, and soon after, the *Feast of Dedication*; from ch. x. 22, to ch. xi. 54, with which the xith chapter should have closed.

vi. Transactions during our Lord's last visit to Jerusalem, at the *Passover*; recorded in ch. xi. 55, to the end of ch. xx.

vii. A supplementary record, in ch. xxi., closed by the declaration of the person—say one of the Ephesian Elders—who edited the Gospel, and possibly arranged the separate documents.

regular connected narrative in the xivth and six following chapters of Matthew had such interruptions, and such long intervals in it, as there must have been if the miracle of the Five Thousand occurred above a year before the crucifixion,—and also that the Gospel of St. John is so defective as it must then have been, in the account of what took place at the Jewish Festivals.

To reconcile the Gospel of St. John with the ancient opinion respecting the duration of our Lord's ministry, Dr. Priestley and others have supposed, that the word *Passover*, in John vi. 4, was not in the earliest copies. But this supposition is not authorized by any external evidence whatever; and it is not necessary for the object in view.*

If the opinion of the early fathers respecting the duration of our Lord's ministry, had been, decidedly, that it included three, or four, Passovers, and if, further, they had rested it on the tradition supposed to have begun with those who were personally acquainted with the period recorded by the evangelists, then it ought to have been allowed great weight, and could have been overbalanced only by clear internal evidence to the contrary: indeed, if, on such grounds, they had extended the ministry of Christ to include *three* Passovers, and supposed the festival mentioned in the fifth chapter of John to have been one of them, there is no internal evidence which would have weighed so powerfully against their opinion as to produce any great hesitation in admitting it. In the actual circumstances of the case, though their opinion (taken generally) accords with our own, we cannot lay any great stress upon it: but were it as consistent and clear, and its foundation as complete, as Mr. Mann and Dr. Priestley regard it, in favour of two Passovers only, yet sound principles of criticism as to the *text* of Scripture would make me hesitate in giving up the word πασχα, or the whole verse, in opposition to the evidence of every known manuscript and version. Bishop Pearce rested on internal evidence in proposing to relinquish the whole verse; and his note deserves the reader's attention. It is a specimen of the latitude with which critical emendation was, at that period, pursued, even by learned divines of the Church of England; and it ought to rescue Dr. Priestley from the imputations so often cast on his mode of criticism. Bishop Pearce's reasoning proceeds upon the supposition, that the separate portions of St. John's Gospel are arranged in the exact order of time; and if this were true, his argument would have great weight. On Dr. Priestley's opinion as to the duration of Christ's ministry, the alteration of the text required, for its availableness, a transposition of one of the portions of John's Gospel; and one similar transposition is all that is needed to bring the order to that of the preceding gospels, without any change in the text.

Against every supposition some objection rests; but the reference of the miracle of the Five Thousand to a time shortly preceding the *last* Passover, is so perfectly accordant with the narratives of Matthew, Mark, and Luke, that the difficulty arising from the position of it in St. John's Gospel is entirely outweighed. The difficulty, too, is itself greatly lessened by the characteristics of that Gospel. We know of no other. In every other respect it obviously accords with the circumstances of the period. Our Lord's discourse after the miracle, as recorded by St. John, (see vers. 51—56,) has

* Independently of this objection, (which we deem an insuperable one,) Dr. Priestley's arrangement of the events in our Lord's ministry is attended, as we shall hereafter shew, with other great difficulties; and, in particular, it leaves the *last* five months with few records.

that species of reference to his death, which implies its near approach. The Evangelist himself says, (ver. 64,) that he knew from the beginning who was going to betray him; ὁ παραδωσων αυτον: and at the close of the chapter he says of Judas Iscariot, "for he was about to betray him," ουτος γαρ ημελλεν αυτον παραδιδοναι. Then again, it is obvious from each of the prior gospels, that this miracle occurred not long before the Transfiguration; and during this, as St. Luke records (ch. ix. 31), the two heaven-sent messengers spake to Christ of his departure, which he was about to fulfil, ην ημελλε πληρουν, at Jerusalem. It seems impossible, indeed, from ch. ix. 7—56, that Luke could have had any other idea of the period of the miracle of the Five Thousand, than that it occurred shortly before our Lord's final visit to Jerusalem at the last Passover.

We know of no writer that has come to our conclusion as to the period of this miracle, except G. J. Vossius, in his work De Annis Christi; and he is commonly, through some oversight, adduced to support the emendation of the text in John vi. 4. Perceiving from a note in Newcome's first Letter to Priestley, (pp. 117—119,) that he entertained the simple and obvious, but neglected, opinion which we advocate, we requested a friend on whose accuracy and acquaintance with the subject we could rely, to examine Gehrard Vossius's work, and ascertain the grounds on which he rested his opinion. The views of this eminent critic are so exactly accordant with our own, that we have great satisfaction in laying before the reader the information with which we have been furnished.

Vossius gives his opinion, in p. 49, that Christ was crucified a year and a few months after his baptism; but adds, that the words of John (in ch. vi. 4) appear decidedly to oppose it. This objection he obviates by observing (1) that if the Evangelist had referred to an intervening Passover, he would not have merely spoken of such a Passover as *approaching*, but would have given some account of the *transactions* during it: (2,) that instances of departure from the order of time, frequently occur in the gospels: and, (3,) that Luke obviously considered the miracle in question as occurring shortly before the time when Christ was to be crucified. He maintains, therefore, that we have no need to resort to the omission of the word πασχα.

We have now considered the first of the points we had in view; and as the internal evidence is most decidedly in favour of the opinion that the ministry of Christ included only two Passovers, and this is accordant with the prevalent opinion of the Christian fathers during the two centuries succeeding that period, we entertain it, as we have long done, without hesitation, and make it the foundation of our arrangement of the gospel narratives.

The other subjects we have to consider, are,

(1.) The peculiar texture of each Gospel, so far as respects the succession of events; in order to determine which we should make our guide in the chronological arrangement of the evangelical records. And

(2.) The date of our Lord's baptism, and that of his death; in considering which we shall have to shew what Luke probably intended by the 15th year of Tiberius. In this we shall have again to advert to the opinion of the early fathers on the duration of Christ's ministry, and may be able to give some particulars respecting their statements on the subject.

(To be continued.)

LETTERS FROM GERMANY.

(No. VIII.)

SIR, *Heidelberg.*

FEW names are better known in the Gymnasia of Germany than Dinter's. His School-Bible soon came into general use, and it has maintained its ground, not indeed without opposition, but till lately without a rival. It was prepared by Dinter with a view to the use of schoolmasters in particular. He has distinguished, with certain marks, those parts of the Bible which should, and those which should not be read, in schools, according to his judgment; and has illustrated all with a special regard to what will be useful to teachers, and salutary and instructive to children. If, however, he thought himself sufficiently fortified against the attacks of church orthodoxy, by drawing his illustrations from history and criticism, and invoking the authority and example of Ernesti and his followers in defence of his manner of exposition, he was soon undeceived; the charge of Rationalism was presently reiterated against him in periodicals and pamphlets, accompanied with deep lamentations, that an instrument was now placed in the hands of teachers, through which a deadly poison could not fail to be infused into young minds. On the other side, the book was approved and defended with great resolution in the more popular reviews and journals; and its sale soon reached to several thousand copies. At the opening of the campaign, Dinter had proposed to his opponents to produce another School-Bible, and leave it to the teachers to choose between them. This has been done at length in the Evangelical School-Bible; but it has not been judged necessary to prepare it solely or particularly for the use of teachers. It is also remarked in Kohr's Preacher's Journal, that there is a mistake, or a misnomer, in the title-page of the Evangelical Bible. The authors have stated in the preface, that their illustrations are in agreement with the creeds which have been already established in their church-evangelical confessions of faith. The Reviewer says that the title should, therefore, be, not the Evangelical, but the Symbolical Bible, which imports neither more nor less than that the exposition is in conformity to a pre-established sense and rule, namely, to the particular views of the authors of the symbolical books.

In a country like Protestant Germany, where, both in and out of the schools and pulpits, inquiry refuses to be fettered by authority, and every man, who thinks at all on religious questions, exercises his own power of thought, holding himself accountable only to the judgment of God, it was to be expected that many opinions, and shades of opinion, would arise on the subject of divine revelations and inspirations. Lessing's free speculations opened the door to the public discussion of these important questions. He began by suggesting, that Christianity would exist even if the Scriptures were not extant. Walch entered into the discussion in his "Inquiry respecting the Use of the Holy Scriptures in the First Four Centuries." Lessing, in his "Education of the Human Race," and Krug, in "Letters on the Perfectibility of Revealed Religion," proposed their opinion, that a more perfect religion will exist upon earth, to which Christianity will give place, or rather, in which it will merge. This will be the religion of pure reason. On the other side appeared Meyer's Prize Essay on the question, How far have the doctrines and precepts of the New Testament a local and temporary ordination, and how far are they of universal and perpetual validity? Fichte, in 1793, published "An Attempt to establish a Critical Test of all

Revelations." These speculations did not seduce the learned from the more sober and useful investigation of facts. The genuineness of the sacred text was examined in the Introductions of Michaelis, Hug, Eichhorn, Jahn; Jerusalem's Letters on the Writings and Philosophy of Moses; Lang's Essay towards a Harmony of Sacred and Profane Writings; Semler's Investigation of the Canon; Weber's Contribution to the History of the New Testament canon; Corrodi's Illustration of the History of the Jewish and Christian canon; Lichtenstein's Paralipomena Critica circa textum Veteris Testamenti; Nosselt's Inaugural Dissertation at Halle, on the Internal Evidence, &c. &c. Different hypotheses of inspiration accompanied or followed the historical investigation. Ernesti maintained (Neue Theol. Bibliothe) that, we cannot think clearly without words, nor impart to others a clear idea of our meaning without the use of words, the Holy Spirit gave the expression to the sacred writers. Michaelis, Dodelein, Calixtus, Morus, judged it sufficient to maintain that God aided the writers, so that they could not err. Semler and Holdenius held, that what the writers have expressly stated to have been spoken by God is inspired, and only that. Kant's opinion was, that since an inspired book must have the character of moral usefulness for all men in all times, its morality alone is divine; while others affirmed only that which is properly doctrine, to be inspired. Some thought that writings which had been at first produced without inspiration, were afterwards affirmed and warranted by inspired men; thus the historical books of the Old Testament were confirmed by Jesus Christ; the Gospels of Mark and Luke by Peter and Paul. This was Tollner's opinion, and seems to have been Doddridge's. Semler's examination of the different hypotheses produced answers in defence of the commonly-received opinion from Schmid, Hallner, Pitiscus, Tollner, and many others. Simon's Critical History of the Old Testament was followed by Letters of some learned Dutchmen, published by Le Clerc. The attempts of some Rationalists of the present century to explode rather than elucidate the facts of the Christian revelation, fall not within the history of sober criticism. Let it be shewn, if man is competent to shew it, that supernatural facts are impossible; let the evidence on which the history of a revelation rests, be severely examined; let it be proved, if the proof were possible, that it ought not to be received on the evidence of testimony, however strong and undeniable. But let not a plain and simple statement of supernatural facts be tortured and constrained into a record of what is purely natural; let not literary trifling approach any part of the foundations of the dearest hopes of man. The reasoning of Hume and his followers against the credibility of miracles attacks them in a very different way; it is sound, or it is sophistical; but it is not mere gratuitous and unsupported assertion. It must be shewn, and I apprehend it has been shewn in the judgment of the author himself, that it is not unanswerable. The author of the Essays on Truth seems, however, to have the fullest conviction, that to receive a history of a miraculous event on the evidence even of the strongest possible testimony, is to admit and to deny at the same time that like causes produce like effects. Faith in testimony rests upon the certainty of this law of causation. But a miracle is a departure from it; therefore to receive a miracle on the evidence of testimony is to believe that the law has been violated, on evidence which is valid, only because the law is inviolable. Hume's objection against faith in miracles has no weight unless it convicts it of this absurdity.

The certainty of causation we must assume by our rational nature; but that no event can arise from any cause whatsoever which is not within the

present experience of mankind, is no necessary assumption. The question is, whether a supernatural event requires that like causes s not produce like effects. Certainly, this is not supposed by the believe miraculous event. On the contrary, he believes in the intervention cause, which is not in nature, of the immediate power of God; becau event cannot be an effect of any natural cause with which he is acqua A case of testimony may be supposed so strong as to require this inte tion either in the physical or moral world. In the former it has a w object, if it authenticates a divine revelation; in the latter, it is witho end worthy of the interposition. Knapp's observations on divine r tions, and the inspiration of the books of the Old and New Testament, play his usual sobriety of judgment. "Events," he says, "have often ascribed to the immediate act of God, because the means through v they were effected were not known. Hence the ignorant and uninstr are prone to see miracles, and to believe in them more readily tha more educated; they are less acquainted with natural causes. Thi brought every history of miracles into doubt and discredit with many t ing men. But it is surely a great error, though a very common on draw a universal conclusion from particular facts, and to assume that be many histories of miracles have been found to be false, therefore all, ho well attested, must be rejected. It cannot be said that such extraord effects of divine power are impossible; and they have a moral possib they are not contrary to the wisdom of God, whilst they serve to the ac plishment of an important end, which was not to be accomplished, or r well, in another way. It cannot be shewn à priori that such event never exist; and as little can it be demonstrated à priori, that they are p cally or morally impossible; and this has been acknowledged by ou philosophers, as Kant and Fichte. It is, therefore, a question of fact and rests entirely on the credibility of the witnesses." On the inspi of the sacred books he speaks with a discretion which is not always obs by the advocates of revelation: "The Holy Scriptures have been calle word of God, especially since the time of Hutter, who so defined t Tollner, Semler, and others, have held that this use of the expression word of God, may be permitted, if it is rightly explained. In the Bible it is never applied to the books which compose it; but it means prophecies and other revelations, or doctrines and religious precepts. iii. 2; Acts vii. 38. A distinction between the Holy Scriptures an word of God is to be made, because all that is contained in the Scrip is not the proper word of God; and since only a part of their conte the word of God, we shall speak more truly and correctly if we us expression only of that part and not of the whole. In Jesus Sirach, phus, the Talmud, and in the New Testament, the books of the Old T ment are named the law and the prophets; or the law, the prophets, an psalms, or poetical books. They were called by the Jews generall four-and-twenty books. A sort of sacred library or archive was form degrees in the temple in which the present collection of the writings o Old Testament at length grew to what it is. The collection began wit law of Moses. Josephus mentions it in his Antiquities, (B. v. 1,) *ανακ εν τοις ιερος γραμματα.*"

I subjoin a historical sketch extracted from the section on the readi the Holy Scriptures. "According to Cyrillus of Alexandria, Julia proached the Christians with placing their Scriptures in the hands of chi and of women, to be read by them without discrimination. The decle

of letters, in the times that followed, especially in the West, was so great that the whole learning of an ecclesiastic, in the middle ages, consisted often of nothing more than that he was able to read. Of course, the Bible was little read by the people, for most were unable to read. After the seventh century, when the Latin language had ceased to be commonly spoken in the several countries of Christendom, the reading of the Scriptures in the Latin translation was continued in the churches: the Bible and its contents came to be always less known among the laity. In the mean time, many erroneous principles and practices arose, which were contrary to the Scriptures, but conducive to the wealth and power of the pope and the clergy. Some, however, of the more discerning and better instructed part of the laity read the Scriptures, saw the still increasing departure from them, and strove against it. Now it began to be the policy of the clergy to deter the people from reading the Bible. Pope Gregory VII. (Hildebrand) forbade it in the eleventh century. Innocent III. did the same in the beginning of the thirteenth century, when many of the people had derived juster views from the reading of the Scriptures, and placed themselves in opposition to the designs of the Papal priesthood. Hence, at the Council of Toulouse, in the year 1229, on account of the Waldenses, the use of the Bible by the laity, and especially all translations of it into their mother-tongue, were prohibited. Still the number of readers of the Bible, both within and without the Roman Catholic Church, continually increased, and they saw more plainly the abuses which had been multiplied, the degraded state of learning, and the excessive corruption of the church. At length, in the sixteenth century, Luther opened the way to the general reading of the Scriptures by his German translation, and founded his project of Reformation expressly on the restoration of the free use of the Bible. The prohibition was renewed at the Council of Trent, in the sixteenth century; but Pope Pius the Fourth, in the index librorum prohibitorum, ordered that it should be subject to the discretion of bishops and confessors. It was again renewed in the seventeenth century by Clement VIII. and Gregory XV., and again in the eighteenth century by Clement XI. But the Catholic Church is wrongly accused of having received it universally. Some of its divines, especially in the Gallican Church, have always defended the lawfulness, and even the necessity, of reading the Holy Scriptures; and the doctrine of the Jansenists, and of Quesnell in particular, Lectio Scriptorum Sacrorum est pro omnibus, occasioned the renewal of the prohibition in the bull Unigenitus. Thus it has never been without limitation. Indeed, the contrary has been often maintained by eminent theologians in the Roman Church, though many Jesuits, or ex-Jesuits, have supported the prohibition. (Vide Hegelmeier's Geschichte des Bibelverbots, Ulm, 1783.)"

The religious world in Germany is divided into two great classes, which are separated by a plain line of distinction. All on one side deny the existence of a positive religion; these are Rationalists: all on the other side affirm it; these are Supernaturalists, including Lutherans, Calvinists, Arminians, Trinitarians, Unitarians, Biblical Christians, Believers in Evangelical or Symbolical Books, Pietists, and Mystics. "A positive religion," says Knapp, "is divine instruction on religious subjects, which imparts the knowledge of truths not demonstrable by reason. The doctrine that there is a God, that he is good to man, and all other truths of natural religion, are not positive: but that God has revealed himself to man in Jesus Christ, and that through him, *and for his sake*, he saves mankind, are positive. This use of the word is derived from the Greek expression νομος τιθεναι, for law

is positive; it decides without argument. The extraordinary mission of a teacher of a positive religion can be established only by extraordinary facts. Were the history of miracles in the Scriptures stript of the supernatural by a violent and arbitrary exposition, with the design to gain credit to the Bible, exactly the contrary would be accomplished, for it would thus be changed into a book full of inconsistency."

The Rationalist considers all the truths of religion not only as consonant with human reason, but as a natural revelation of God, issuing from the heart of man, and developed and constructed by the exercise of his understanding. This, he says, is the sole divine inspiration, and it bears in itself its divine authority. In one confession all on both sides are united, that the ground of religion is laid deep in the nature of man, that it is his greatest want, his highest perfection, the proper distinction of his intellectual being, the link that binds him to the moral creation, the voice of God within him, and the earnest of his immortality.

J. M.

THE DREAMER.

No. I.

Η και ονειροπολον (και γαρ τ' οναρ εκ Διος εστιν). Il. α 63.

START not, gentle reader—but—but—art thou free of the corporation of shadows? Hast thou seen the things that are not? Is thy sleeping brain creative? Is thy *pia mater* prolific in slumber? To be brief, most courteous—dost thou *dream?*

Thou dost? Well, we tender thee the right hand of fellowship. Thou knowest us not—but we are the Grand Master of the Order. We were born a visionary. Our palace is an air-castle—our kingdom lieth in cloudland (disputed by that Papist pretender, S. T. Coleridge)—and our diadem, when we list to wear it, is a twisted rainbow. But be not alarmed, gentle friend, at this announcement of our royalty. Our rank and power are as unsubstantial as our kingdom. Moreover, our condescension to common mortals like thyself can only be equalled by that of the Emperor of Morocco, who, when he is disposed to be particularly gracious, cutteth off the heads of his servants with his own royal scimitar. Wherefore approach and perpend. We would have some conversation with thee, touching some points of philosophy. Thou art a "learned Theban"—but we shall not question thee on "the cause of thunder." We only mean to take thee to task respecting thy experiences as a dreamer of dreams—or rather to enlighten thy outer darkness with some electric flashes from our own pericranium.

"Our life is two-fold—Sleep hath its own world." So said Byron, and so will say all who have ever thought about the matter. Life is indeed divided, more or less equally in different individuals, between the thoughts of wakefulness and those of repose. Shade of Berkeley, tell us whether of the twain are the more "high-fantastical"? We get up in the morning, (I do so, now and then, but I never relished much to "snuff the morning air," though there is ghostly authority for the practice,) and a multitude of ideas, like the waves of a river

"Which runs, and as it runs, for ever shall run on,"

pass over our sensoria, "bide their time," and pass away—make "themselves air, into which they vanish." We lie down at night, and another multitude of ideas passes over the aforesaid sensoria with greater rapidity, and with a wildness and incoherency peculiar to themselves. As the thoughts of sleep seem but dreams to the waker, are not the thoughts of vigilance but as dreams to the sleeper? Do not the aforesaid two portions of life uniformly accuse each other of dreaming? And followeth it not, by all the laws of ratiocination, that life itself is but a dream? Methinks it is a pleasant thought, to contemplate the world in the light of one stupendous dormitory, in which all the families of the race are fast asleep, and in which life only enacts the part of the bellman, just giving them a stir that they may sleep more soundly. Already, methinks, I see the poppy triumphant over the myrtle and the laurel. Like the sound of the sea heard at a distance and at night, I hear the heavy breathing of the somnolent world. Silence, thou nasal orator! Dost thou think that thou art yet in thy conventicle? Where didst thou get those horrid dreams of thine? Shall so many noble beings be undone, and *thou* be one of the elect? Dost thou think that damning others will save thyself? What speakest thou about the justice of God, and the lake of everlasting fire, and the prince of darkness and his angels? Can he not find thee a place, as sub-deputy-tormentor, as an under-familiar of the holy office below? I tell thee, it is all a dream—a foul and pestilent dream—an infernal Fata Morgana of thy own crazy brain. Drink mandragora, man, and learn to sleep more soundly. What, chattering still? Up, and be waking! Look where I point thee. What is that thou seest? *It* is the glorious sun coming out of his ocean-bower. See how he turneth the sky around him into gold. Ah, well did one John Milton, a poor old London blind man, term him "the arch-chymic sun!" The worst of it is, he too is a dreamer, and maketh nothing but visionary gold. But I forget thee, thou owl of religion!—and well I may—for what dost thou here? Nodding again! Look up, and tell me what thou seest? Is *that* sight in harmony with thy damnatory creed? Could the same God have made the Sun and the Devil? "Go thou, and learn what this meaneth, I will have mercy and not sacrifice." Lost time! Vain trouble! "He has no speculation in those eyes, that he doth glare with"—he is again talking in his sleep—Atonement—Election—Regeneration—"What will the line stretch out to the crack o' doom?" Sleep on, thou solemn buzzard—as thou wilt, I believe, till the last trump shall waken thee.

But I hear something louder than this orthodox thunder. Methinks it comes from "the sides of the north." The mountains of Poland are communing with each other; and the watchword of Liberty is passing from rock to rock. The pine-forests are murmuring something about Kosciusko, and the awakening eagle is shaking his wings as if he had but just recovered his freedom. Go on, noble Poles! If the Russian Xerxes comes, let him find a new Leonidas, and a happier Thermopylæ. There may be Marathons out of Attica. Let not men say, like Hamlet the Dane, "Why then the Polack never will defend it;" but let them see how dear to the noble and the brave are the country of their birth and the freedom of their fathers. Wake, gallant Poles! and "sleep no more." Day is breaking over all the world—and it is an unhealthy custom to sleep in the day-time. Your climate surely does not require a *siesta*. In Spain it may do pretty well, for there the sleep of the free and fortunate Spaniard is watched over by the police, and by Ferdinand the Beloved. In Portugal too, it may be safe and pleasant; for there reigns a prince of the true royal blood, who respects so much the liber-

ties of the subject, that he has taken the whole of them into his own princely keeping. But in Poland it will never do—so take our advice and do not go to sleep again. We hear that you have had some disagreeable dreams—that you were crushed by a night-mare which you call Autocracy, and haunted by a half-human incubus, who bore the name of Constantine. We are concerned to hear it - but we impute it all to indigestion—and advise you by all means to take some Tartar emetic. We have consulted John Abernethy respecting you.—He advised *us* to purchase his book, and *you* to take some *tincture of steel.* This, however, we would delay, until the emetic has operated. When your digestive organs are freed from their present acrid and fretting accumulations, we would then advise you to complete the cure by taking the advice of the aforesaid eminent man. Depend upon it, it will do you good. And in future, gallant Polacks! attempt not to live upon food which agrees so ill with your constitution. It brings on indigestion, and indigestion, in turn, produces all those troublesome fancies which make your long polar nights so wretched. Our private opinion is, that you have endured it too long—but better late than never—and we are glad to hear that you are thinking about *rising.* Do not forget the tincture of steel—it is an excellent tonic—and your constitution requires it.

It seemeth to us as if there were a regular Swing Union among the nations to disturb us. They will not let us *sleep.* "A nap—a nap—my kingdom for a nap!" But it may not be—they will not let us be quiet. And—the wretches!—not only do they know how to direct the aim, but how to time the blow at such a crisis, that it shall seem and *be* doubly intolerable. It seemeth to us but as yesterday—that sad affair at Paris. We recollect it well, too well for our satisfaction. It was during the hottest part of last summer, and we had determined upon taking a most prolonged and voluptuous *siesta.* Alas, for the expectations of man! His hopes are like the fruits of that melancholy shore, where death appears to live and life to die. He biteth, and spluttereth forth the unsavoury and abominable deception. So it fared with us, in the summer of 1830. We had just drawled out—

> O qui nos gelidis in vallibus Hæmi
> Sistat, et ingenti ramorum protegat umbrâ!

when what should we hear but a tremendous hubbub from Paris, accompanied with cries indicative of another Revolution! We hate Revolutions. They are the great disturbers of the ancient peace of the world—"*wakening* the realms of chaos and old night." We sprang from our sofa, went up to the top of George-Hill, climbed the only tree we could find, and looked over the channel. A very pretty sight we saw there. A very respectable old gentleman was moving away with his wig on fire—and an illegitimate Parisian was throwing the royal petticoat of the Duchess of Angoulême out of a window of the Tuilleries. Horrid profanation! Another was taking the same liberty with a hair-cloth shirt, which had been the garment of the son of St. Louis, when he went to masquerade. Abominable illegitimates! But there was more yet—"there's pippins and cheese to come." They chose another king for themselves, and made him swear to protect their rights and liberties. The rights and liberties of the people in the nineteenth century! "O tempora! O mores!" Knowledge has undone us. We shall soon not have a chain to put on, or a dungeon to creep into. "Age, thou hast lost the breed of noble bloods"—or thou never couldst have put up with these awful innovations. "It is most tolerable, and not to be endured." To think of a king reigning by any other than "the right

divine of kings to govern wrong!"—swearing to a liberal charter in the face of the blushing world!—and, finally, accepting the crown at the hands of his people, amid *their* tears, his own, and those of his affectionate family! What will the world come to, when a king believes himself a man? How will they wipe the tears of Louis-Philippe from the crown of Henri the Fourth and Louis the Fourteenth? I grew excessively wroth—got down from my tree—and took a nap at the bottom of it.

I had but just got into a dull sort of dream, about a people "sitting every man under his vine and his fig-tree, with none to make them afraid," when I was disturbed by another sound in the same direction. I resumed my station, and lo, a gigantic town-crier going up and down the towns and cities of Belgium, offering *five shillings* for a king, and proclaiming that the people were tired of eating *oranges*. "Dear stars!" I exclaimed, in the spirit of the apostrophes of the great Laker, "Dear stars!" what will they do now? Little did I think I should live to see the time when the crown went hunting the king, like 'Cœlebs in search of a Wife.' These are the fruits of the march of intellect—this is what comes of enlightening the people! Big-wigged man of power, this is the interpretation of thy dark saying, "The schoolmaster is abroad." Better he had remained at home. We shall soon not have darkness enough for sleep. Knowledge and freedom! we despise them—give us back despotism, and tithes, and taxes. Go to your beds, ye political fire-flies, and let the stream flow on as darkly as before. We did not feel the cold, until you awoke us to tell us we had no blankets. Go to your beds—and "let the world sleep on."

Thus I lamented—and now the sun began to set behind the blue paradise of the moorland hills. "Ah!" thought I, "*ye* have no Reformers, beautiful eternities! No Brougham has sent a schoolmaster to illuminate the Torrs—there is no contention about the sovereignty of the mountains! No innovator"—But here I bethought me of the rail-road and Sir Thomas Tyrrwhit, turned my back upon the mountains, and walked sleepily home.

Feb. 13, 1831.

THE SAINT SIMONITES.

(Continued from p. 88.)

THE second and third parts of the "Nouveau Christianisme" of Saint Simon never appeared. His death followed shortly upon the publication referred to in our last number. His followers have recently published an 8vo. volume of the public expositions of their opinions, "Doctrine de St. Simon. Exposition. Première année, 1828, 1829." This has reached a second edition. We shall avail ourselves of an able and extended analysis of it in the Revue Encyclopédique. The needful abridgment to fit it for our publication will hardly, we fear, suffer us to do justice to the original publication.

"In casting an impartial glance over European society, unquestionably at the head of civilization, it is impossible not to be struck with the spectacle of the disagreement which prevails in opinions, principles of action, and material interests, as well general as individual. Society is subdivided into a multiplicity of sects calling themselves religious or philosophic: sects which throughout the three last centuries were united by their common hatred of

Catholicism, against which they were all directed, but which now, that the ultramontane phantom no longer threatens, except to the eye of the visionary, separate more and more widely, and dispute with each other. We see Protestantism in all its shades, pure Deism, and the most decided Atheism. It is the same in the world of politics. As long as the feudal system shewed itself formidable, all parties were for the time united to attack it: but its presence alone was the cause of their agreement. Such are the consequences of negative doctrines; there is no real harmony between them but for the purposes of destruction.

"The state of the fine arts, as indicative of the tone of moral feeling, presents an afflicting image. What are the poetical accents which find the most ready echo in our souls? Those of sorrow. Strokes of bitter irony are applauded, and heartlessness, which is nothing else than *égoïsme*, is paraded with an impudence which, in itself, is a verdict against that society in which it does not excite disgust. We know that in the fine arts the satirical and elegiac forms are preferred, and both these forms attack the social feelings, either by the passionate expression of despair, or by a contempt, whose infernal laugh tends to the pollution of all that is pure and sacred. To attest what we have said, do we want any farther proof than the kind of complacency with which our inferiority in the fine arts is generally admitted? This fact seems to us conclusive, when we consider that it is by the sympathetic language of the fine arts that the social conduct of man is influenced, that he is drawn to see his private interest in that of the whole; that the fine arts, in a word, which comprise all eloquence, poetry, painting, architecture, and music, are sources of devotedness, of strong and tender affections, and not mere exercises of technical skill. The tone of modesty with which our age expresses itself on its inferiority in the fine arts, contrasts curiously with its pretension with regard to works of positive utility, those of science and industry."

The want of an organized and progressive scientific system is lamented. In the pursuits of industry, a spirit of rivalry and jealousy leads to the concealment of discoveries and inventions, experiments already made are repeated, works already accomplished are recommenced, and each one surrounds himself with mystery, that his individual interest may not suffer from plagiarism. Thus do selfish interests prevent that diffusion of knowledge, and that co-operation, which would be so valuable, and save so many useless efforts. Each individual, isolated and surrounded by others whom he regards as his natural enemies, solely because they are engaged in similar pursuits, which ought, on the contrary, to be a source of sympathy, finds his only resource in artifice, let us say the word *fraud*, to establish his fortune on the ruin of others. Has he a new invention which, given to the public, would receive numerous "improvements? He either entrenches himself behind a patent, the fruitful source of frauds and lawsuits, or puts his discovery to use with the greatest secrecy; and he prefers, for fear of robbery, rather to leave his discovery imperfect, than to consult a more skilful inquirer. The same fear prevents his asking information on the wants of consumption. He remains also here without any other compass than his own observation, always incomplete. Hence arises perseverance in blind and retrograde proceedings, the want of equilibrium between production and consumption—hence, in short, failures without number, and those commercial panics which terrify speculators, and stop the execution of the best projects."

"Ought not this afflicting picture to make us desire a new social doctrine, which, establishing harmony between the different modes of human activity, may assure for the future, to the heart, mind, and energies of man, that peace for which they are created? Does it not witness to us that the moment is arrived for the production of a new doctrine? Is the anarchy we have just retraced the definitive condition of society? All our sympathies declare the contrary, and the desires of humanity are the prophecies of its future. Humanity has never wished for progression in vain. Science comes here to aid

its sympathies, to justify its predictions; she permits us not only to hope, but to believe, in a future essentially different from the present. This belief, at once rational and delightful, rests on the knowledge of the law of human development, a law discovered by St. Simon, as we discover all things, by a spontaneous movement of intelligence, but which he has verified by the positive method pursued in the physical sciences."

For the details of this method, its application and value, the reader is referred to the third Lecture.

"Mankind, says St. Simon, should be considered as a collective being, (être collectif,) developing itself in successive generations, as the individual is developed in the succession of years. This development is progressive, it is subject to a law which may be called the physiological law of the human race. Others before him, Vico, Lessing, Turgot, Kant, Herder, Condorcet, had approached more or less nearly to the idea of perfectibility, which in the present day seems generally admitted. St. Simon alone has rendered it fruitful, by characterizing its progress, assigning it an end, shewing how it has operated, and how it should be carried forward. The development of human society does not go on in a continuous manner, but by alternate phases, which the new doctrine terms the organic and critical epochs of humanity. (Epoques organiques, époques critiques.) In the first, humanity (mankind) conceives to itself a destination, and hence results, for social activity, a determinate tendency. Education and legislation direct to a common end all action, thought, and sentiment. The social hierarchy becomes the expression of this end, and is so regulated as best to attain it. Then it is that the authorities which exist are legitimate, sovereign, in the true sense of the words. One general character pervades all organic epochs—they are religious. Religion then embraces all the operations of human activity; it is, in a word, the social synthesis. The critical epochs present characters diametrically opposite; during their course, mankind no longer knows its destination; society has no determined object of activity; education and legislation are uncertain in their aim; they appear incessantly in contradiction with the manners, customs, and wants of society. The public authorities are no longer the expression of a real social hierarchy (body); they are stripped of authority, and even the feeble action they continue to exercise is contested. One general feature is predominant over these, the critical epochs are irreligious. The critical epochs divide themselves into two distinct periods: in the first, we see the minds of a fraction of society, becoming gradually more and more important, unite in design and action for a common end, namely, the ruin of the ancient, moral, and political order of things: in the second, which is the interval between destruction and re-edification, we see no longer thought or enterprise common to all—all is resolved into individualities, and pure *égoïsme* is dominant."

The historical series, extending from the time of ancient Greece to the present, exhibit two organic and two critical epochs. The first organic epoch is constituted by polytheism, and terminates at the commencement of the philosophic era in Greece; the second commences with Christianity, and concludes at the end of the 15th century. The first critical epoch extends from the appearance of the Grecian philosophers to the preaching of the gospel; the second, from the time of Luther to the present. All the societies of Europe are at present engaged in a greater or less degree in the second period of this last critical epoch, and as, after the ruin of polytheism and the disorders which accompanied it, the human race ranged itself under a new religious law; so in the present day, after the *decline of Christianity*,* which has been going on for the last three centuries, humanity is preparing itself to enter into a new, moral, and political state.

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* See our remarks at the close of the article.

"We have seen the course followed by the developments of society: let us now shew the definitive end to which it aspires, amidst the alternations of apparent elevations and depressions commonly called the vicissitudes of humanity, and which are nothing else than the series of efforts made in its progressive career. This end is the universal association; that is to say, the association of all men on the entire surface of the globe in all their various relations.

"This universal association, foretold by St. Simon, and of which the name itself is a definition, is the state in which all human powers will be harmoniously combined. This can only be in a pacific direction, and it is impossible to conceive for it any other object of action, than the improvement and embellishment of the globe for the benefit of its inhabitants. All trace of *antagonism* must then disappear, and with it all oppression exercised by the strong over the weak. In a word, the development of humanity may be expressed in the following terms, similar in substance to the decline of antagonism and growth of association; namely, the gradual diminution of the use *(exploitation)* of man by his fellow-man. The more and more perfect use *(exploitation)* of the globe by man. We see that effectively these are corresponding terms, and we may resume them in the formula adopted by the school of St. Simon—constant amelioration, moral, physical, and intellectual, of the most numerous, the poorest class.

"Societies have originated (débuté) in war, the strongest expression of the state of antagonism. The most general result of war is the dominion of physical force, at first established by massacre and cannibalism. The institution of slavery, as succeeding to brutal ferocity, must be considered a progress; the prisoner, no longer condemned to inevitable death, is preserved by the conqueror to become in his hands an instrument of production. The use thus made of man includes his physical, intellectual, and moral life. The slave is put out of the pale of humanity. He belongs to his master as much as his land, his cattle, his furniture—he is his property. The slave has no rights, not even that of life. His days are in the hand of his master; he may mutilate him at pleasure, appropriate him as he will. The slave is not only condemned to want and bodily suffering, but also to moral and intellectual brutalization; he has no name, no family, no property, no ties of affection, no recognized relation either to God or man: for the slave there are no gods, the gods are only for the master.

"Such at first is slavery—gradually the condition becomes less rigorous—the Legislature interferes in his relations with his master—by little and little he ceases to be mere passive matter—a small portion of the profit of his labour is granted to him. The laws recognize his existence. It is long ere he can pretend by manumission, always the rare exception, to make a step toward civil and religious society, to introduce his family slowly into the rank of man, where it is still proscribed and made use of for the benefit of others, as long as its origin can be recognized.

"Christianity, proclaiming at the same time the unity of God and the brotherhood of man, changes completely the religious and political relations—the relations of man to God, and of man to man. At the commencement of its rule, there still exist two classes of men, one subjected to the other; but the condition of this class is sensibly improved. The serf is no longer, like the slave, the direct property of his master—he is only attached to the soil, from which he cannot be separated; he gathers a portion of his labours; he has a family; his existence is recognized by the civil law, and still more by that of religion. The moral life of the slave had nothing in common with that of the master: the lord and the serf have the same God, the same faith, and receive the same religious instruction; the same spiritual aid is given them by the minister of the altar. The soul of the serf is not less precious in the eye of the Supreme Being than that of the lord; it is more so; for according to the gospel, the poor are the chosen of God. The family of the

serf is sanctified, as well as that of the lord himself. This situation, incomparably superior to that of the slave, is still only provisional; more advanced, the serf is detached from the glebe; he obtains what may be called the right of locomotion; he may then choose his master. Doubtless after this, which may, strictly speaking, be called his emancipation, the serf remains in some respects marked with the impress of servitude; he is still subject to personal services, to labours of vassalage; he pays feudal dues; but these exactions diminish daily

"At last, the whole of the laborious class as to bodily service, makes a decided progress; it acquires a political capacity by the establishment of municipal bodies.

"If, as we have seen, the situation of the poorest and most numerous class has been gradually ameliorated, there is still much to accomplish; for the use of man, for and by man, has not ceased; it continues to a great extent between proprietors and labourers, between masters and those who work for hire. The relative condition of these two classes in the present day, is, without doubt, very different from that between master and slave, the serf and his lord—so different, that at the first glance there seems no connexion between them; nevertheless, we must admit that they are but the prolongation of each other. The relation of the master with the hired labourer is the last change which slavery has undergone; it is enough to take a glance at what passes around us, to be convinced that the workman is, excepting in degree, made use of materially, intellectually, and morally, as the slave was formerly. It is evident, in fact, that he can hardly provide by his labour for his own immediate wants, and that to work or not is not free to him. He aggravates the difficulties of his position, if he is imprudent enough to believe himself destined to participate in that which makes the happiness of the rich—if he takes a companion, and has a family around him. Can the workman, pressed down by the want to which he is reduced, find time for the expansion of his intellectual faculties, his moral affections? Can he even entertain the desire for it? Or, if he has an instinctive wish for improvement, who will furnish him the means? Who will place science within his reach? Who will receive the overflowings of his heart? No one thinks of him; physical suffering leads him to brutalization, brutalization to depravity, the source of new misery; a vicious circle in which every point inspires disgust and horror, when it ought only to call forth pity. Such is the situation of the greater number of labourers, those who compose in every society the immense majority of the population. And yet this fact, so revolting to every just feeling, is to the present day unnoticed by our political speculators. The moral dogma that no man ought to be incapacitated by his birth, has long been admitted by enlightened minds; political constitutions in these latter times have expressly sanctioned it. It seems, then, that the making use of man by man—result of the classifications we have just pointed out—would lead us to think that these classes are necessarily varying, and that continued change takes place in the families and individuals composing them; but, in fact, there is no such change: the advantages and disadvantages of each social position are transmitted by inheritance, and political economists have taken care to verify the fact of the hereditary transmission of misery."

The existing constitution of the rights of property, based as they are on conquest, is then considered and contrasted with natural rights, which claim for all the free exercise of their powers, without distinction of birth, and their classification according to their aptitudes and tastes, and the conclusion is, that the present system of property and mode of transmitting it, ought to be changed.

That important changes have been made in these rights of property is then shewn in the instances of transitions by legal enactments from slavery to villainage, and thence to feudal service, by the restrictions on entails and other changes in the laws of inheritance. It is suggested that, as a sequel to

these progressive advances which have been made towards opening a free course to personal desert, a new system should be established, in which the state, and not the family, should inherit accumulated property—and that this should be again appropriated according to the respective capabilities of individuals—property as the instrument of labour, passing from hands which have well employed it to those who best know how to do so after them; that as at present the magistrate succeeds the magistrate, the statesman the statesman, the warrior the warrior, so in future the artist should succeed to the artist, the learned to the man of learning, the artisan to the artisan, &c.

History, they say, supports this system. She tells us that the various modes of classification which have followed each other, have always tended to weaken the principle of inheritance by blood, to replace it by that of inheritance by aptitude. By the laws of Caste, every thing was transmitted from father to son, from the highest rank to the most inferior occupation. Nearer our own time, political functions passed by inheritance, as dukes, barons, &c., were but public functionaries; later, only certain dignities, rights, and honorary titles. In the most advanced European societies, one privilege chiefly is still transmissible by the chances of birth—that of wealth. Public opinion is loudly expressed against the other remains of the feudal institutions, and it belongs to sound reason to pronounce that this last must follow the fate of the rest; that the same mode of transmission, virtually at least adopted for them, is also applicable to wealth. To abolish the present system of inheritance is no more to destroy property, than the abolition of castes was to destroy professions, or the overthrow of feudalism, the destruction of political functions. It is to extend to all men the rights hitherto reserved to a few; it is to give to every one an inheritance, since all property becoming a function, a public trust, every labourer will succeed to a superior of his own class. The imputation of advocating a community of goods is disavowed: in an address to the Chamber of Deputies where such a charge had been made, it is declared, that such an equal partition would be to their views an injustice more revolting than the unequal division first effected by the force of arms; that the moral law they have been commissioned to teach, demands that "each one should be placed according to his capacity, and rewarded according to his works."

To effect changes such as are here contemplated, no other means are suggested but those of persuasion and conviction; "it is not an overthrow, a revolution, which is desired; it is an *evolution*, a radical change in sentiment and idea, and consequently in material interests."

We cannot here enter into the details of the plans by which these principles are to be brought into operation; it will be enough to state that a national bank is suggested as the grand inheritor of all property, and that by means of its ramifications throughout society, estimates of the wants and capabilities of the people and consequent appropriations are to be made.

"Education is naturally divided into two kinds—moral or general, and professional or specific; the object of the former is to place the ideas and feelings in harmony with the end of society; it takes up man from his cradle and accompanies him to the end of life. The more direct this education is in its influence the less necessary is the restrictive interference of legislation. The importance of education, always great, has become so, more and more, as social interests have become more complicated and the means of action improved. In ancient times each citizen, called to discuss the interests of the community in public, was in a situation sufficiently elevated to understand the connexion between his individual acts and the general interests; but this did not excuse him from a previous education, which gave him knowledge of that society of which he was a member; nevertheless, behold the pomp of the Olympic Games, the mysteries, the religious ceremonies, the numerous class of priests, sibyls, augurs; every where, a living instruction in the social destinies awakened enthusiasm and devotedness. This state of things is changed—a nation is no

longer contained within the walls of a city—the interests common to all can no longer be debated by all assembled together. The division of labour, one of the essential conditions of the progress of civilization, by inclosing individuals in a circle constantly narrowing, has carried them more and more away from the consideration of general interests; and, that whilst these considerations become more difficult to comprehend on account of the complication of the social relations, the intensity and regularity of moral education ought then to keep pace with the division of labour, as it alone is capable of giving to men those comprehensive views which it is the tendency of the individualization of labour to destroy."

"General education must be the same for all, as they will all be called to live in a society uniformly organized; but special or individual education, including the cultivation of the feelings—the intellectual and bodily powers, fit to make artists, men of science, and artisans, (this triple division includes the whole of society,) will be given, without regard to birth, with regard only to individual organization."

No one will be devoted, by a sort of hereditary fatality, to an occupation contrary to his faculties or inclination.

After a primary education equally preparatory to all destinations, the children, whose tendencies have been carefully studied and consulted by skilful masters, will be distributed in the three great schools of fine arts, sciences, and industry. However numerous may be the subdivisions of these schools, we can understand the necessity of an education common to artists, as artists, as well as for men of science, as such, and for artisans as artisans. It will not be till after this second preparation that the youth, now fixed in their career, will be distributed among the different schools of practical instruction. Here the pupils will remain until the society believes them sufficiently taught to confide to them the functions for the due discharge of which they have been qualified; all functions, all occupations will be filled and carried on with a higher degree of perfection, and thus must a much more rapid progress be made in every branch of human activity.

Division of labour has been with reason considered as one of the most powerful causes of the progress of civilization; but it is evident that this division will not produce all its fruits, until it has taken for its basis the difference of capacity in its agents.

The object of legislation is the teaching and maintenance of the moral rule; it is divided into two parts, negative and positive, or penal and remuneratory. The legislation of the new organic epoch, St. Simonian, will be simple; "it is, indeed, almost needless to say this after having spoken of the abolition of inheritance, the source of the greater part of judicial proceedings; it will be easy to comprehend and respect it, the social object or end being known and loved by all; all that favours the development of feeling, the intellectual and bodily powers, is virtue; all that impedes this development is vice. In every class of society each individual will have his immediate superiors for his judges; the men best able to appreciate all the attendant circumstances. Penal legislation, in short, will be softened in its forms; it will have no other object than to submit to a particular mode of education those men who quit the paths pointed out by the common and ordinary education."

"These considerations, on the two great instruments of social order, shew at once the necessity of a supreme sanction for the precepts recommended by education and prescribed by legislation.—Who are to be the men charged with the direction of instruction? Who shall be the men charged to make the law? Whence comes their mandate? What shall be their character? What their rank in the social hierarchy? What in short shall be this hierarchy, which ought to be the expression of the whole society, of its labours and its conceptions?"

"The solution of these questions is involved in that of an immensely important problem—is there a religious future for humanity? If so, ought re-

ligion to be reduced to a contemplation purely individual? Must it be considered simply an inward meditation, devoid of influence on the social character—the political life? Should not rather this religion of the future present itself as the expression of the collective thought of humanity, as the synthesis of all its conceptions, of all its modes of being? Ought she not to take a prominent place in the political order and govern it wholly?"

It is in the last sense that the problem is solved by the school of St. Simon. Feeling that the present age (at least in France) is strongly against any new examination of this vital question, many pages are devoted to inculcate its importance and necessity; it points out that the irreligion of our epoch is only that which characterises all critical epochs, is only the effect of the antipathies entertained against an old doctrine become inadequate, and against those institutions which are its demonstration; that in another point of view it is no more than the effect of this fact, that man, when contemplating the universe and his own existence, fails to perceive there order, harmony, unity; but humanity tends invincibly, by its nature, towards a new conception of order, and, in the moment of seizing it, will return to religion, because order, harmony and unity, are no more than the varied expression of the religious idea.

The sciences have the same basis as all religious structures—God, and a providential plan; far then from being atheistical in their essence, they take their source and find their power in an idea essentially religious; namely, that there is constancy, order, and regularity, in the chain of phenomena; "that, in fact, they contribute, by the progressive discovery of the laws which govern the universe, to give an idea always more and more complete of providential design, and that in this sense it may be said of the sciences, 'that they declare the glory of God.' 'No,' they cry; 'science is not destined to be the eternal enemy of religion, to narrow perpetually its domain, to overthrow it some day entirely; she is called, on the contrary, to extend its empire, to strengthen it incessantly; since, in fact, each step of its progress must result in giving to man a more noble idea of God, and of his designs for humanity. Is it not thus that the most illustrious of those have felt, those men in whose footsteps it is the glory of our men of science to follow? See Newton elevating himself even to the idea of gravitation, and then humbly bending before that God whose will he has discovered. Listen to Kepler giving thanks to God, in a hymn full of enthusiasm, for having revealed to him the simplicity and grandeur of the plan on which he has established the mechanism of the universe. Hear Leibnitz, the greatest of the masters of science according to the expression of De Maistre, declaring that, if he attaches any value to the labours of science, it is above all, that he may have a right to speak of God. In proportion as science is elevated does she approach to religion, and, in fact, the scientific inspiration in its highest degree is one with religious inspiration.'

"Comparing the three general states which, up to the present time, comprehend the religious development of man,—Fetishism, Polytheism, and Monotheism, comprehending Judaism and Christianity, it will appear that the religious sentiment has successively increased in importance with regard both to individual and social life If we study its influence on individuals, we shall find that the religious tie has been constantly strengthened by the increase of love and veneration towards God, and the growing authority of the doctrine of a future life In its social influence the progress of religious belief is not less evident by its ever-increasing power of aggregation, attested by the extension of the successive centres of association, family, city, nation, church, corresponding to the successive dogmas of Fetishism, Polytheism, and Monotheism, Jewish and Christian. The school of St. Simon concludes, from this picture, that in the new organic epoch now preparing, religion is destined to make a new, an immense progress, a consequence drawn from the progress made in the past from one organic epoch to another, both in its individual and social value. It proclaims that there is a religious future for humanity; that the religion of the future will be more grand, more powerful than any of

the past; that its dogmas will include, will be the synthesis of all the conceptions or ideas, of all the modes of being of man; that the social political institution, considered as a whole, will be a religious institution. The exposition of the Saint Simonian faith or doctrine, and the political institution which is to carry it into practice, are to be the subjects of a second volume, which is announced."

In continuing our notice of this subject, we are struck with the reflection, how often and how strongly the current of human improvement runs out into new channels, and starts off with a strong impatience of present evils in directions which might have been the least expected. It is heart-cheering to see the youthful ardour with which some of the late aspirants after military glory are throwing away, not the scabbard but the sword, and directing all their talents and energies to the best, the wisest, the noblest warfare, to the conquest of overpowering and all-engrossing selfishness; to inculcate the wickedness and folly of war—the cultivation of all the arts of peace, the mutual love and co-operation of all mankind as brethren, and the especial care of the interests, moral, intellectual and physical, of the poor, the needy, and those who have none to help them. These are the important objects which the followers of Saint Simon profess to have in view, and these they seem resolved to pursue with system and energy; with the strong conviction that the world is in progress, they look back only for instruction; they dwell on the future, and seem to live for it alone. Much of the mass of antiquated prejudice which encumbers the minds, and fetters the actions, of men, has been thrown off by the French They have had a severe purification; they have dearly purchased their liberation from mental thraldom; with their burthens they lost for a time much of their ballast; may we not hope that the time approaches in which they will prove, that the loss has been but temporary, the gain permanent and incalculable? The Saint Simonites have fallen into the common error of the opponents of Christianity, which, with the Catholic, the Greek, the Lutheran, and other established churches before them, is not matter of wonder. They confound the corruptions of Christianity with Christianity itself, and consequently represent the whole institution as transitory, and about to be superseded by a better, a purer system, their own. But if they will study it a little more profoundly, if they will separate the accumulated dross from the pure gold, and discriminate between that which was of necessity temporary, and applicable only to its first institution, from the pure, simple, eternal principles, which cannot be improved, and which cannot be superseded, they will be satisfied that no new revolution is needed to afford them a basis broad enough to erect a superstructure stable, enduring, and adapted to all the wants of humanity. The influence of a hierarchy such as they propose, would be not a little dangerous, at least until human nature should have made such progress, that the maxim, "We should love each other as brethren," shall have completely annihilated every desire of distinction for its own sake, and every exercise of influence for selfish objects. Should their sanguine expectations be disappointed in the extent of their success, it is yet good thus to draw forth the minds and affections of men, and immense benefit must be produced.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. I.

Present—Ebion Adamson, Barnabas, Elhanan, Theophilus, Caleb, and Philo.

EBION ADAMSON.

WELCOME, my friends; and now at once to business. You have shewn by accepting my invitation to this meeting that you agree with me in considering the Monthly Repository entitled to our support, and that you are disposed to assist it both by contributing to its contents and promoting its circulation. Is it not so?

BARNABAS.

Assuredly. And if we can render it more instrumental in allaying the animosities which embitter so many minds in this sectarian country, and diffusing a kind and brotherly disposition amongst all parties, we shall render good service to the cause of peace and charity, which I hold to be the cause of Christianity.

ELHANAN.

I shall be glad to forward so excellent a purpose. There is but one way of thoroughly accomplishing it; and that is by the dissemination of those principles which are the foundation of charitable feelings. We must teach men the paternal character of the Deity, and his universal love. Then, and then only, will they learn to love one another.

PHILO.

The Monthly Repository ought to do much more than merely put forth the doctrinal sermons and moral exhortations which Elhanan and Barnabas desire its pages to be occupied with. It should be a receptable for the thoughts of acute and learned men. It should have more of the character of Dr. Priestley's Theological Repository. What excellent criticisms and curious speculations there are in that work! How desirable it is, if possible, that every individual text should be investigated and understood!

CALEB.

Some time will be required to accomplish that. There is a great deal of rubbish to be removed before the building can be put up. We need a besom to sweep the corruptions, and mistranslations, and misinterpretations, and absurdities, and calumnies of Calvinism and Trinitarianism out of the temple. The reformation of nominal Christendom is our first work.

THEOPHILUS.

Except, friend Caleb—and I am sure you will agree with me—the work of devotion and holiness in our own hearts. Whatever we do should be imbued with a spirit of fervent piety, and should tend to excite that spirit in others. The Repository ought to be strongly marked with a devotional character, and have much in it that may be read with advantage on Sunday evenings to our families by our firesides.

EBION ADAMSON.

You are all, I think, in the right; at least so far as none of you are exclusive. The very variety of your co-operation will tend to make it the more efficient. I have communicated with the Editor, as I have anticipated the

way in which you would feel on the subject, as to the best mode of rendering our assistance. [Some details were then gone into, with which it is unnecessary to trouble our readers. The conversation is resumed when it became more general.]

CALEB.

How have the Orthodox Magazines behaved of late?

EBION ADAMSON.

They have not forgotten the Watchman, and they keep the peace pretty well. Moreover, the best of them begin to perceive that their own creeds and preachments are behind the times in which we live. They want a new translation of the Scriptures. I wish they would try their hands at an Improved Version.

BARNABAS.

The result might moderate their tone when they speak of ours; which is, in truth, very needlessly offensive.

PHILO.

All light is offensive to the darkness. Criticism is thrown away upon people who only regard the sound of the words and the associations of their childhood.

CALEB.

There is an end of the reproach then that the old Bible would not do for Socinians; and that they made a new one to answer their own purposes.

EBION ADAMSON.

There is never an end of the reproach which orthodoxy hurls at heresy. If it loses one topic, it will fasten upon another. As to this very point, what has the Improved Version ever been to us? In how many pulpits has it ever been read? Who has ever disused the Common Version for the sake of using it? We have always regarded it as a well-meant and able attempt, and a good help to the study of the New Testament; and nothing more.

BARNABAS.

How much it would tend to allay disputation, and bring us towards agreement on many points, if some of our best scholars were united with theirs, in order to produce a translation which should be satisfactory to all parties!

CALEB.

Hope it not, brother Barnabas. Greater division is much more likely, than closer union. Are they not making and meditating attacks upon our Trusts and Endowments? Are they not effecting a local exclusion of us from the Bible Societies, and planning a general one? Have they not, even now, removed the Anniversary of the Widows' Fund from Jewin Street?

EBION ADAMSON.

That is rather a bathos of a grievance; though it certainly shews the animus of the party. But I mentioned this new translation scheme as an indication of their feeling that they were behind the spirit of the age, and must whip up, or be distanced. They shew other symptoms. One would think they had taken a page out of that admirable Sermon of J. J. Tayler's, which so delighted us at the last Anniversary of the Association.

PHILO.

How so?

EBION ADAMSON.

Hear the Eclectic Review. "Theology must lay aside her gown and slippers, and come forth from her schools, and speak the language of the people. Biblical criticism has rendered the most invaluable service to the cause of scriptural knowledge; but its strength and weakness have both been displayed, and its utmost results are, probably, nearly ascertained; and though true scholarship was never more demanded, all philological trifling, all neological reveries, must be swept away."

PHILO.

Philological trifling! As if any one can divine the tenets of a writer but by the strictest analysis; ascertaining the occasion of an epistle, the design of every paragraph, the construction of every sentence, and the meaning of every word.

ELHANAN.

And the formation of every letter? No, no; they are right there; but I suppose that sneer at "neological reveries" was meant for principles, which, however long lost, are as old as the gospel, and which, in fact, are the gospel.

EBION ADAMSON.

You are both too sensitive. But hear more. "It is all very well to go on reprinting Owen, and Baxter, and Doddridge, although to the reproach of the feebleness and poverty of modern theological literature; but what we now more especially stand in need of is, that the Author of all wisdom would be pleased to raise up some master minds, gifted with the heavenly knowledge, who should be able to create a new literature adapted to the times, and impressed with the characters of sanctity, to introduce also a reform in our schools of religious knowledge, and reinfuse the vigour of genius into Christian theology. Above all this, and in order to all, we need the cordial combination of the good, in heart and in enterprize; and for this we need the spirit of life and love to be poured out abundantly upon us."

BARNABAS.

That is to say, they want a Dr. Channing amongst them. Would that they and we had many such!

ELHANAN.

Amen. And yet I cannot imagine an orthodox Dr. Channing. When I look at the intellectual and moral character of his writings, he seems to me to be so completely an incarnation of the spirit, not of Antitrinitarian, but of Unitarian Christianity, that I could not recognize his identity under the influence of what are called orthodox doctrines.

BARNABAS.

What say you to Fenelon?

ELHANAN.

Why that Fenelon was not a man of doctrines; that he was no creedist; his brain just worked as his heart and soul commanded it, and elaborated into thoughts the pure emotions which constituted his religion.

EBION ADAMSON.

An orthodox Channing would certainly be an anomaly. That mental freedom which he advocates could not be recommended nor exercised by one who started with the notion that heaven had dictated a string of abstract propositions to us, some unintelligible; some, so far as we can see, contra-

dictory; and all to be believed on peril of eternal suffering. Even if a man were free in choosing such a religion, it would only be the freedom of choosing the chains with which his intellect was to be for ever after manacled. And how could the love and hope which are the very life of Channing's soul, co-exist with the practical influences of the faith which denies the universality of the Creator's love, and the possibility of salvation, to all eternity, of countless multitudes of his human offspring? No, he is essentially ours; and must be while he is himself. Yet I like their wishing for such a thing; their blind groping after some higher development of humanity than their system has produced, or indeed than it ever can produce. It is something for them to begin to feel that more light and power are needed to guide and controul humanity in its progress.

PHILO.

But they will never get more light or more power by forsaking the literal interpretation of the written word, and neglecting to apply the just principles of criticism to the text and the interpretation.

EBION ADAMSON.

Let criticism do its work, and a very needful and useful work it is; but there is much more to be done. We must advance from interpretation to application; from studying the letter of the word to imbibing its spirit; and that spirit must be made to bear upon the peculiar circumstances of the times and country in which we live.

BARNABAS.

You would not plunge us into the stormy waters of politics? It would only produce dissension among ourselves, and increase the odium in which others hold us.

EBION ADAMSON.

With mere party politics, with the squabbles of parties for place, heaven forbid we should have any thing to do. But politics, in the proper sense of the word, are a branch of morals; and if religion does not regulate morality, what does it regulate?

CALEB.

You think a good Christian ought to support the present ministry?

EBION ADAMSON.

Not quite so. I think he ought to support those political principles which have raised them to power; and which, if they attempt to compromise, they will surely fall, as they ought to fall, a hissing and a by-word to the world. The Reform Question will try them. The ides of March are come. They must either play Cæsar or Brutus.

BARNABAS.

Would you have our ministers preach on retrenchment, corn laws, vote by ballot, and sympathy with all the revolutionists of the continent?

EBION ADAMSON.

Brother Barnabas, I know you are a man of peace; but would not you have theft, falsehood, and doing the opposite of what we would be done unto, preached against, and that vigorously?

BARNABAS.

They are universally known and allowed to be vices.

EBION ADAMSON.

True; and does not the man who uses the power over his dependent,

which is given him by the plan of open voting, to make that dependent vote for his nominee, and who thereby degrades the voter, and gets a nominal representative returned to support the monopoly in which he is interested, commit all these three vices at once; or at least cause them to be committed and multiplied?

PHILO.

But the people to whom the Apostles preached had no popular elections, no political rights.

EBION ADAMSON.

And therefore there are no direct precepts against such iniquities. But vice is not to escape the lash of religion merely by shifting into a new form. Now-a-days, it is chiefly in politics that we must do, or violate, our duty to our neighbour. If Christianity does not apply to these circumstances, it is an obsolete religion, and we had better look out for a new one.

PHILO.

The Saint Simonian?

EBION ADAMSON.

Aye, the Saint Simonian, in that case. Though I take its disciples to be much better Christians than they themselves imagine.

THEOPHILUS.

Christians? Why they have directly attacked Christianity!

BARNABAS.

But that has often been done by men who were disgusted with the corrupt form in which the gospel was exhibited to them, who yet would have loved and prized the reality.

THEOPHILUS.

Their notions of the Deity are no better than Pantheism; they say *the universe lives*, and they call that God; and their worship seems to be nothing more than the enjoyment of the fine arts. This would be a sad exchange for uniting with a congregation to worship the Father of Christ in spirit and in truth.

EBION ADAMSON.

An exchange which I certainly have no thought of making. The theology of the Simonites does seem to be a very crude affair. They feel the necessity of some religion; Catholicism has fallen in France, to rise no more; and so they have put together an extempore theology, which is very unworthy of their intellects, for they have some of the best heads in France amongst them.

THEOPHILUS.

And the best hearts too?

EBION ADAMSON.

Not impossible; but I was not thinking of their theological doctrine. Their views of history, the ways in which they trace the orderly progress of the human race, are, however, a noble commentary on the truth of a Providence; and their social objects seem to me to be all one great application of the Christian principle of man's fraternity; a practical exposition of the text, that "God made of one blood all nations of men to dwell on all the face of the earth." They contemplate a social arrangement in which every man shall be placed according to his capacity, and rewarded according to his works. No one is to be idle; no regard to be had to birth; but each, according to the nature and degree of his powers, is to be employed in increasing the common means of enjoyment.

ELHANAN.

Utopia come again. What motives are to impel men to this?

EBION ADAMSON.

The pursuit of their own happiness. A sufficient motive surely.

THEOPHILUS.

And not, then, obedience or submission to the will of God?

EBION ADAMSON.

Is not the will of God the happiness of his creatures?

THEOPHILUS.

Ultimately it is. But it often involves much present suffering and self-denial.

EBION ADAMSON.

Yet the better we understand his will and our own happiness, the more we perceive their identity. To ascertain what produces the greatest amount of human happiness, individual and collective, present and future, is infallibly to ascertain the will of God.

ELHANAN.

Hence it is that you argue for the inclusion of politics in religion.

EBION ADAMSON.

Certainly. The happiness of the people of England, at the present time, is probably far more diminished by open voting, with its consequences, of oppression, falsehood, demoralization, and selfish legislation, than it is by all the direct thievery and lying in the country.

PHILO.

But you have no apostolic precept.

EBION ADAMSON.

Nor have you apostolic sanction for your canons of criticism and rules of interpretation; and for the same reason—biblical criticism and representative government were both of later growth.

ELHANAN.

You might find a text too; though you must still deal with it only by way of inference: "Love worketh no ill to his neighbour."

EBION ADAMSON.

And as I incline to Mr. Cappe's opinion, that all doctrines are doctrines of inference, I should not think the worse of a precept for being in the same predicament.

CALEB.

Are the Simonites prospering?

EBION ADAMSON.

Very much. Their public orations on Sundays, and their meetings for instruction on other days, are regularly announced in *Le Globe*, which has now become their avowed and official paper. The list is almost as long as that of the theatrical representations.

THEOPHILUS.

I fear almost as vain. The fear of the Lord is the beginning of wisdom.

ELHANAN.

The beginning; but perfect love casteth out fear; and what if these clever lads jump at once into the fifth form of the Great Master's school?

THEOPHILUS.

I should not expect them to be well grounded in the rudiments. But we should not talk lightly of this. How goes on the Unitarian Association?

BARNABAS.

Very well, except that the revenues run short of the occasion for them. The City Mission, which was recommended by the Meeting at Manchester, has been discussed, and a plan arranged; but it waits, together with other good things, for the means by which it must be realized.

EBION ADAMSON.

Then let the means be asked for. The Unitarian public which directed the measure to be considered, will never leave their agents without resources for carrying their own instructions into effect.

PHILO.

I am ashamed to say that I do not know what a City Mission means.

THEOPHILUS.

Read the Reports of Dr. Tuckerman, of Boston, who is employed by the American Unitarian Association. He is a minister at large for the poor of the city. He seeks out and visits the poor, the sick, the ignorant, and the distressed. He becomes acquainted with those who cannot, or who will not, come to our places of worship. He brings instruction and consolation home to the hovels of those who most need it, and who, though they did not seek, rarely refuse it. He endeavours to turn men from the error of their ways, and bring them from darkness to light. He introduces their children into the nearest schools that will receive them. He is the almoner of the rich, and the friend, both temporal and spiritual, of "the needy and those that have none to help them."

BARNABAS.

An excellent work! But would it not be best undertaken in connexion with other denominations? Surely we need not be sectarian in our charities.

EBION ADAMSON.

What are we to do? Others will not unite with us. The history of the Christian Tract Society has sufficiently shewn that. We may, indeed, subscribe to their Missionaries; but that does not avoid the evil of sectarianism. We know that they will only inculcate the Christianity of Calvinism. We should be promoting the worst kinds of sectarianism. No option is left us. We must be charitable alone, or not charitable at all.

THEOPHILUS.

Collision with others is avoided as much as possible by Dr. Tuckerman, and will be here. He always avoids those who have been taken charge of by other religionists. The field of poverty, vice, and misery, is unhappily quite large enough, even in Boston—much more in London. There is no occasion for the labourers to jostle one another.

ELHANAN.

Nor does he teach Antitrinitarianism, or any other *ism* or *anti*; but simply the gospel of Christ.

CALEB.

How can this be called promoting Unitarianism? For that I understand to be the object of the Association.

EBION ADAMSON.

For a very plain reason, namely, that it is promoting Christianity. If is

be desirable to cut away the faith of a Calvinist until you leave nothing but the genuine gospel, it is surely not less desirable to introduce that very same gospel into a mind which has no faith or knowledge whatever. Nay, as your Calvinist is usually much the most moral man of the two, there is more Unitarianism in practice, and not less in theory, created in the conversion of the ignorant than in that of the Calvinist.

BARNABAS.

But is not this a sort of local charity which the London Unitarians ought to support of themselves?

THEOPHILUS.

The hundreds of Lancashire and Yorkshire and Cheshire Unitarians who passed the resolution when we met at Cross-Hall Street, deemed it an object of general interest. The Londoners will of course supply the poor's-purse of the Missionary; but as to the rest, the mission is no more local than every mission must be, and its importance ought to be felt as much at the Land's End as in Cheapside.

EBION ADAMSON.

There must be a beginning somewhere; and London seems the fittest place. It is to be hoped the plan will soon be extended to all our large towns. Those of their inhabitants who wish it, will, of course, endeavour to promote the success of the first experiment.

ELHANAN.

I hear that Dr. Tuckerman thinks that so much good has been effected in America, and would be effected in London, by this plan, that he has expressed his readiness to cross the Atlantic and traverse England on a begging expedition, pleading the cause of our own poor to our own hearts and pockets, sooner than that the attempt should fail.

EBION ADAMSON.

No doubt he would; he is an excellent man and a true Christian philanthropist; but I trust we shall save ourselves the shame of putting him to so much trouble.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Divarication of the New Testament into Doctrine and History.* Part I. The Four Gospels. By T. Wirgman, Esq. Treuttell and Wurtz.

MR. WIRGMAN is a learned expositor of the Kantian philosophy, and has, in the Introduction of this book, applied it to Christian Doctrine; with what success we must leave our readers to decide from the following specimen:

"All difficulty which this only perfectly pure notion of the Godhead (the Triuity in Unity) may appear to involve, will be instantly dissipated by attention to the following observations. First, it is absolutely impossible for man to think of *oneness*—it is a complete nonentity, consisting neither of *matter*, *form*, nor *connexion* of these two elements. Hence, when the human mind cogitates, it must think of something. But a thing which is composed neither of *matter* nor *form*

is positively nothing. Consequently the word thing always implies a compound of *three* elements in *one*—a triad of principles, or in fact a TRINITY IN UNITY. Secondly, if we think of a material object, it is quite evident that it must consist of *matter*, or parts which fill up *Space* and occupy *Time*, that is to say, the thing must be an object of experience, and can only be known by its addressing the Senses: for instance, a house, a horse, a tree, and so on. The materials of which the thing consists, as the bricks which compose the house, are the *matter;* the arrangement of these parts of matter constitutes its shape, as round, square, or oval, and is the *form* of the house. But this *form* could not be given to nothing; hence the necessity of the *matter;* and neither of these can be annulled without totally annihilating the thing, with this inseparable condition —that these particular bricks constitute this identical house, with this determined form. So that these *two* elements necessarily imply *connexion;* a *third*, and the three together, constitute the thing called a house. This reasoning applies to the whole of nature, and quite exhausts the entire mundane system, which is composed of an endless series of triads. Now, as *matter* is divisible *ad infinitum*, it must consist of an infinite number of parts; and no *one* part, strictly speaking, can exist by itself, otherwise the division would not be infinite: the least number of parts that can be connected is *two;* but, if these two parts were not connected, there would not be a thing. The elements here are *two* parts, and their *union*, making *three* necessary elements, none of which can be annulled. It is quite obvious that every object of nature which fills up *time* and *space* conforms to this law of a *Trinity in Unity*. Let us carry this parity of reasoning to mental things which exist in *time* only. Thus, all mathematical figures equally conform to this law: take a line for instance; it consists of parts in connexion, and is, in fact, a series of triads; for the smallest possible part of a *mental line* must consist of two mathematical points and their union—a triangle must consist of *three* lines united at three points, yet forming only *one* conception. A circle consists of a centre, periphery, and radius—*three* necessary elements, none of which can be annulled. This law holds with all mental operations, as substance and properties in connexion constitute a thing: Cause, Effect, and the necessary dependence of the one on the other; for that is no cause which has not produced an effect, and there can be no effect without a cause: so that all mental things obey this law. We have only to ascend one step higher in the scale of reasoning, and carry this notion of a *Trinity in Unity* to the infinite, and the Christian doctrine will be fully displayed.

"Infinite nothingness is a nonentity. Therefore, if the mind of man is to be occupied with a rational thought, it must think of an infinite something; but this must consist of *some* infinite parts, or it would be an infinite nothing. Now the least possible number of infinite parts that can be united is *two*, but, unless these two are connected by a *third*, they could not constitute an infinite something. Hence, even in the infinite, the same process of reasoning is required to constitute a thing, namely, *three* elements united in *one*, or a *Trinity in Unity*.

"Having now satisfactorily accounted for the mystical number *three* in ONE, it only remains to shew that these infinities are *pure* and *holy*, and Christ's theory of the *Trinity* will blaze forth with the effulgence and permanence of truth itself."—Pp. xxii.—xxv.

That the New Testament is divisible into doctrine and history is a tolerably obvious fact; but that "by disencumbering the principles of the Christian Religion from Historical Facts, their universal adoption is facilitated," we more than doubt. If we were obliged to relinquish one of the portions of the New Testament which are here exhibited separately, we should prefer to take that which the Author leaves; inasmuch as there is apostolic authority for regarding the Historical Fact of the resurrection of Christ as the sum and substance of the Gospel.

ART. II.—*Unitarian Christianity suited to make Men Holy. A Discourse delivered at the Ordination of Rev. A. B. Muzzey.* By E. S. Gannett. Boston. 1830.

WE all remember how this preacher was consecrated to his office; how that office was propounded to him; how solemnly and affectionately he was welcomed into it, while its manifold requisitions were exhibited in the noblest perhaps of Channing's pulpit efforts which have been sent over to us. If any have, like ourselves, watched for tokens of the progress of the young minister thus inducted, they will welcome this discourse as a proof that he is worthy of the glory with which he was ushered into notice. It is of the American fraternity; earnest,

simple, true, and through this union of qualities, eloquent. It consists of a statement of Unitarian Christianity, a series of illustrations of its distinctive excellences, and a vindication of it from a few popular charges. It is not, therefore, made to furnish extracts. The readers of Vestry Libraries should see it entire.

GENERAL LITERATURE.

ART. III.—*The Rectory of Valehead.* By Rev R. W. Evans. Smith and Co., Cornhill. 1830.

THERE is some beauty in this book: beauty in the title, beauty in the frontispiece, and amidst its narrative essays much beauty of description and some of sentiment. But of the theology (which is the chief part) we think very ill. The Christian home here depicted wants, to our apprehension, many of the elements of the most virtuous and happy of homes, and we should have many fears for the judgments and tempers of the young people who were brought up in it, notwithstanding the truth and loveliness of the natural influences which are received into it from the surrounding objects. If the author had read the Bible as he has read Nature, for himself, we should, we imagine, have been indebted to him for a work of much interest and value. We perceive no deficiency, but we regret a perversion of power. These remarks apply to the prose parts alone. Nothing can be said in excuse for the verse.

ART. IV.—*The Sea Kings in England; an Historical Romance of the Time of Alfred.* By the Author of "the Fall of Nineveh."

WE cannot undertake to review novels—neither our limits nor the objects proposed to be accomplished by such a work as the Monthly Repository allow it; but this book has attracted our attention from its connexion with Saxon history. It is the first attempt of the British novelist, we believe, to make use of the materials afforded before the Conquest: and the attempt has some, though very unequal, merit. The first volume altogether displeased us: it seemed a stiff copy of part of Mr. Turner's work, but the author rapidly improves in the second, and in the third he writes with considerable power and spirit. The romance of King Alfred's history is well treated, and the battle scenes are given with much energy. Mr. Atherstone, however, has surely confounded the provinces of the novelist and the historian in his introduction of a learned discussion on a disputed passage in the life of the great King. It was in his power to *insinuate* his own views of the question, and, if his love of historical controversy would not be so satisfied, to have stated his reasons in a lengthy note; but all discussions of this kind are clearly inadmissible in the body of the work. We take it for granted that an author has settled these things to his own satisfaction, and all we ask from him is to give us the best result he can.

The work contains abundant proofs also that the task of making Saxons talk and act in character is no easy one. The interest we have been hitherto led to feel for them, is too vague a thing for the novelist to lay hold of. We could fancy an interesting volume made up of the adventures of some wild sea king, and whoever has read Thierry's most captivating and pictorial history of the Conquest, will remember traits of nationality, of moral courage, and heroic devotion to a falling cause, which ought to endear the Saxon name to him; but as to the fire-sides and dinner-parties of Saxon Theyns and Ealdermen in the eighth century, we have such vague hints to work upon, that we must either keep to fact, or wholly give the reins to imagination. We have no rich, racy chronicles, no vulgarly prolix statements of the dishes or the discourse. We can only peep into illuminated manuscripts, and, by the *scriptural* illustrations, the dresses, the furniture, and equipments, bestowed upon the personages of the Old and New Testament, learn what were the fashions of the world from which the artist borrowed his ideas. The industrious Strutt has, indeed, made us familiar with all the particulars that could be gleaned respecting manners and customs, dresses and diversions; and the somewhat pedantic Mr. Turner has especially dwelt on the progress of what he is for ever calling "the Saxon mind;" but there is so little life in the pictures given us by either of these worthies, that we feel they are not the authorities which can inspire one who wishes to write the romance of Saxon history. It would be in the highest degree ungrateful to quarrel with Mr. Turner, whose work is decidedly the best connected history of the Anglo-Saxons we have; but yet, we think, the moral and intellectual part of the subject might, in the hands of a more powerful writer, have been given with tenfold effect. To conceive justly and write effectively of the character of Alfred, requires much more than a knowledge of his political

life and his intellectual attainments. We confess that, as the patron of literature, he does not appear to our minds so very engaging as under other aspects. He rather reminds us too much of the zealous lovers of learning among the grandees in the Sandwich Islands. That passionate veneration for words, and that over-strained conception of the good to result from mere acquisition, is very symptomatic of an age just emerging from barbarism. When we think of Alfred, it is the range and compass of his character that we admire. From the scholar, poring over Boethius, we turn to the afflicted man of sorrows, languishing under the pains of an incurable disease, yet rising at every interval of ease with fresh heart and hope, to do good and to communicate. The patience and sweetness which triumphed over the dangers incident to prolonged suffering, are yet less to be admired than the courage, the activity, the energy, by which he appropriated to himself all the fruits of affliction, the opportunity for reflection, the solitary hours of communion with his God, the well meditated and well-digested plan for the improvement of his subjects. Mr. Atherstone has entered into the spirit of this part of King Alfred's character, and no part of his work, probably, will be better liked than the scenes at the Neatherd's. There is, however, a want of finish in the whole: and the occasionally spirited scenes do not sufficiently redeem the work from the charge of general awkwardness and inexperience. He appears too often to be thinking about his materials, and we are led to suppose he would have written better, had he not consulted his few authorities so often, by the superior character of those parts of the narrative in which he has thrown them aside.

ART. V.—*The Bereaved, Kenilworth, and other Poems.* By the Rev. E. Whitfield. London, Whittaker, Treacher, and Co. 12mo. pp. 140. 1830.

THE feelings of an amiable mind are here expressed in easy and often flowing numbers.

In *The Bereaved*, which gives its leading title to the volume, and is the longest poem in the collection, the writer describes the workings of conjugal and of parental grief: he represents, too, the comfort which it receives from Christian piety, faith, and hope; even though it be left to mourn in solitude. Some appropriate sentiments are blended with the narrative:

"Why are the lovely called away
So sudden, ere the fleeting day
Of life has reached its noon?
Why ere the fruits in clusters glow,
Or flowers in full luxuriance blow,
Recalled the recent boon?
* * * * *
"Why do the lovely disappear?
And why the happy fade and die?
Who shall the dubious vision clear?
What hand unveil the mystery?"
Pp. 12, 13.

The appearance of the well-known ruins of a Baronial Castle, and the historical and other associations connected with its picturesque scenery, are sketched in *Kenilworth*.

Of the minor poems, the following "Lines for an Album" are particularly agreeable and pertinent:

"The time is not lost if, on these simple pages,
Some gem of the arts, pleasing treasure be found,
If lays of the muse, and the wit that engages
The heart, spread their charms and their freshness around.

"The blossoms of genius and fancy I gather,
Shall mingle their sweetness, when other blooms fade;
And if trifling they seem, yet be they mine rather
Than pleasures that sting—than pursuits that degrade."—P. 135.

It will be the author's own praise that he has not written a line which in a devotional and moral view "he could wish to blot:" occasionally, he has employed words* that Impartial but Friendly Criticism will be desirous of seeing corrected. N.

ART VI.—*Life and Reign of George IV.* Vol. I. (Lardner's Cabinet Library, Vol. II.)

WE had occasion last month to speak unfavourably of the first volume of Dr. Lardner's Cabinet Library, in reference to its literary merits; it affords us great pleasure to be able to bestow decided commendation on the volume now before us. Its execution is superior to any of the publications which the late reign has yet called forth; and its spirit is impartial, manly, and uncompromising.

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* Such are "acmé," p. 61, "ye," p. 63, &c., in the accusative case, "mementos," p. 62 [for which "memorials" might be advantageously substituted].

MISCELLANEOUS CORRESPONDENCE.

Books for Sunday Schools.

To the Editor.

32, *University Street, London,*
Sir, *February* 19, 1831.

The great deficiency of good books for our Sunday-schools has long been felt by all those who are engaged in conducting those useful institutions. When I am travelling about the country, it is my constant practice on the Sunday to go into the school connected with the Unitarian chapel at which I am attending; and the question which universally assails me is, "Can you recommend to us any good reading book?" To this I generally reply by mentioning Mrs. Barbauld's Hymns, Mrs. Mary Hughes's Sunday-Scholar's First Book, Selections from the Old Testament, Turner's Abstract, and the Gospel Examples. "We have all these," it is rejoined; "but we want something else—something in a more popular and attractive form, or, at all events, something which, whether it be good or bad, will have the charm of novelty, for our children are all tired of their old books." Having, therefore, had more leisure than usual this winter, I have been employing it in a very humble, but I trust a well-meant, endeavour to supply the deficiency complained of. I have nearly completed the first part of a set of Bible Stories, which are intended as a reading or class book. To enable your readers to judge of my plan, I subjoin a list of the subjects, and one Story, which may serve as a specimen of the whole.

1. Adam and Eve. 2. Cain and Abel. 3. Noah and the Flood. 4. The Tower of Babel. 5. The Destruction of Sodom and Gomorrah. 6. Abraham and his Son Isaac. 7. Jacob and Esau. 8. Joseph hated by his Brethren. 9. What happened to Joseph in Egypt. 10. Joseph's Conduct to his Brethren and his Father. 11. Moses in the Bulrushes. 12. Destruction of Pharaoh and his Host. 13. The Ten Commandments given. 14. The Tabernacle. 15. The Golden Calf. 16. The Promised Land. 17. Joshua the Leader of the Armies of Israel. 18. Jephtha's Rash Vow. 19. The Feats of Samson. 20. The Story of Ruth. 21. Samuel called to be a Prophet. 22. Saul the First King of Israel. 23. David slaying Goliath. 24. Friendship of David and Jonathan. 25. Parable of the Ewe Lamb. 26. The Rebellion of Absalom. 27. The Wisdom of Solomon. 28. The Division of the Kingdom. 29. The Three Years' Drought. 30. Elijah and the Priests of Baal. 31. The Wickedness of Ahab and Jezebel. 32. The Young Persons who mocked Elisha. 33. Gehazi struck with Leprosy. 34. Shadrach, Meshach, and Abednego. 35. Nebuchadnezzar eating Grass like Oxen. 36. The Hand-writing on the Wall. 37. Daniel in the Lions' Den. 38. Haman and Mordecai. 39. The Return from the Captivity. 40. Judas Maccabæus.

"16. *The Promised Land.*

"Exodus iii. 8, xxxiii. 1—3; Numbers xiii. xiv.; Deut. xxxiv. 1—6.

"The children of Israel wandered for forty years in the wilderness; and during all this time, they were fed with food from heaven, and their clothes did not grow old, neither did their shoes wear off their feet.

"But God had promised to Abraham, and to Isaac, and to Jacob, that their descendants should possess a land flowing with milk and honey, that is, a very rich and fertile land, and that they should drive out the wicked nations which dwelt there. So when the Israelites arrived on the borders of Canaan, which was the country that had been promised them, Moses chose twelve men, one from each of the tribes; and he sent them to examine the land, to see whether it was as good as they expected. He told them to observe what sort of people dwelt there—whether they were strong or weak, few or many; and whether they dwelt in tents, or in castles; and whether the land was rich or poor, woody or open. He told them also to bring some of the fruits which they found, for it was now the time of the first ripe grapes.

"These men are generally called The Twelve Spies. They went and searched the land as they had been directed; and after forty days they returned, and brought back with them some pomegranates, and figs, and one bunch of grapes so large, that two men were obliged to carry it on a pole between them. This was enough to prove that the land

was fruitful; and Caleb, who was one of those who had seen it, would have had them to go up immediately and take possession of it. But ten out of the twelve spies endeavoured to discourage their countrymen by telling them, that the people who dwelt there were strong, and that they lived in cities with high walls, and that some of them were giants,—and they were sure that they could not overcome them. In short, they gave such a bad account of the land, that the people murmured against Moses and Aaron, and said that they wished that they had died in Egypt, instead of coming up into that miserable desert. Joshua and Caleb tried to make them believe that the land was a good and fruitful land, where it would be pleasant to live, and that they had no need to fear those who dwelt there, for that the Lord would give them the victory; but they would not listen to these good advisers, and took up stones, that they might stone them to death.

"Upon this God was so much displeased, that he declared that none of those who had provoked him so much should ever enter into that beautiful country which he had promised to give to the children of Israel. He declared, that all those who were grown up into men at the time when they came out of Egypt, should die in the wilderness, because they had murmured against him, and had not hearkened to his voice, and that only their children should enter into Canaan. Yet Joshua and Caleb, he said, should enter, because they had behaved well, and had given a good report.

"And it came to pass as God had spoken. Not one of those who were men when they quitted Egypt, entered into the land of Canaan, save only Joshua and Caleb. Moses himself was not allowed to enter; for, though he had been in general a good man, yet he had once or twice offended against God, and had not given to him the glory and the praise which he ought to have done. Yet God permitted him to view the land from the top of Mount Pisgah before he died; and he saw how rich and beautiful a country it was, and how happy and prosperous his brethren would be when they had such a place as that to dwell in.

"God promised to the children of Israel a rich land to live in—a land which should be flowing with milk and honey. And so has he also revealed to *us*, through Jesus Christ, a still better and happier land, which will be ours, if we do his will. In that country there will be no hunger, or thirst, or pain; there will be no languor or weariness; and all tears will be wiped away from our eyes. There God will be manifested, and Christ will talk with those who have been his true disciples; and all will be love, and peace, and joy.

"Let us labour then to enter into that blessed land. Let us not think that this earth is better, or that our Heavenly Father will fail of his promise. Let us not murmur and rebel against him, as the children of Israel did; but let us trust in his great goodness, and strive always to do as he has commanded us. Thus shall we have peace at our death, and God will receive us into heaven, where we shall be happy for ever."

But a good reading-book is not the only desideratum in our schools. We want a set of short sermons or addresses, plain, simple, and familiar,—with no metaphysical terms or far-fetched allusions, but accommodated as much as possible to the spiritual wants and the limited capacities of children. If I understand what children need, and what they will comprehend, they must not be told in so many words to "correct their feelings and their habits:"—the man, who speaks thus to children, might as will say *abracadabera* to them, for there is not one in a hundred, under ten years of age, who knows what *feelings* and *habits* mean. If we wish to instruct the young, we must be plain,* and not presume that they understand things which even grown up persons comprehend but imperfectly. The task,

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* There is, however, a limit in this respect; and I am by no means disposed to imitate the style of the following passage, taken from a Bible-Story Book, published by Westley and Davis.

"STORY xix. *More about Jonah, or what he did in the fish's belly.*

"More about Jonah! This is very surprising. One should have thought that, when the fish had swallowed him up, there would have been an end of him. But no, this was not the case. He was alive, though he was in the fish's belly."

It will be observed that I have not placed Jonah in the list of my subjects for stories; I have, in fact, great doubts as to the propriety of introducing him to the acquaintance of children, until some better explanation, or some better *version* of the passage, be found than what we yet have.

however, is by no means an easy one. "To whom," as you justly observe in your No. for January, p. 48, "shall the office of preaching to our children be intrusted! How easy to the mind of the self-sufficient! To him who has taken a just measure of the difficulty, how arduous!" Notwithstanding the difficulty of the work, I have been led to attempt it; and if I have failed, the public will, I trust, shew some consideration towards one who feels conscious of the inadequacy of his own powers, but who is extremely desirous that some one or other should produce a really good and useable volume of juvenile sermons. I have now written and copied out a set of twenty "Addresses for Sunday Schools, with an appropriate Prayer to each;" and to enable your readers to form some idea of the nature of the work, I subjoin a list of the subjects:

I. The Young Persons who mocked Elisha. II. Humanity to Animals. III. A Perfect Heart better than Riches. IV. The Being of God. V. Explanation of Matthew v. 1—13. VI. Anger. VII. How to keep Sunday holy. VIII. Explanation of Matthew vii. 1—14. IX. Explanation of Matthew vii. 15—29. X. Why we call Jesus Lord. XI. Meaning of the word Gospel. XII. The Tower of Babel. XIII. The Story of Joseph. XIV. The Favour of God better than the Favour of Men. XV. Prayer. XVI. The Providence of God. XVII. God sees us always. XVIII. The Prodigal Son. XIX. What Sort of Books to Read. XX. Easter Sunday.

We have still another want in our Sunday-schools, and that is, of Short Stories or Dialogues, which would serve as prizes or library-books. For these there are some good materials in the books lately published in America. "The Well-spent Hour" is well worth reprinting, and others may probably be found in the same collection equally deserving of attention, or they may be obtained from original sources in England.

Should the public judge favourably of the specimens which I have given above, I shall be very glad to publish the two original works which I have described, as well as one or two prize-books. But next comes the question, Whence are the means to be derived? I know of no bookseller who will undertake them on his own account; and from some experience which I have had in this line, I am certainly not disposed to print them at my own risk, without a previous assurance that I shall be supported by the public. I venture, therefore, through the medium of your valuable pages, to make an appeal to the Unitarians throughout the country for their support to a scheme which is broached much more with a view to their advantage than from any other consideration whatever. The amount, too, of support which is requested, is, if it come from many, extremely small. Suppose that there are in our connexion one hundred and seventy chapels; (which is, I believe, about the mark;) suppose further, that only one hundred of these have Sunday-schools;—if only fifty will transmit to me an assurance that, upon the publication of the works which I have described, they will each take copies to the gross amount of £1., I shall then have what I shall consider as sufficient encouragement to send my manuscripts to the press. The price, I must add, will be, so far as I can calculate, for the Addresses, 2*s.* 6*d.* or 3*s.* in cloth boards, and for the Bible-Stories, Part the First, 1*s.* 3*d.* or 1*s.* 6*d.* in cloth boards, or 1*s.* in a strong cover; and there will, of course, be a considerable deduction from the price when quantities are taken.

Such, Mr. Editor, is the proposal which I have to make. What encouragement it will receive from the public remains now to be seen; but should the appeal which I have made be unanswered, I shall at least have the satisfaction of having filled up a few leisure hours with a most edifying and interesting occupation.

I shall be much obliged by *early* communications from those who may be disposed to patronize my scheme, and remain, yours, &c.,

SAMUEL WOOD.

Extemporaneous Prayer of the Bishop of Bath and Wells, on Laying the Foundation-Stone of the Church at Weston.

To the Editor.

SIR,

THE extemporaneous prayer offered up by the Bishop of Bath and Wells, on laying the foundation-stone for a church to be built on at Weston, and which is here annexed, contains sentiments that are congenial to our feelings as Christians and as men. But how far the Bishop is justified in making that personal address to Jesus Christ which he does in the words of "O most merciful Saviour, Thou who hast promised thy especial presence, &c., &c.," I beg to inquire. Certainly such immediate addresses to Christ may be consistently

made by *a Bishop*, whose church obliges its ministers and clerks often to repeat, "Spare us, good Lord, spare thy people whom *thou hast redeemed* with thy most *precious blood*, and be not angry with us for ever"—"By the mystery of thy holy incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation, Good Lord deliver us"—"By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost, Good Lord deliver us." And most consistently with all this, "That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word." And we may here add our prayer to those of the Church, That thou mayest illuminate our minds with the knowledge of that glorious Being whose attributes are infinite in perfection, who is the object of the highest reverence and worship we can offer. It is a little remarkable that the Bishop of the Church of England, the Wesleyan and Whitfieldite Methodist, the pulpit joking —— —— and the illiterate Ranter, who goes into the highways to call sinners to repentance, are all agreed in addressing Jesus Christ personally as one in the midst of them, who overlooks their conduct, presents their prayers to the throne of the Most High, as their Mediator and High Priest at their altar of grace, and as their spiritual King, whose laws they profess to obey. How far this may be part and parcel of Christianity, these professors would no doubt take very different courses in proving to the inquisitive. Without producing any proof from Scripture, our bishops and clergy may satisfy themselves in believing the doctrines the church dictates. And the sectarians, with the church, whose views of the doctrines of Christianity are wrapt in the garb of mysticism, may hold out the plea, that Christ, being the second person in the glorious Trinity, is to them a sufficient warrant for this practice in their churches. But there are many Christians, strict Unitarians, who think that many passages of Scripture will bear them out in ascribing blessing and peace, in doing homage to Christ as priest and king over the Christian church in their religious assemblies. It is evident, this worship or homage is, in its nature and degree, distinct from, and subordinate to, that worship which Christians under all systems of belief offer up to *the Almighty*—the *one Supreme God* who ruleth over all. And as Unitarians, with all other Christians, are agreed that reverence and love are due to Christ for the blessings he has conferred on mankind, in making known the will of God towards them, a question arises, how far such sentiments may be expressed in prayer on the principles that Unitarians profess? And by the way, is it not evident that the first believers in the Christian church did address Jesus Christ as if he were personally, though invisibly, present in their assemblies? For proof of this, see, in the epistles which were to be read in all the churches, 2 Cor. i. 2; 1 Thess. i. 1; 1 Tim. i. 12; 2 Peter iii. 18. For personal worship, see Luke xxiv. 51, 52; Acts vii. 59.

The example of Stephen has often been urged in favour of the personal worship of Christ. Thus they stoned Stephen, who was "calling on and saying, Lord Jesus, receive my spirit." Or, as it is given in the New Version, "So they stoned Stephen, invoking and saying, Lord Jesus, receive my spirit." The fitness of this prayer to Christ did not depend upon his being visible to Stephen, but upon Christ's capacity of knowing his petition about his departing soul, and his power to grant the benefit he desired; which all who believe that Christ knows men's thoughts and words, and that he is the disposer of celestial glory and happiness, who, as the Scripture informs us, is ascended into heaven, sitting at the right hand of God, acting as our mediator and friend, and is by God appointed to be our final Judge, must be satisfied would have been the same, though he had been at that time invisible to his faithful and suffering servant. That Jesus Christ hath a perfect knowledge of the affairs, circumstances, and actions of men, though he may not be absolutely acquainted with all that may pass in the universe, may be inferred from the extraordinary powers communicated to him, such as "having all power in heaven and earth"—"Head in all things to the church"—"Lord of all"—"To whom the Father hath committed all judgment, and gave him authority to execute judgment"—"Whatsoever ye shall ask the Father in my name, that will I do; if ye ask any thing in my name, I will do it"—"Where two or three are gathered together in my name, there am I in the midst of them"—"And all the churches shall know that I am *he* which searcheth the reins and the hearts, and I will give unto every one of you according to your works, even as I received of my Father." All Christians are agreed

is no express command in the ament that Christians should ir prayers to Jesus Christ; on ary, it is certain that Jesus ariably prayed to his Father as (he could not pray to himself,) ected his disciples to do the et how far Scripture and the ge of the Christian Church will n in offering up prayers, praises, ksgivings, personally to Jesus Head of the Christian Church, ediator of God's appointment, is minister in dispensing bless- his faithful followers, I must the consideration of your read-

N. G.

Prayer.

ost merciful God, and merciful who dwellest in the highest hea- yet humblest thyself to behold s that are passing on earth; whose aid all our wishes are in- , all our endeavours vain: look e beseech Thee, upon us thy here assembled before Thee, per this our religious under- Blessed be thy goodness, O at thou hast put it into the thy servants to rebuild and en- sanctuary, to the worship and f thy great name. May the edi- which we have now laid the foundation, become the blessed means of promoting true religion among us, and extending thy kingdom upon earth: may it, for ages yet unborn, keep alive in the hearts of the inhabitants of this place a due reverence of Thee, and of thy Son, Jesus Christ our Lord. Here may succeeding generations take their place in this thy house, and thus daily proceed in all godliness of living. Hence may the sigh of penitence and the prayer of hope ascend up unto thy throne of grace, and oh! when thou hearest, forgive. When frequenting thy courts with lowliness of devotion and heart, may thy faithful worshipers pass through this earthly temple into the house which is not built with hands, eternal in the heavens. And, O merciful Saviour, thou who hast promised thy especial presence whenever even two or three of thy devout servants are assembled together in thy name, do thou vouchsafe to hear the earnest supplications of thy people, and grant that those which we have asked faithfully according to thy will, we may obtain effectually to thy honour and glory, and to the salvation of our immortal souls.

"Now unto the King eternal, invisible, the only wise God, the Father, the Son, and the Holy Ghost, be honour and glory for ever and ever. Amen."

Observer Paper, Sept. 13, 1830.

OBITUARY.

'. George Augustus Case.

January 6, the Rev. George us Case, Minister of the High- Chapel in Shrewsbury. He was of the Rev. Charles Case, an able ing Minister at Witham, Essex, s educated at the Academy in npton, whence he removed to bury, in the year 1797, having ivited to succeed the Rev. Mr. pon his removal to Bristol. ontinued to be the sole pastor of k until the day of his death, a f thirty-three years, during the f which he lived on terms of per- mony with all the members of gregation. He was an amiable sonable man, of a sociable and en of mind, and attached num- bers by the kindness of his disposition and the affability of his manners. Compassionate and charitable, he was particularly attentive to the poor, and was ever ready to relieve their wants as far as he had the power. As a preacher he was admired, his sermons being free from bigotry and moroseness, and abounding in liberality and good-will to all men. As a man he was beloved, and his death is sincerely lamented by all who knew him.

February 16, 1831.

Miss Maria Fry.

Jan 15, after a short illness, at her father's house at *Kidderminster*, Miss Maria Fry, aged 43 years. In the former part of the last week of December she was in her usual state of health, but she soon after took cold from the severity of

the weather, which brought on a cough that, though troublesome, was not at first considered to be alarming; but it did not as in former instances, yield to medical means. It daily became more violent and enfeebling, and a profuse expectoration followed, which her delicate frame could not long sustain, and in a few days it unhappily terminated her mortal existence. The deceased was from her childhood virtuously and religiously inclined, and the amiableness of her spirit and deportment visibly increased with advancing years. Few have been more free from pride and ostentation, or more discreet and circumspect in general conduct. Being of a diffident and retiring disposition, an intimate acquaintance was necessary to know the excellence of her mind and heart. Her religious views were Unitarian, which induced a conscientious regard to pious as well as moral duties. While she believed that the one God and Father of all is alone the object of devout worship, and delighted in his free mercy and benevolence manifested through Jesus Christ, she found much enjoyment in gratefully commemorating with other Christians the dying love of her Saviour at his table, which she would never neglect except from absolute necessity. The opinions she entertained of revealed truth, and to which she was warmly attached as the true principles of the gospel, afforded her mind a serene consolation in her last illness; and though she affectionately wished, if it so pleased the All-wise Disposer of events, to be spared a little longer for her dear father's sake, she being the last remaining of his beloved offspring, yet she was eminently patient, and most calmly resigned to the Divine Will, always saying, when asked how she felt, that her mind was very comfortable. Almost the last words she was distinctly heard to utter, a short time before she expired, were, "The will of the Lord be done!" During her life she was a truly kind-hearted and dutiful daughter, and her loss is severely felt and greatly bewailed; but the sorrow thus occasioned by death is not without the hope of a blessed resurrection, and a happy meeting again in a sinless and immortal state, the influence of which may well promote the Christian duty of humble submission to the will of God, under this trying and inscrutable dispensation of his providence.

MRS. WOOD.

Feb. 2, Mrs. WOOD, wife of Mr. Samuel Wood, of Bedford Street, Chorlton Row, Manchester;—an affectionate parent, a tender and beloved wife, a valuable friend, and an ornament to society; endeared by her many virtues to him who would thus attempt to perpetuate their remembrance. She bore a long sickness with patience and resignation, and all the reverses of life with cheerfulness and composure. She had lived to bring up a large and affectionate family with honour and credit, and her latter days were comforted by their kindness and solicitude. Her character was distinguished by the virtues that adorn domestic life, and in the education of her children she strictly followed the injunction to "train them up in the way they should go," under the impression that "when they were old they would not depart from it." What is often attempted by harshness and severity, she accomplished by mildness and forbearance, and taught her family, by her own example, the value and comfort of a religious and well-governed life. She loved not the bustle and gaieties of the world, but sought in the bosom of her family and connexions those comforts and enjoyments which many vainly seek for abroad. By her own fire-side she delighted to spend the evening hour with her family and friends. Here it was that she shewed the mildness and amiableness of her temper, and delighted to share her own joys and sorrows with those of others, and to discourse with them of what has already become her own lot, and what must ultimately be the lot of all. Here she delivered those lessons of prudence and kindness which were intended to influence the feelings and conduct of those whose happiness she identified with her own. May these lessons be treasured up in the hearts of those who are now mourning her loss, and may the recollection of her worth stimulate them to follow her example!

She lived and died an Unitarian Christian, with full reliance on the mercy and paternal character of the Father, and on the gracious promises made known to us by his Son. Her latter days were marked by no unholy enthusiasm, and no indulgence of an excited imagination. Her countenance indicated that inward peace and serenity of mind which the world can neither give nor take away.

The sorrow which such a loss has occasioned, is alleviated by the recollection that departed worth will meet with its reward, and that the glorious resurrection of the Saviour holds out to his pure and devoted followers the joyful hope, that, when this life is ended, they shall

partake of that blessedness which he is now sharing with the Father in heaven.

R.

Manchester, Feb. 15, 1831.

Rev. John Hincks.

Feb. 5, in the 27th year of his age, the Rev. John Hincks, minister of the Unitarian Chapel, Renshaw Street, Liverpool. Mr. Hincks was a native of Ireland, son of the Rev. Thomas Dix Hincks, Professor of Hebrew and Classical Master in the Belfast Institution, and brother to the Rev. William Hincks, Mathematical Tutor at York College, whom he succeeded in his pastoral charge. The early part of his professional education was passed in Trinity College, Dublin, but his strong principles of dissent, and his love of every thing liberal, induced him to connect himself with a more unshackled, though an infant seminary, and his final preparation for the ministry was made in the classes of the Belfast Academical Institution. In the February of 1827, he left his home and his associates, afflicted at the thoughts of even a temporary separation, to form new friendships, even holier connexions and dearer ties, to make a place for himself in the best affections of many hearts; and thus by his early death to send abroad the anguish of a wider bereavement. In the August of the same year he entered on his pastoral duties in Liverpool, and from his mourning church, every individual of which is sorrowing as though stricken with a personal calamity, the memory of his pious spirit, of his gentle meekness, of his holy and devoted zeal, can never pass away. He lived long enough to be known, to be loved, to be reverenced, to shew us the brightness of a Christian's example, and he then passed to a happier and a more congenial world. *His* was not a character that required length of days to perfect; he passed through life with an infant's purity; and when he had left on earth some traces of himself, and shined into other hearts with some light from the beamings of his own lofty and glowing mind, God removed him gently to that land where it is more fitting that spirits such as his should dwell.

It was impossible to know him, or even to be in his company, without being impressed, and to those whose religious sensibilities were such as to admit of it, almost overawed, by the singular purity of his mind. He seemed to live as if he were scarcely aware that there are such things as guilt and pollution in the world, or, at least, as if he himself were placed so far above them, that he did not *feel* their existence. This sacredness of character, in one so young, was truly wonderful, and in the deep fervency of his youthful piety there was felt to be something alike awful and beautiful. There was an apostolic simplicity and truth in every thing he did, a dignified gracefulness of deportment, which even in the intimacies of a confiding friendship and the fondness of domestic life, though he was the gentlest and the most affectionate of human beings, never deserted him. There was a holiness of feeling, and a bloom on the soul, which he would not suffer to be brushed away. This sanctity of mind, united to a perfect humility, exhibited one of those beautiful contrasts of character which are formed on the model of Jesus Christ. Indeed, we knew not the being on earth so worthy to take up the triumphant language of his Master, and to say to weeping friends, "If you loved me, you would rejoice, because I go to the Father." He possessed the same *cast* of excellence which we admire in the Saviour. He was of the meekness and of the gentleness of Christ, of the same breathing, seraphic piety, of the same calmness and unpresuming dignity.

As a preacher he was distinguished by his fervour, by a sweet and most persuasive eloquence, by a remarkable beauty and justness of sentiment, and by a perfect chasteness both of thought and of expression. His whole soul was on his lips, and it was felt even by the most indifferent auditor, that he was breathing out the very truth of his heart. And yet his devotional services are perhaps that part of his public ministrations which will live longest in the hearts they have comforted and quickened, and, we trust, purified. He prayed as one who felt that he was with God, and who had realized to his own soul the invisible object of his holy meditations. There was an irresistible power in his prayers to still the restlessness of the mind, to fix it on heavenly thoughts, and to breathe over it the holy peace of a devotional spirit.

One of the most affecting circumstances in this lamented death is the sudden rupture of sweet links, which were but just fastened. He had been married scarcely seven months.

"And that pure spirit found a breast,
On which his own in trust might rest;
And visions of home-felt delight
Around him threw their angel light."

And "visions" they were only to be, for God had prepared for him a purer happiness with himself.

"The mandate came; in that bright day
It came, and he was called away
From love, from friendship, and from life;
He passed, nor felt the painful strife.
Oh! they were dear, but dearer still
To him, was his Creator's will.

"The glories which through life had shone
In every scene, to guide him on,
Came with their pure, immortal glow,
To shine upon his dying brow;
And the deep grateful love he bore
His God, sustained him in that hour—
He passed in calmness and in faith."

Nothing can express more fully than do these beautiful words the very character of his soul, and the perfect serenity of his death. He died as he lived, peacefully, gently, calmly.

It is the finest triumph of a religious faith that the darkest hour of earthly sorrow is that in which *it* puts forth its brightest and most glowing light. The grave is its place of glory; in the bitterness of woe its most triumphant hopes are realized, and in the heart which is desolated of its human affections it erects its promised heaven. It is one of the surpassing mercies of a gracious God, that from the sorest struggles of the spirit are wrought out the holiest aspirings and the most glorious exhibitions of our nature; that out of the heaviest trials of humanity there issues the glory of a spiritual victory; that weakness is the forerunner of strength; that death is wedded to immortality. It is this thought which has power to comfort the mourner, and, when nature has shed her tears, to kindle in that heart which is now full of sorrow the lustre of an eternal hope.—Thanks be to God who hath given us the victory, through our Lord Jesus Christ!

Hymn written on occasion of the Death of the Rev. John Hincks, and sung after the Funeral Sermon, at the Chapel in Renshaw Street, Liverpool, on Sunday Morning, the 13th of February, 1831.

"He being dead yet speaketh."—Heb. xi. 4.

Hark! Christians, to the tones that fill
Each listening mourner's ear,
"He being dead yet speaketh still,"
His voice is hovering near.

O listen *now*, tho' once the sound
Might coldly touch thy breast;
Those gentle accents float around
From mansions of the blest.

They speak to youth in warning strain
To shun temptation's way,
Nor venture 'midst the pleasures vain
Of Life's delusive day.

They speak to those in manhood's pride
As they were wont to speak,
To lay their worldly trust aside,
And better riches seek.

And gently to the infant band
They tell of heavenly things,
And speak of that enduring land
Where endless pleasure springs.

And to the Christian bent with years
They breathe in words of love,
And bid him lay aside his fears
And find his rest above.

O not in vain his death shall be
Whose life so brightly shone,
For "being dead yet speaketh he,"
In accents all his own.

So tho' we ne'er shall see him more
Within this hallowed Fane,
Yet let us live his virtues o'er,
Nor make his labours vain.

INTELLIGENCE.

Report of the Committee of Deputies of the Protestant Dissenters to the General Meeting.

THE proceedings of your Committee during the past year, although relating to subjects of great importance, will not, it is apprehended, be deemed to possess in themselves very deep interest, compared, as they can hardly fail to be, with the successful efforts of your Committee in the cause of Religious Liberty in the two preceding years.

In the early part of the present year, the attention of your Committee was called to another of those obnoxious Acts of the Assembly of Jamaica, by which restraints were laid upon the Religious

Instruction of Slaves, and their exercise of Divine Worship, amounting nearly to a total prohibition. Your Committee, upon that occasion, thought it expedient to print, for the purpose of circulation, extracts from the proceedings of this Deputation in the years 1802, 1804, 1807, 1808, and 1826, when similar attempts were made to infringe the rights of conscience; and, as this subject is intimately connected with the great question of the abolition of slavery, which now occupies so large a share of public attention, your Committee have annexed those extracts to the present Report.

The Act against which the attention of your Committee was last directed, was passed by the Assembly of Jamaica, in December, 1829, and was even more oppressive than that sent over and disallowed in 1826. It denounced as unlawful, all Meetings for Religious Worship, between six o'clock in the evening and six in the morning, and prohibited the slaves from teaching one another, and Dissenting Teachers from receiving any pecuniary aid from slaves.

Your Committee had frequent communications with the Wesleyan and Baptist Missionary Societies on this subject, and then appointed a Deputation to wait on Sir George Murray, (the late Secretary of State for Colonial Affairs,) for the purpose of remonstrating against the allowance of the Act passed last December. And your Committee have the satisfaction of stating, that the result proved (as in all former instances) fully equal to their wishes; the Act in question having been disallowed by His Majesty in Council, immediately on its being officially received.

The total abolition of slavery throughout the British Dominions, is another subject which has come under the notice of your Committee. It will, no doubt, be in the recollection of the Deputation, that, at the general meeting of Deputies, in May last, several resolutions were passed, expressive of their anxiety for the abolition of the inhuman system of Slavery, and strongly recommending to the various congregations of Protestant Dissenters in the United Kingdom, to petition Parliament for the speedy accomplishment of that object; publicity was given to those resolutions through the medium of several religious periodical publications. This deputation at the same time resolved to present petitions from themselves as a body. Those petitions were, accordingly, immediately afterwards presented, in which it was prayed, as one of the most effectual measures for abolishing slavery, that "all the children who should be born after an early day, to be appointed by Parliament, should be declared free, and be effectually protected from any claims that might be made to them as slaves."

Your Committee have also had the pleasure of communicating with the Committee of the Anti-slavery Society, who, it is well known, have been for a long time past, and still are, making great exertions for the accomplishment of the great object of the "total abolition of slavery" Your Committee rejoice to observe the universal feeling that now pervades the United Kingdom, and has caused an unprecedented number of petitions to be presented to the Legislature for the same object; and when, in addition to these favourable circumstances, it is borne in mind that several of the noble and right-honourable individuals now at the head of public affairs have upheld this cause of righteousness and mercy, with their most valuable support, the friends of religion and humanity may reasonably entertain a hope that their wishes will, at no very distant period, be realized.

Upon the late accession of King William IV. to the throne, your Committee (according to ancient usage) invited the Deputies, as a body, to present an address of congratulation to his Majesty, expressive of their attachment to his illustrious house, under the peculiar impressions of Protestant Dissenters, looking back with affectionate gratitude to the two preceding reigns, in which our hopes and wishes for the extension of religious liberty have been gratified in a very signal and unexampled degree. The Deputies, accordingly, at a Special General Meeting, on the 30th July last, agreed to such an address, and the same having been immediately afterwards laid before his Majesty by the Secretary of State for the Home Department, your Committee were in due course informed that his Majesty received it in the most gracious manner.

In the last year's Report it was mentioned, that the sub-committees appointed to act with respect to a general plan of registration of births, marriages, and deaths, had been in communication with the Commissioners appointed to inquire into the laws of real property. At a general meeting, held on the 29th of May, 1829, it was resolved to postpone any application to Parliament relative to registration, until those Commissioners had made their report; and your Committee are still of opinion, that it is better

to wait the result of the Commissioners' proceedings, rather than attempt any separate measure on the subject.

With respect to the marriage law, so far as it affects Protestant Dissenters, your Committee have invited the assistance and co-operation of the Committee of the Protestant Society, in order to devise the most expedient measures to be adopted. That society has appointed a deputation to meet a deputation from your Committee, and a meeting is intended to take place forthwith.

In May last, the attention of your Committee was called to a bill then pending in Parliament, for regulating the free grammar school at Birmingham. A clause had been introduced into that bill, tending to exclude Dissenters from any share in the control or management of the school, or its funds; a circumstance which could not fail to excite the attention of the Dissenters of Birmingham, who are a very numerous and influential body in that town. They accordingly, without delay, appointed a committee to oppose the objectionable clause, considering, no doubt, as well as your Committee, the attempt as a fresh exhibition of the same spirit of bigotry which had occasioned, for so long a period, the continuance of the Corporation and Test Acts upon our statute book. Your Committee, therefore, communicated with the Birmingham Committee on the subject, and shortly afterwards the bill dropped, on the third reading in the House of Lords, where it originated.

Your Committee have still to lament the little effect produced by their address, forwarded near two years ago to Dissenting congregations throughout the kingdom, on the subject of the funds of the deputation. They had flattered themselves that the statements contained in that address, and the appeal therein made to the justice and liberality of Dissenters at large, would have had the desired effect, of not only replenishing the finances of the deputation, after the heavy reduction they had experienced by the expenses of obtaining the repeal of the Sacramental Test, but also of establishing a further permanent fund, from which a sufficient income might be derived for the ordinary purposes of the deputation, and to the principal of which resort might be had in case of any other great and unforeseen emergency. Your Committee, however, so far from having their expectations realized, have had the mortification to find that the amount of subscriptions, collected in consequence of the address, is very little more than sufficient to defray the actual expenses of its circulation. To what cause this extraordinary indifference is to be attributed, your Committee are at a loss to conceive; but they are willing to put the most favourable construction they can upon the conduct of the Dissenters, by supposing that they consider a large fund unnecessary, now that the repeal of the Sacramental Test has been effected. Your Committee the more deeply lament the unfavourable issue of their exertions, as that which yet remains to be done for the cause of civil and religious liberty may give rise to considerable expense, whilst the want of available funds to defray it may occasion great difficulty, delay, and embarrassment.

As to the ordinary business of the past year, your Committee have the pleasure to state, that but few instances have occurred requiring their interference. The following is a brief statement of the cases brought before them:—

1. A poor minister in Wales was deprived of an endowment, consisting of the rents of several houses, which had been bequeathed by a will made in the year 1735, for the benefit of the minister, for the time being, of a particular congregation. The endowment was regularly accounted for, and paid to the ministers, in succession, for a great number of years; but at length the trustees withheld payment from the present minister, alleging that they had a discretionary power to appropriate the endowment to some other minister in the neighbourhood. The opinion of counsel was taken, and being in favour of the claimant, every means was used to induce the trustees to comply with the donor's intention, but without effect. A petition to the Lord Chancellor was, therefore, presented, which for some time was obstinately resisted by the trustees; but at length they yielded to the justice of the case, delivered possession to the minister, accounted for the rents they had received, and executed a conveyance of the estate to new trustees for the benefit of the claimant and his successors, so as to preclude the possibility of any doubt or dispute on the subject hereafter.

2. Another minister in Wales was ejected from his meeting-house and dwelling house, by an action at the suit of the heir-at-law of the surviving trustee. The case was not brought before your Committee till within a few days of the trial; when, seeing it was one of great hardship, and strongly recommended to the attention of your Committee by many respectable ministers in Wales, they re-

solved to undertake the conduct of it to a certain extent. They, accordingly, under the advice of counsel, defended and adopted proceedings in the Court of King's Bench, and in the Common Law and Equity Courts of Wales, in the hope of getting the minister reinstated in his office, and restored to his rights; but in the progress of the suit they found it encompassed with so many difficulties, and that so much doubt arose in the minds of counsel as to its final success, that they have found it expedient to withdraw from further interference.

3. The third and last case is, that of a recent disturbance of worship at the chapel in Great Suffolk Street, Southwark. Your Committee were applied to to prosecute the offender, but, upon his coming forward and signing a written apology, expressing contrition for his offence, and promising never to repeat it, they deemed it expedient to forbear a prosecution. The same course has been adopted in former instances of this kind, and your Committee hope that their act of justice on this occasion will not prove less beneficial by being tempered with mercy.

ROBERT WINTER,
Secretary.

16, *Bedford Row.*

Hull Unitarian Sunday-School Anniversary.

On Sunday, January 16th, the annual sermon was preached on behalf of this school, by the Rev. R. K. Philp, of Lincoln, from Eccl. xi. 6, "In the morning sow thy seed," &c. On the following Tuesday afternoon the children of the school, after singing a hymn, and hearing a suitable address, and joining in prayer in the chapel, were conducted to a room hired for the purpose, where tea was prepared and served to them by their teachers. They sang another hymn before they were dismissed. A second tea party sat down afterwards to the same table, consisting of the teachers and friends of the Sunday-school and the congregation, to the number of seventy-four, which number was afterwards increased by other arrivals, and by the addition of the older scholars, who were admitted at their own desire. Mr. Philp kindly acted as Chairman after tea; and the evening was delightfully spent in friendly social intercourse, and in listening to various addresses from several speakers on subjects of religious and benevolent interest. The meeting concluded with singing and prayer.

This was the second meeting of the kind by which the society here have commemorated their school anniversary; and it is intended to hold it in a similar manner in future years.

Hull, Jan. 20, 1831. E. H.

Lectures at the Octagon Chapel, Norwich.

Lectures on the principles of Unitarianism having been recently delivered at the Octagon Chapel, by the Rev. W. J. Bakewell, to numerous congregations, who were forcibly impressed by the powerful reasonings and eloquent appeals of their minister, a subscription was set on foot to present to the Rev. Gentleman a testimonial of their admiration and esteem.

Although the amount of individual subscriptions was purposely limited to a mere trifle, a sum of thirty pounds was speedily collected, and presented by a deputation of the congregation to Mr. Bakewell, who was much affected by this unexpected testimony of the sentiments of his flock.

It is understood that the effect produced by these lectures on persons not hitherto connected with the chapel, has encouraged Mr. B. to prepare a second series. May they open the eyes of those hitherto blind to the absurdities of Trinitarianism. R. M.

Church Revenues.

The following statement of the revenues of the Church of England and Wales, is furnished in "The Extraordinary Black Book," just published by Effingham Wilson, Royal Exchange:—

Church Tithe	£6,884,800
Incomes of the Bishoprics ..	397,115
Estates of the Deans and Chapters	494,000
Glebes and Parsonage Houses	250,000
Perpetual Curacies, 75*l.* each	75,000
Benefices, not Parochial, 250*l.* each..	32,450
Church Fees, or Burials, Marriages, Christenings, &c.	500,000
Oblations, Offerings, and Compositions for Offerings at the Four Great Festivals..	80,000
College and School Foundations.....	602,150
Lectureships in Towns and Populous Places	60,000
Chaplainships and Offices in Public Institutions	10,000
New Churches and Chapels	94,050
	£9,479,565

together *unacquainted* with the doctrine, and *unconnected* with its professors.

Our first subject was God's Universal Love—to us a most delightful theme. The gracious declarations with which the Scriptures abound on this subject, became familiar to us; on *this* subject we delighted to dwell; it excited in our hearts sentiments of the purest gratitude, and furnished us with the most powerful motives *to love and fear God, and walk in his way.*

Among other arguments to prove the universality of God's love to mankind, we laid *no small stress* upon what we had been taught to believe as the doctrine of atonement, that the justice of God had been satisfied for the sins of mankind by the sufferings and death of Christ, that he had not only paid a debt, but had also purchased salvation for us. Such were the ideas which pervaded every part of our religious services, *to which we had been accustomed for years;* we had been taught to sing repeatedly,

"Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for *all* a ransom paid,
For all a full atonement made."

"For all my Lord was crucified,
For all, for all, my Saviour died,
His blood atoned for all our race,
And sprinkles now the throne of grace."

"Behold the Lamb of God who bears
The sins of *all the world* away," &c.

The reiteration of the doctrine of Eternal Punishment, (commonly a more harsh expression,) which sounded in our ears in almost every sermon, appeared to us so inconsistent with our hymns, and so contradictory to the positive declaration of the Almighty, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made," Isaiah lvii. 16, that it excited our astonishment, and led us to a more particular consideration of the subject, than, perhaps, we otherwise should have given it, until we came at length to perceive that the doctrine of Atonement, *as we had been taught*, was not only inconsistent with eternal punishment, but incompatible *with any punishment at all;* for it now appeared to us, that if *full* satisfaction has been made to Divine Justice for the sins of mankind, and if the whole world be *included in that* satisfaction as stated above, then in *that* case, it struck us forcibly, there could be no future punishment for sin. We were not prepared for this conclusion. We were, I may say, alarmed at the result of our discussions on this subject; we saw clearly that the salvation which the gospel reveals is *conditional;* that repentance, faith, and good works, are essentially necessary to our final acceptance with God; and that our state and condition in a future world depends upon our conduct in this. We now believed that God sent his Son *not to satisfy his justice by paying the sinner's debt*, but to bless mankind by turning them from their iniquities; that obedience to his precepts and conformity to his example is the best proof we can give of our love to Christ, and *we determined accordingly.*

About this time, reading in "Evans's Sketch," we found a reference to a book called the "Antisatisfactionist;" this we immediately procured; it was to us a most valuable acquisition, and confirmed us in our change of opinion on the doctrine of Atonement. We next ventured to discuss what we had been taught to believe as the divinity of Christ, that it was essential to the satisfaction required for the sins of mankind, that Christ should *be God* as well as man, otherwise it could not be an infinite satisfaction. The following is the language of our hymns in reference to this subject.

"Equal with God most high,
He laid his glory by,
He, the Eternal God was born!"

"*God*, in this dark vale of tears,
A man of griefs was seen;
Here, for three and thirty years,
He dwelt with sinful men."

Then he dies.

"Come see, ye worms, *your Maker* die!
And say was ever grief like his."

And again,

"The *Immortal* God hath died for me."

We now perceived the impropriety of such language, and having given up the doctrine of satisfaction, the argument for the Deity of Christ, arising from the supposed necessity of an infinite satisfaction, lost all its force, and we soon came to the conclusion, that as there is but one God, and that one God is so clearly distinguished in scripture as a *distinct* being from Jesus Christ, as having sent him, anointed him, raised him from the dead, &c., &c., that Jesus Christ could not be God in the strict and proper sense of the word.

Our friends now began to feel disa-

tisfied in attending public worship at those places where they were under the necessity of hearing many things which they could not approve; and being firmly persuaded, from a careful attention to the Holy Scriptures, that the God and Father of our Lord Jesus Christ is the only proper object of religious worship, it was finally agreed, that we should meet together at the house of one of our friends on the Lord's-day, for the purpose of uniting in the worship of God, in what appeared to us a more scriptural way than we could find elsewhere.

We now began to feel some inconvenience from the want of proper hymns to assist us in singing the praises of God; those to which we had been hitherto accustomed now appeared to us as highly *exceptionable*. We had heard of Mr. Aspland, as the respectable Editor of the Monthly Repository, and took the liberty of writing to him for his advice respecting a Hymn Book. He, in the most obliging manner, replied to our request; and having subsequently had an opportunity of seeing his "Selection of Psalms and Hymns for Unitarian Worship," it met with our mutual approbation; we accordingly sent for a few copies, and Mr. Aspland had the goodness to send with them a present of various Unitarian publications, including several copies of his own published Sermons, which was to us a most valuable acquisition, not only confirming us in the belief of the truth as far as we understood it, but also as it *increased* our means of information. We shall ever feel a grateful remembrance of this kindness, and also his further kindness towards us shortly afterwards, in procuring for us a donation of books from the Unitarian Society, which were transmitted to us by Dr. Rees, the Secretary, who kindly added to them some of his own Tracts.

Our meeting for worship was at first rather of a private nature than otherwise. We met together for singing, and prayer, and reading the Scriptures. The brethren in turn also read a sermon. We had, however, excited public attention, and soon had occasional visiters at our meetings, until at length circumstances appeared favourable to our opening a place of worship in a more public way. We therefore thought it expedient to form ourselves into something like church order, and mutually pledged each other in the fear of God and as the disciples of his Son Jesus Christ our Lord, to submit to certain regulations, *unanimously* adopted for our church government, discipline, &c., which was inserted in a book, (which we call the church book,) to which we all signed our names, and solemnly engaged to walk so as to please God, by carefully guarding against *every thing* which we know to be contrary to his revealed will, and, by a conscientious discharge of moral and religious duties, to maintain consciences void of offence towards God and man.

We then had a room fitted up for the public worship of the *only true God*, in the name and as the disciples of Jesus Christ, whom he had sent. We also commenced preaching twice on the Lord's-day, which we still continue; our congregations have never been large, but they have been in general regular, from five-and twenty to thirty, upon an average, and seldom more. It is now something more than nine years ago the Guernsey Unitarian Church was formed; and having obtained help of God we continued to this day; our present prospects are *not very cheering*—the disadvantages under which we labour are well described by our excellent friend Mr. Whitfiel l in the Monthly Repository. As you have seen this, there is the less necessity of my entering into a more circumstantial account in regard to *this* particular. I pray God to continue his goodness towards us, *by keeping us in the right way*, that we may stand fast in one spirit, with one mind, striving together for the faith of the gospel.

Locke's Monument.

On Wednesday, Feb. 9th, a Meeting of the Subscribers to a Fund for the erection of a Monument to John Locke, was held at the Freemasons' Tavern. The subscription for the undertaking commenced in the year 1808, when a small sum was collected. In 1816 the amount in hand was 455*l.* 8*s.* 6*d.*, which was invested in the Funds, and, with the accumulations, now amounts to 846*l.* 6*s.* 3*d.* *In consequence of the large sums demanded for fees, the Monument could not be erected in St. Paul's Cathedral or Westminster Abbey;* and it was therefore proposed that it should be placed in the Hall of the London University, to which it was stated there would be no objection. The Monument is to be similar to that of Lord Erskine, in Lincoln's Inn Hall, the expense of which was 1200*l.* Mr. Westmacott is the artist. The subscription has been augmented by a donation of 100*l.* from Lord King, the faithful biographer of the great metaphysician.

Polish Jews.

THE Jews are at this moment taking a very active part in the Polish Revolution. They are publishing at Warsaw a newspaper in Hebrew, of which we have seen several numbers in Paris. — *Le Globe.*

NOTICES.

A MEETING of the Somerset and Dorset Unitarian Association will be holden at Ilminster, on Good Friday, April 1. The Rev. Robert Cree, of Bridport, is expected to preach in the morning, and the Rev. W. S. Brown, of Bridgewater, in the evening. The business of the Association will be transacted immediately after the morning service, and a full attendance of the subscribers and friends is particularly desired. E. W., Sec.

THE Half-yearly Meeting of the Hull, East York, and North Lincolnshire Unitarian Association, will be held at Lincoln, on Friday the 1st of April; when the Rev. J. R. Beard, of Manchester, and the Rev. E. Higginson, of Hull, are expected to preach.

Lincoln, Feb. 19, 1831.

THE Anniversary of the Southern Unitarian Fund will be held at Portsmouth, on Good Friday, April 1st. There will be service in the forenoon at the General Baptist Chapel, after which the business of the Society will be transacted; and in the evening at the Chapel in High Street. The Rev. E. Chapman, of Deptford, is expected to preach.

THE Annual Sermon for the relief of the necessitous Widows and Children of Protestant Dissenting Ministers, will be preached on Wednesday, the 13th April next, at the Rev. John Clayton's Chapel, in the Poultry, by the Rev. John Burnett, of Camberwell. Service to begin at Twelve o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the Albion Tavern in Aldersgate Street.

Ministerial Settlement.

THE Rev. GEORGE SKEY has accepted an invitation to become Pastor of the Unitarian Congregation at Hinckley, Leicestershire.

NEW PUBLICATIONS.

THEOLOGICAL.

The Doctrine of the Trinity founded neither on Scripture, nor on Reason and Common Sense. By W. H. Drummond, D. D. Third edition. With considerable additions. 5*s.* 6*d.*

Objections to Unitarian Christianity considered. By Dr. Channing. 4*d.*; on common paper, for distribution, 2*d.*

Hints Illustrative of the Duty of Dissent. By a Congregational Nonconformist. 6*d.*

Remarks on the present State of the Dissenting Interest. By One of the Laity. 2*s.* 6*d.*

A Brief Statement of the Proceedings of the London Presbytery, in the Case of the Rev. E. Irving.

A Treatise on the Nature and Causes of Doubt in Religious Questions. 5*s.*

MISCELLANEOUS.

Hinton's History and Topography of the United States. Parts VII. VIII. IX. 3*s.* each.

Historical Sketch of the Bank of England: with an Examination of the Question as to the Prolongation of the Exclusive Privileges of that Establishment.

Letter to the Right Hon. Francis Jeffrey, Lord Advocate of Scotland.

Castle's Manual of Surgery. Third edition. 10*s.* 6*d.*

The American Almanac and Repository of Useful Knowledge for 1831.

The Marchmont Papers. By Sir G. Rose. 3 Vols. 8vo.

Crotchet Castle. By the Author of Headlong Hall.

Essay on the Distribution of Wealth and the Sources of Taxation. By Rev. R. Jones.

American Stories for Children. Edited by Miss Mitford. 3 Vols.

Preparing for Publication.

A second Volume of Sermons designed to be Used in Families.

CORRESPONDENCE.

O. P. Q. next month.

Communications received from Te[redacted] and H.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LII.

APRIL, 1831.

PHYSICAL CONSIDERATIONS CONNECTED WITH MAN'S ULTIMATE DESTINATION.*

THERE are three ways of regarding the condition of the human being after death, each of which has its advocates, since the subject presents but a choice of difficulties. Men will not cease to speculate on a subject in which each has an individual interest, though a very scanty portion of evidence can, from the nature of the case, be obtained at present, and science, both physical and metaphysical, must have advanced to a degree which we can scarcely anticipate before any thing like certainty can be established as to the essence of human identity, the mode in which that identity is preserved, and the circumstances by which it shall be surrounded after death. There are a multitude of accessories to the interest which attends this very obscure inquiry. A being, whose individual fate was in no way involved in the question,—one who could contemplate humanity without being subject to its ordinary conditions—the Wandering Jew, for instance, or St. Leon—could not but feel a stirring curiosity about the destination of such a creature as man, after it was known that death is not the end of being. He would look on him one day, every fibre thrilling with life; and every limb, powerful in its muscular strength, made tenfold more powerful by the direction given to that strength by some internal existence made known only through its controul over the outward man. He would look on him again and see the external frame, fearfully wonderful in the delicacy of its organization, but cold, insensible, tending to decay; and as for the power within—what and where is it? Is it asleep? Is it departed? Is it there, conscious and watchful, though in no way manifested to the observer? How intense, how irritating would be the curiosity such a wanderer of the earth would feel as he tracked the steps of death age after age through many climes, keeping

* An Essay on such Physical Considerations as are connected with Man's Ultimate Destination; the Essential Constitution of Superior Beings; and the Presumptive Unity of Nature. By Andrew Carmichael, M. R. I. A. Dublin. 1830.

him ever in sight, watching the direction of his dart, but ever blinded by an envious cloud at the precise moment of observation! This would be one of the greatest evils of a deathless sojourn among dying men; to hear all other mourners comforting one another with the certainty of a speedy departure; to see every other speculator relaxing his brow of thought at the suggestion that this mystery could not be long hidden; to close the eyes of the last of a band of intellectual brethren, and say, "I alone am left to wonder and doubt for ever."—A being whose individual interest is involved in the question, who knows that his ignorance is only temporary, feels a curiosity not the less lively for its being hopeful. His observation becomes more keen as he sees one after another taken from the multitude of gazers without, and vanishing beneath the cloud which he shall also enter ere long. Age after age has this cloud hung low on the gate of life, and if men have not learned what there is on the other side, they have at least determined in some degree what is *not* there.

The condition of the human being after death depends, of course, on the essence of his being; and as long as we can only guess at the essence, we can only speculate on the state. Since it is supposed that there is only one alternative respecting the essence of man, it has usually, but erroneously, been concluded that there is also but one alternative respecting the time and mode of entrance upon a future life. The essence of man, it is said, is either matter or spirit. Granted; since by spirit nothing more is meant than that which is not matter.—If spirit, the essential portion of the human being must be immortal, must be separated from the destructible portions at death, and enter immediately on its future state. Granted. If matter, the human being remains unconscious, in fact temporarily annihilated, till the life-giving decree shall go forth again to inspire the whole race with an immortal life. Not granted. It may be so, but not necessarily; there is yet a third supposition. But we will consider each in its turn, deducing our reasonings from facts rather than from philosophical speculations on matter and spirit: since, till we know the meaning of the terms in which they are conducted, such speculations will afford but an unstable basis for argument. All agree that the nature of spirit is wholly unascertainable; but few bear in mind that matter is also a mere abstract term, under which are congregated many things which we in some measure understand, and many more which we do not. We will say nothing, therefore, about whether spirit is capable of a union with matter, whether matter may or may not be endowed with life and thought, &c., and will pass on to the facts (few though they be, and obscure in their interpretation) with which we are furnished by observation and testimony.

The first facts to which it is natural to have recourse are those which are exhibited by the various forms of death. All instances of sudden death are not apparently inconsistent with the notion of a separable soul, and by their peculiar suggestions have no doubt cherished the idea, if not helped to originate it. What more natural (the conception of an indestructible being residing in a destructible frame having been once admitted) than to look on a body suddenly become motionless as a body *vacated*, and to exclaim, "See the shell of a flown bird!" What more natural than to suppose, when the "strong swimmer" sinks instantaneously after his last convulsive effort, that his spirit parted in the agony and clave the waters and the invisible air upwards more swiftly than its perishing companion sunk to the caves of the deep? What more natural than to regard the last vivid glance of the expiring martyr as a silent though eloquent token that the soul had

spread its wings for flight, and was bidding adieu to suffering and humanity at once?

In cases of gradual decline, it is less easy to the imagination to picture to itself the state of the spiritual essence during the gradual approach of dissolution. We know that the decay of the mind, the relaxation and final suspension of muscular power, the failure of all the organs in succession, are caused by affections of the brain and the nerves connected with it. Is it the life which fails and decays, or does the immaterial portion of the frame remain in its integrity while all its outward manifestations are obscured? Can it be that while torpor is stealing over the limbs, and dulness impairing the ear and the eye, the spiritual principle is awake and observant,—that there is a bright sensibility within, while all is verging upon death without? We know that it is not so. We have all had experience of sleep, of faintings, of debility; and we know that if there be a spiritual principle unsusceptible of injury, it is not detected by our experience, our state in sleep and illness being the same as if mind and body were one. If the immaterial portion of the frame be susceptible of disease in exact proportion with the material part, where is its advantage over matter; what evidence is there for it; or rather, what evidence is there not against it?

The facts connected with disease and modes of death certainly afford no evidence of an immaterial principle in man; and the same may be said of those presented by the various instances on record of translation and resurrection. There is no hint in the case of Elijah of his body being any where deposited when the spirit left it, and resumed when he appeared to the disciples on the mount of transfiguration; and if his presence had been wholly spiritual on that mount, it could not have been an *appearance* to the bodily eyes of the gazers, for pure spirit cannot be visible. In the three cases of restoration to life at the command of Jesus there is no suggestion of any departed spirit being recalled to inhabit the body; and in the instance of the resurrection of Christ himself, messengers, whose radiance was apparent to the eye, whose voices were audible to the ear, were sent to roll away the stone, and release the captive of death. Now, as they were recognized by human senses, these messengers could not have been purely spiritual, according to philosophical definitions of spirit: and as these messengers were sent to open the mouth of the cave, it is a fair presumption that matter is acted upon only by matter, except in the case of the One Being whom alone we must necessarily suppose to be spiritual. If the spirit of Jesus had returned to inhabit the inclosed body, what need would there have been of messengers to assist, if those messengers are supposed spiritual? And it is monstrous to imagine them material, and man spiritual. The easiest interpretation of the whole case is surely to suppose that all were material agents (however etherealized) of the One Spirit through whom all was done.

The other supposition which has divided opinion is, that man, being wholly material, falls into a state of unconsciousness at death, which continues, and must continue, till, at some awful future period, there shall be a revivification of every human body. That the first part of this supposition is correct there can be little doubt. The resemblance of death to a deep sleep has suggested the idea almost universally; and it is confirmed by the silence of all who have ever been restored to life as to their experience of death. It may, indeed, be conjectured that all impressions received in an ulterior state must necessarily be obliterated when the body is reinstated in its mortal conditions; but this is a mere hypothesis, and scarcely a tenable

one. The greater probability undoubtedly is, that all was a blank from the moment of ceasing to breathe to the moment of breathing again. But the supposition that this unconsciousness remains till a far distant period, when all who have lived will be reanimated at once, is attended with insuperable difficulties, and with no substantial evidence whatever.

Who that looks round him or calculates for a moment can suppose that human bodies can be raised entire? We all speculate somewhat in Hamlet's mode when we watch the revolutions of churchyards. We see how the earthy barriers between the graves are broken through, how dust is mingled with dust till all becomes an indistinguishable mass; how, in course of time, the foundations of dwellings for the living are laid among the ruined abodes of the dead; how, when these dwellings have also crumbled away, the plough turns up the clods, and food is raised from the elements of a former organization to nourish frames which must afford the same service in their turn. Other changes succeed. When generations have reaped their living harvests from the harvest-field of death, green pastures are spread, or still waters expand, or the sea comes sweeping over all, and a new species of vegetation begins in the hollows, and a new influx of life pervades the scene of so many vicissitudes. Thus is it in every region. The caravan of the desert leaves no trace of its perished thousands when the moist wind and the dry, the jackal and the carrion bird, have done their work. The sunken vessel, with all that it contained of human or inanimate, is dissolved into its elements before the neighbouring coral reef has been built up to the surface. And what is to be said of cannibalism, where one human frame is immediately incorporated with another? The resurrection of each entire human body is manifestly impossible.

But, it is maintained, though the body may not be raised entire, some portion of it may be indestructible: some indistinguishable atom may be preserved in a state of organization from which life may be at length evolved, and in which a consciousness of identity may be renewed.

On the fate of indistinguishable atoms we certainly cannot speak positively; but it is reasonable to require some evidence of the existence of the kind supposed. We know of no such evidence, and perceive no need of such a supposition. The Mahometans and Jews held the same doctrine; but as their notions were grosser than ours, their choice of the indestructible part was more open to refutation. They each fixed on a certain bone which was to be incapable of decay, and prepared to sprout up into a complete human form in the fulness of time. These bones, however, were found to crumble into dust like other bones, and the conjecture was overthrown, as would probably be that of these other speculators, if their "atoms" were not "indistinguishable" and therefore beyond the reach of argument and testimony.

Thus much, however, may be said,—that if only a particle remains to be revived, its renewal of life, or development, or whatever else it may be called, is something wholly different from that resurrection of the body which is contended for on Scripture grounds. It cannot be supposed to be the doctrine which Paul had in mind when he wrote on the subject to the Corinthians and the Thessalonians; it removes to the furthest limit the analogy between the resurrections of the gospel history and our own. It is not only a mere hypothesis, but it is as much discountenanced by Scripture as the doctrine of a separate soul.

There is yet a third supposition, which, though not free from difficulties, avoids the most perplexing which beset the other two, and as it was prima-

rily suggested by Scripture, is by far the most easily reconcileable with the most important class of facts to which we can appeal. On this supposition, man is and ever shall be material, his frame being made susceptible of change according to his change of state: as expressed by Paul, "there is a natural body, and there is a spiritual body:" or as we may explain it, there is a gross body, and there is an etherealized body. The unconsciousness of death may thus last only while the ethereal body is evolved from the gross inanimate one, and we have at once an explanation of most of the Scripture expressions which have been given over as inexplicable by one or other party or both, and thus the facts also of Scripture present comparatively little difficulty.

A while ago, this doctrine would have been objected to on the ground of physical impossibility; but the extraordinary advancement of chemical science within a short period has made men cautious of pronouncing on physical impossibilities. The evolutions which have been detected of invisible substances from bodies which thenceforth tend to dissolution, the transmutations of various substances into one another and into others wholly different, the apparent transformations when known elements are combined in new modes, present results which would formerly have been far less credible to the ignorant, than the doctrine in question need be to us who are confessedly as much in the dark about some elements of the human frame as the peasantry of a century ago respecting various subtile substances with which science has rendered us familiar. By the doctrine in question, the phenomena of disease and death are made easy of explanation on the grounds which the materialist has ever firmly occupied, while the objections to the state ensuing, on which the immaterialist has seldom been satisfactorily answered, do not apply. The body is, as he supposes, destined to decay without any design of revival; it need not, as he says, perplex us to see it pass through a succession of forms, the same particles, perhaps, constituting in turn the limbs, the heart, the brain, of many living creatures; it need not, prospectively, give us concern to imagine that what was once Alexander may bung a beer barrel, or that "Imperial Cæsar, dead and turned to clay, might stop a hole to keep the wind away." It remains to compare the supposition with Scripture facts, and afterwards with Scripture reasonings.

There is evidently nothing to contradict it in the cases of the daughter of Jairus and of the young man of Nain, and of those who were raised by the apostles from death which had just taken place: and though it may appear vain to speak of what seems most *natural* in miraculous cases, it will be acknowledged to be more easily conceivable that the process of bodily change should be delayed or reversed in such instances, than that the spirit should be recalled from a new state of which it retained not the slightest impression. We are not destitute of something like evidence that this change does not begin at once, or is at first slow, or easily reversible. Persons apparently drowned have been revived when every indication of life had some time ceased; and inferior animals, if not men, have been restored by galvanism when they had been confidently pronounced dead; in the case of small animals, we know, to the astonishment if not the horror of the operator. It will be said they were not dead. Certainly, according to our common notion of death, because they lived again without miraculous intervention. But what is it then to be dead? Where can the line be drawn short of the obvious commencement of decay? Would these bodies, if not acted upon, have given any further sign of change previous to decay? Was any token of death absent, any intimation of lingering life discernible?

Surely not. The restoration of the youth and maiden of the gospel history was effected by a word spoken, and was therefore unquestionably miraculous; all that we mean to intimate is, that the internal change was probably less than in the other cases to which we are about to turn; probably only such as we might understand if our knowledge of chemical processes were what it promises to become. The case of Lazarus is a more difficult one. Whether there was obvious decay, as his sister apprehended; whether in so peculiar a case the process of change was retarded; or whether the time required for this process varies with the varieties of bodily constitution, we know not. Any of these suppositions are probable. The first two are perfectly consistent with the miraculous character of the entire event, and the last has in its favour very strong presumption from analogy. Any one is more probable than that the separate soul of Lazarus was taken from among the blessed, steeped in some nameless Lethe, and restored to its prison "newly swept and garnished" for its reception.

As the time required for obvious change in the dead body varies extensively with the circumstances of natural constitution, climate, the nature of the mortal disease or accident, &c., it seems very probable that the change of death is in proportion rapid or slow in its completion. In Jesus, it appears to have been completed in forty hours; in Lazarus, to have been unfinished in four days, if he was indeed unconscious during the whole time that he was in the sepulchre, which, as we have before said, we do not doubt. This difference between the two cases makes no difficulty as long as other obvious differences in the state of the inanimate body exist likewise. A more important part of the inquiry is as to their comparative state when they came forth from their dark and cold abodes. Lazarus was as before, a mortal. He lived, as formerly, among mortals, destined to die like them; and he died, as tradition relates, thirty years after his first restoration. With Jesus, all was different. He came and went, he appeared and withdrew, but dwelt no more in the abodes of men, and was manifestly no longer subject, though he benevolently condescended, to the conditions of mortality. In order to prove to doubters and to those who were to testify of his resurrection that it was indeed himself in bodily presence, he allowed his followers to convince themselves by tangible evidence, and he ate before them; but it does not follow that his frame was unchanged. The manner in which the story is related of his appearance after the doors were closed, seems to intimate that his approach was not in the usual manner; and the same may be said of his mode of quitting the disciples at Emmaus, when he had broken bread with them. The accounts of his various appearances, added to that of his ascension, suggest the belief that he rose from the short sleep of death invested with a "spiritual body," perceived by his followers to be more pure and glorious than that which sustained this change, and known to be immortal.

Thus far the case of all who die is probably the same as his. What there was peculiar in the case of Jesus was in consequence of the peculiarity of his office. It was the necessary conclusion of his mission that he should *prove* the resurrection by submitting himself to the gross senses of his followers; and therefore no mortal remains, as in other cases, were left behind, but he underwent that *change* of the gross into the etherealized body which Paul anticipated for those who, as he believed, would remain alive at the coming of Christ. It seems that this peculiarity was shared by Elijah, and perhaps by Moses; and it presents no difficulty whatever in the way of our determination how far the analogy holds between [redacted] of Christ's resurrection

and that of other men. The analogy holds as far as their circumstances are alike and no further. We are mortal, and designed for immortality; therefore we shall die and rise like him. Our mortal frame is of the same general structure as his; therefore it will undergo the same general process. We are *not* appointed to prove any ulterior fact through the proof of our identity after death, and therefore our gross remains will be left to decay, and we shall *not* come to survivors in a visible and tangible form.

We must resist our inclination to go into the consideration of the many Scripture facts related to those we have mentioned, and of the speculations on a local heaven, &c., &c., and pass on to the reasonings of the New Testament respecting the doctrine of a resurrection and future life, adverting to them only for the sake of illustrating the supposition now before us. The two principal parts are 1 Thess. iv. 13, to the end, v. 1—12, and 1 Cor. xv. In considering these passages, it is clear, first, that Paul expected an event which did not come to pass; viz. that before his generation passed away, the end of the mortal state of humanity should arrive; that the departed should come with Christ, that his living disciples should be taken, without dying, into a state of incorruptibility, and that the whole race should then have entered upon the future life promised by Christ. It is easy to account for this erroneous expectation of the Apostle by reviewing the prophecies of Christ respecting his kingdom and its close on the overthrow of the Jewish state—the end of the age, as it was emphatically called—and by remembering how different a thing it is to interpret a prophecy, however distinct, before its accomplishment, and to recognize its fulfilment after the event. Nothing is easier than to separate what relates to this false expectation from the philosophical reasonings on death and resurrection, which are in no way invalidated by it. It is clear, in the second place, that the whole chain of reasoning is worthless and unintelligible on the hypothesis of a separate soul, and that it gives no intimation whatever, as a whole, or in any separate part, of a simultaneous resurrection of mankind; while it is perfectly consistent with the last of our three suppositions.

Nothing is more natural than that Paul should describe the dead as those who *sleep*, because there is certainly no stronger analogy to the apprehensions of the living than that between death and sleep; an analogy which remains apparent to the survivors long after it has, according to our doctrine, ceased to the departed. It should be remembered how perpetually Paul at the same time represents the state of the departed as a state of consciousness, of activity, and enjoyment. It is, indeed, possible to interpret these representations as having a prospective meaning; but while such an interpretation is unnecessary, and while it destroys in a great measure the analogy between the case of Christ and that of men in general, we shall scarcely be inclined to adopt it. As for the rest, it can be necessary for our readers only to institute a comparison between our doctrine and the reasoning of Paul on death and revival, to admit their perfect consistency. We were about to go over the several points of his argument, the question whether Christ arose, the application of his case to all others, the contrast of the states under Adam and Christ, the reply to objectors on physical grounds, the triumphant anticipation of the final issue to humanity—but this our readers can do for themselves, almost at a glance, and be thereby more disposed than they could be by any suggestions of ours to wonder how the belief of a separate soul could ever have been held in conjunction with concurrence in the Apostle's argument; or how grounds of belief in a simul-

taneous resurrection of mankind could ever have been found in this portion of the sacred writings.

Having thus briefly explained what view of a very obscure subject appears to us most consistent with all the facts within our reach, (which view, however, we are quite ready to modify or relinquish as soon as fuller evidence shall shew us cause for doing so,) our judgment of Mr. Carmichael's book will be easily anticipated by those of our readers who are already acquainted with it—of as much of it, at least, as relates to the subject we have been considering.

Mr. C., being a Member of the Royal Irish Academy, took his turn to prepare a paper, as the custom is, to be read before the Society. The two first sections of the little work before us were prepared for this purpose so long ago as 1817. The remainder was written long afterwards, when the author had found reason to change his philosophical system very extensively, and to retract much which he had formerly advanced. From this singular method of putting a book together, it necessarily arises that there is much inconsistency in the volume, and a vacillation of opinion not a little perplexing to an unpractised inquirer, while no form could perhaps have been better chosen for shewing the true nature of the argument, and for pointing out the direction in which evidence preponderates; or for enabling the reader to judge, on the author's own involuntary shewing, of the progress of the mind of an inquirer, not only from truth to truth, but from strength to strength in the apprehension of truth. Towards the beginning of his book, Mr. C. says,

"The necessary attributes of Spirit, as distinguished from Matter, are the powers of sensation, perception, judgment, and will. Man is endowed with these powers; if they cannot reside in the material substance of which he is composed, they must inhere in an essence similar, however inferior, to the essence of God. There must, therefore, be such an essence, however inferior, in man. That essence is the soul," &c.—P. 3.

Again,

"The philosopher who shall establish even probable grounds for the common opinion of the soul's immortality will be, of all men, the most deserving of the gratitude of his species."—P. 20.

Which opinion, however, he, after an interval of years, believes he "may unhesitatingly retract," having become a materialist, and an advocate for Lawrence on Physiology, and having learned by practice not to set out in an argument with begging the question. The result of the whole of this part of the work is, that the writer overthrows the ancient superstition (as we esteem it) of a separate soul, and not dreaming apparently of any other alternative, adopts with all its difficulties the doctrine of a simultaneous resurrection of the whole human race, excepting of course Christ, Elijah, and probably Moses, and possibly Enoch. As his object is to dwell on the Physical Considerations connected with his various topics, he plunges with his readers into the tossing sea of the ancient metaphysics, where, however some may have found their

> "joy
> Of youthful sports was on its breast to be
> Borne, like its bubbles, onward,"

they have no right to draw others after them without a prospect of bringing

them safe and pleased to shore; which prospect is not ours at present; so that we shall content ourselves with sympathizing with our author in his evident enjoyment of these invigorating exercises, and with congratulating him on his general acuteness; though his zeal leads him occasionally into temptations to injure the arguments of others by exaggeration, and his own by deficiency of method in his arrangement. We cannot approve, for instance, of the following method of stating the alternative between the flight of the soul at death and the resurrection of the body on the day of judgment:

"The question is, an immortal soul? or a resurrection from death? Let us inquire what would be our choice if that gracious Maker should say to us, 'Choose ye! an eternal state of being is assured to you. Will ye enter it at the moment when terminates your mortal career? And breaking away from a social world to which ye are linked by a thousand affectionate ties, will ye adventure, desolate and alone, into the infinitude of the universe, to seek, ye know not where, for the Elysium of your hopes, the dwelling-place of those who were dear to you upon earth? Or will ye rest awhile from your labours? Repose in the grave with those whom you loved—mingle your dust with theirs—dissolve away together into apparent nothingness; yet at the appointed time hear my *promised* summons, and start TOGETHER into renovated existence?' If such were the proposition, few would find a difficulty in making their election. What our gracious Creator, in his benignity, seems to have decided for us, is the distribution we should have anxiously chosen for ourselves."—P. 67.

Not, perhaps, if the alternative had been fairly put; for the soul would *not* "adventure, desolate and alone," would *not* be ignorant where to seek, &c., if its separation from the body had been ordained by God. What would Mr. Carmichael think of the following statement of his adversary's argument?

"'Choose ye!—an eternal state of being is promised to you. Will ye make that promise a mockery by falling into a state of virtual annihilation, from which ye shall not be restored for ages of ages; will ye choose corruption in its most loathsome form, and forego all which distinguished you from the clod of the valley, all which made God your God and his angels your brethren; or, if there be within you an indestructible germ of being, will ye commit that atom to the winds of heaven, or confound it with the sands of the desert, or plunge it in the deepest caverns of the ocean?—or will ye rather preserve without intermission the dignity of your conscious being, passing with incommunicable rapture from the chamber of mourning and the bed of disease to a region of life and love and glory, where blessed spirits are thronging around to greet you, and where, amidst all its newness and splendour, you shall at once recognize your home?'—If such were the proposition, few would find a difficulty in making their election," &c.

Is the one statement more fair than the other? The faults of arrangement by which the author's own argument suffers are inherent in the plan of the work, and are perplexing to his readers, who need every aid which method can give towards understanding the drift of the writer amidst his changes of opinion. One thing, however, is clear; that he vanquishes the immaterialists as far as he attempts it, and that if his own scheme is surrounded with difficulties nearly as great, he is ready to perceive and admit them.

In the section relating to the nature of superior beings, our author does not go over much of the ground turned up by the Angelic Doctor, though it may seem difficult on such a subject to avoid his traces. Here we have rather a speculation on what our own state and employments shall be here-

after, than an inquiry into the actual constitution of angels. This is very well; for in the first case we have a starting point of fact; in the last we have none. Till we have some better evidence of the existence of superior beings than our own presumptions, however strong, we cannot hope to learn much of their nature, and shall only lose time in doubting "whether objects involved in utter darkness are not visible to those beings; and whether their conversation is not audible to each other, even in a void." Does not our author perceive that in the license of conjecture he has in this instance allowed himself, the doubt itself rests on the assumption that angels have eyes, lungs, and ears?

On the eternally interesting topic of Providence, general or particular, our author writes in a way to perpetuate the interest and beauty of the theme: but is he sure that we must wait till we join the brotherhood of superior beings before we can solve its difficulties? Do they not arise from the assumption that Time is a condition of being to which Deity itself is subject? Our own intellectual progression here undoubtedly causes a gradual change in our relation to Time, and thereby enables us to obtain some notion of the mode in which we shall, when further improved, perceive a general and particular Providence to be the same thing. The difficulties of this subject appear to us to be so evidently soluble, that in a few generations they will probably be heard of no more. We speak not here of the designs of Providence, but merely of the perplexities attending the doctrinal division of Providence into general and particular.

Our author well exposes the absurdities which have arisen from the changes of meaning which the word *spirit* has undergone, from the ancient times when it signified etherealized matter as well as that which is not matter at all, to the present day, when the term is commonly used in close argument with more precision. He supposes that all beings—except the Supreme—who have been called spiritual are organized, and that it is therefore rational to speculate on the conditions of their existence, which he does with some acuteness and a great deal of eloquence. We have been doubting which of two passages to extract, a speculation on the powers of superior beings, or a defence of the inquiry on the ground that no truth can be dangerous. We conclude to give both:

"Is it inconsistent with reason to suppose that Omnipotence could bring into existence an ORGANIZED being, endowed with more numerous and excellent faculties than man, and framed of more pure and imperishable materials—that such a being, though privileged from the inspection of senses like ours, is open to the observation of such beings as himself—that his enjoyments must be great in proportion to his capacity for happiness; and his desire of knowledge commensurate with his powers to attain it—that the wonders of nature cannot be disregarded by *him*, if scrutinized with enthusiasm by subordinate creatures like us.—If *we* follow after truth till our limited faculties fail us, will *he* not maintain the pursuit to the verge of creation?—If such be *his* passion, will God deny him the power to indulge it?—To believe that in the wide extent of this universe, no creature exists with such passions and such powers, is almost to believe that this universe was created in vain—a menagerie indeed for rational creatures to fatten and breed in; but not the magnificent temple of God, worthy to be viewed from every aspect, examined in every detail, and studied in its beautiful and stupendous proportions.—Is it not rational then to presume that such creatures exist, animated with such propensities and endowed with such powerful means to accomplish their purposes? The speed of a comet may indeed fall short of their necessities; but they may be gifted with the velocity of light. But will that velocity suffice

them?—It will scarcely transport them from one fixed star to another, though the distance be no greater than from Sirius to the Sun, in a shorter period than six of our years—nor would it convey them to the most distant star of our own Galaxy in less than 3000.—But in travelling with the incessant speed of light to the most distant nebula, whose radiance has entered the telescope of Herschel, upwards of 30,000 years would scarcely determine their journey. —Even those superior beings could scarcely afford out of eternity, to a single purpose, so vast an expenditure of time.—Their swiftness must therefore be incomparably greater than the swiftness of light,—the greatest which has yet been submitted to human calculation. But still, however difficult it may be to conceive an impulse so great, to deny its existence were absurd and presumptuous, while it indicates no contradiction of nature or reason. In the manifold varieties of rational creatures which people the habitable spots of the universe, is it inconsistent with reason to presume that organized beings, so potent, so intelligent, so ardent after truth, so fitted to attain it, so capable of appreciating every species of happiness, so gifted with powers to ensure its acquisition, and so formed of imperishable materials to enjoy it for ever—is it inconsistent with reason to presume the existence of such beings; and if an essence, like spirit, such as it has been fabricated by metaphysical ingenuity, can scarcely be supposed to exist, is it not certain that creatures like these must fill a place in the gradations of nature?—They are not spirits because they are organized; but in all other points they are similar to that species of being, as conceived by most rational men, till the time of Des Cartes. Even the early Christians very generally entertained opinions almost identical, and regarded God as the only Mind which acts and thinks without material organs. If they had advanced a step farther, and believed HIM to be the only SPIRIT that exists, they would have derogated nothing from his unparticipated nature in asserting that the noblest rank of beings whom he vouchsafed to create essentially differed from him in being simply and specifically organized creatures."—Pp. 53—56.

Against the calculation of speed given above, we must make the objection before adverted to, that *time* is probably a very different thing to beings of a more enlarged comprehension than ours and to ourselves. So many other conditions of existence being supposed to be changed, why should this one be imagined stationary from the ephemeron to the Supreme himself? To our apprehension, no condition of being seems more liable to variation with varieties of state than this. But to our other extract:

"But what is this cant of dangerous truths?—Rude, slanderous, and lacerating truths, affecting the self-esteem of individuals and the peace of families, are unfortunately too common; but, dangerous truths, destructive to the well-being of society or the happiness of mankind, are a contradiction in terms—an impossible chimera. Truths may be mischievous and reprehensible in the schools of good-breeding and humanity, but in those of politics it were slavery—in those of physics it were barbarism—in those of morals it were profligacy—and in those of religion it were blasphemy to assert that there is or can be an existing absurdity so enormous as a dangerous truth. Dangerous falsehoods indeed there may be—but freedom of discussion is the true mode of detecting the fallacy and obviating the danger. The magnificent works of the Creator, whether inanimate, brute, or rational—the laws by which he governs them, whether physical, moral, or divine, demand and invite our researches; and is it within the range of possibility that in these sacred precincts we can light on a truth degrading to him, or pernicious to ourselves? Such truths are emphatically the truths of God; and whoever has the good fortune to discover and the guilt to suppress them, is at once ignorant of his duties to God and to man. Despicable as a coward, and odious as a hypocrite, he may lick the feet of authority and prejudice; but he knows not the way to contribute to the happiness of man by increasing his

knowledge, or to acquire the favour of God by studying his works and unfolding his wisdom."—P. 62.

These are the best possible convictions on which to proceed in inquiries of every kind. Our reader will have discovered that our author is eloquent, and will not therefore wonder at our giving the summing up of his various arguments in his words (with all their typographical emphasis) rather than our own:

"I conceive that in the progress of this work I have demonstrated, in opposition to prevailing notions, this incontrovertible TRUTH, that all real and absolutely existing beings must exist in space, and bear relations to space and time; and that I have established, as the MOST RATIONAL BELIEF we can entertain on the subject, that God is the only SPIRIT in existence; and that angel and archangel, cherub and seraph, whatever the immortal essence of which they are compounded, are, like man, and all other living creatures with which we are acquainted, merely organized beings. That our hopes of a future state cannot rest with any certainty upon the existence of a soul, as maintained by the ancient philosophers, but upon our resurrection from death, as announced by Christ, and taught by the evangelists and apostles throughout the whole of the Christian revelation. And, lastly, though the kingdom of heaven, when restricted to the triumphant reign of moral and religious feelings upon earth, may properly be called a spiritual kingdom, yet that the promised heaven of hereafter is not an immaterial world of immaterial spirits, but a local and substantial portion of the universe, peopled by visible, tangible, active and sociable beings, the more pure, intelligent, permanent, resplendent, and powerful, in proportion as their organization and essence are refined, exalted and imperishable; and that, with the exception of God himself, who is A SPIRIT, and whose incommunicable essence no creature can participate, all living beings, in their gradations from the highest class to the lowest, bear a semblance or relation, either intimate or remote, to each other; that as planet resembles planet, and sun resembles sun, so universe resembles universe throughout the creation; and whether those universes roll round a void, or round some mighty orb in the centre of all, which may constitute the highest empyrean—the more immediate dwelling of God—the seat of his visible glories, still that NATURE, in all its varieties of worlds and beings, is, like its Creator, but ONE—exemplifying in all its complication of arrangements, however minute or stupendous, an unity of design, the simple, the uniform, the exquisite result of an infinite, all-gracious, omniscient, omnipotent MIND."—P. 95.

No part of this little work is more satisfactory than the section in which the scriptural evidence for and against a separate soul is collected and weighed. It is perfectly clear that the nature of this evidence has been widely mistaken, as much through an excessive attachment to our common translation of the Scriptures, as through ignorance of the Jewish superstitions. Change *spirit* into *breath*, *soul* into *life*, *hell* into *hades*, and *paradise* into a *garden of rest*, as often as they might fairly be so changed, and what becomes of the evidence for the doctrine so long and pertinaciously held as a part of Christianity? With one more extract, containing a suggestion, of whose value our readers will judge for themselves, we conclude:

"With this history of the word Paradise before us, we may reasonably doubt that the modern sense of the word had ever been applied to it in the time of our Saviour. The sense in which he used it in that singular and often-quoted text, Luke xxiii. 43, remains now to be investigated. 'And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us: but the other answering rebuked him—and said unto Jesus, Lord, remember me [illegible]mest into thy kingdom: and

Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise.' It has been suggested to me by a learned and intelligent friend, in whose clear views, unbiassed judgment, and enlightened understanding, I place unqualified confidence, that the meaning of this passage has been utterly mistaken; and that whatever was the penitence of the thief, there was no beatitude in the paradise promised by our Saviour. On the contrary, that his words were intended as a check to those hopes of a temporal kingdom so generally entertained by all his followers, and which, from the preternatural events that attended his crucifixion, appeared on the very verge of being realized.—His revilers and persecutors exclaimed, 'If he be the *King of Israel*, let him now come down from the cross, and *we* will believe in him.' No wonder that those who already believed him, should also believe that the marvels they witnessed were but a prelude to his actual descent from the cross, and the establishment of his expected kingdom. No wonder the malefactor, who was a Jew, trained up in the expectation of a Messiah that was to emancipate Judea, and extend his dominion over the earth, should fall into the same self-deception—should rebuke his railing companion; and, confiding in the power of the king of Israel thus awfully manifested, not only to save himself and them, but to advance their *temporal* interests in a kingdom which was indeed to embrace mankind, but which had no concern save with *spiritual* and *eternal* interests, should, with more of self-love than repentance, exclaim, 'Lord, remember me when thou comest into thy kingdom;' and Jesus said unto him, Verily I say unto thee, instead of that temporal kingdom thou dost hope for, to-day thou shalt be, with me, among the dead."—Pp. 125—127.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. I.

It is a common, but extremely erroneous opinion, that Unitarianism is a religion of yesterday; that it cannot rank among the number of its adherents such eminent fathers as Athanasius and Augustine, or such distinguished reformers as Luther and Calvin; and that, instead of being adapted to the capacities of the poor, and of mankind at large, it rests for its support upon criticisms and refinements of the most specious but delusive kind; and like some of the ancient schemes of philosophy among the Greeks, is unintelligible to all but the initiated few. To those, however, who are properly informed on such subjects, it is well known that these charges owe their origin to a system of the grossest misrepresentation; that Unitarianism existed in the Christian church long before the doctrine of the Trinity was even thought of; that it constituted the belief of the mass of Christians till the beginning of the third century; that after this period, its doctrines were gradually corrupted; that from the time of the first Christian emperors, its professors were openly persecuted, and coerced by the strong arm of the civil power; that during what are usually called the dark ages, its glory was obscured by that cloud of ignorance and superstition in which every form of Christianity was then shrouded; and that when the light of the Reformation dawned, it burst forth with a splendour too brilliant, and a lustre too intense, for the benighted minds even of the Reformers themselves.

Not only did the ancient Unitarians invariably assert that theirs was the doctrine of the Christians of the primitive ages, but candid Trinitarians in modern times have acknowledged that, during the first three centuries of the

Christian era, the Son was considered to be inferior to the Father, and regarded as a created being. Among writers of this class we may rank the learned Ecclesiastical Historian, Mosheim; Matthias Flacius Ilyricus, one of the most able and zealous of the Lutheran Reformers; M. Jurieu, an eminent Protestant divine, and rigorous defender of the orthodox faith; and Dionysius Petavius, the celebrated Jesuit. Nor is this all; for Justin Martyr, an eminent Christian father of the second century, speaking of Christ's Deity, expresses himself more like an humble apologist, introducing a new doctrine, than the advocate of a system which had been sanctioned and rendered venerable by time; and Tertullian, who flourished a few years later than Justin, gives his direct testimony to the fact, that Unitarianism was the doctrine held by the mass of unlearned Christians of the Latin as well as the Greek church in his own age.

Nor let it be supposed that Unitarianism had no advocates in ancient times among the learned. Several are mentioned by ecclesiastical writers, whom the orthodox found it impossible, with all their threats, to silence, and who clung to the primitive doctrine concerning Christ amidst evil report as well as good report. Of these it may be deemed sufficient to mention the names of Paul of Samosata, Bishop of Antioch; Marcellus, Bishop of Ancyra; and Photinus, Bishop of Sirmium; men who were equal in learning and in piety to any of their contemporaries, and of whom any denomination of Christians might be justly proud.

We pass over the dark ages as a barren desert, without fertility and without interest, and hasten on to the period of the Reformation, associated with which we find the names of men whose praises are loudly celebrated by Protestants of all classes. But why are we so seldom reminded of those eminent Reformers who embraced antitrinitarian sentiments, and were inferior to none of their contemporaries in learning or in virtue? Why are the names and labours of these illustrious servants of God so studiously passed over, as if the very pen which recorded, or the very breath which uttered them, were loaded with contagion? Far as we are from wishing to disparage such men as Luther or Calvin, and those of similar sentiments, who co-operated with them in the great work of reformation during the sixteenth century, we cannot help observing that they left their great undertaking only partially accomplished; and we confess it has always appeared to us that no award was ever made with more judgment and impartiality than that which is conveyed in the following lines, said to have been inscribed upon the tomb of Faustus Socinus:

> Tota licet Babylon, destruxit tecta Lutherus,
> Muros Calvinus, sed fundamenta Socinus.

The revival of Unitarianism at the period of the Reformation, and the rapid progress which it made in Italy, Poland, Transylvania, and other countries, would form an interesting subject for the pen of the historian, in the prosecution of which a number of important facts might be brought to light that are as yet scarcely known to the great mass of English readers. A hasty sketch of this kind is prefixed to Dr. T. Rees's "Translation of the Racovian Catechism," and another to the late Dr. Toulmin's "Memoirs of the Life of F. Socinus." The Rev. Theoph. Lindsey has also collected many curious and interesting facts relating to this subject in his "Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times." But the inquiry has never been pursued to its full extent by any English writer; and any person who would undertake it, and

ı an English dress all which can be collected upon the subject, erve well of the religious public. As one step towards this rtaking, we propose giving a series of biographical sketches of the rated among the continental Unitarians.

l, the capital of Wirtemberg, had the honour of giving birth to rotestant who openly avowed antitrinitarian sentiments. The is father of modern Unitarianism was *Martin Cellarius*. He was year 1499, and died in 1564. He studied philosophy at the of Wittemberg, under Luther, and made great proficiency in hes of science and literature which were commonly cultivated learned of that age. He was also distinguished, in after life, as scholar and a theologian. He first rose into eminence about the ; and when Luther threw off the Papal yoke, Cellarius, who was vith the friendship and esteem of the great Reformer, was among those who embraced his principles. But it soon became evident ı not destined to be a servile follower of Luther, or any other nan teacher. Having engaged in a controversy with Stubner and ı of the most active leaders of the German Anabaptists, he was by their arguments, and had the candour to acknowledge and errors. Hornbeck informs us that it was while Cellarius was vith this party that he first became an author; but, pursuing his quiries with a freedom previously unknown in that age, he was ely to embrace Unitarian sentiments, and became very zealous ffusion. The public profession, however, of these new opinions, equally obnoxious to Catholics and Protestants, exposed him to n of persecutions, and compelled him, in the year 1536, to fly nd protection into Switzerland, where he assumed the name of and spent the remainder of his life in comparative tranquillity. ers of Sarmatia and Transylvania, speaking of Cellarius, say, ı not Martin Cellarius attempted that he might clear the way for —Read his writings." In another place they observe, that "God her and Zuinglius the honour of reforming the received doctrines Justification and the Eucharist; but that it was Martin Cellarius, nd Erasmus, who were first employed by him as instruments in a knowledge of the true God, and of Christ." In a manuscript he life of Servetus, attributed by Allwoerden to Castalio, honour- n is made of Cellarius, who is described as "chief professor of the city of Geneva" at the time of Servetus's martyrdom, and ed as the principal opponent of Calvin in that dark transaction. inus, in a letter to Peter Statorius, dated October 15, 1590, says le Lælius collected testimonies concerning Cellarius; and if this ere still in existence it would probably throw great light upon story of the Protestant Reformation. Andrew Althamer, one of ers who pushed his sentiments to the very verge of Antinomian- s Cellarius with holding the opinions of Paul of Samosata, and him as having taught that Jesus Christ was a human prophet. egree of truth there may be in this charge, it is certain that ed and died a firm believer in the doctrine of the Divine Unity. eral philosophical essays, he wrote a treatise "on the Works of ommentaries on Ecclesiastes, on the Five Books of Moses, on f Joshua, Judges, Ruth, Samuel, and Kings, on Isaiah and the , and on the Book of Job," and published other theological

In connexion with Cellarius, the ministers of Sarmatia and Transylvania speak of *Alfonso Lingurius*, of Tarragona in Spain, and say, "What has not Alfonso of Tarragona attempted, who, in his 'Five Books on the One God, and his only Son,' has some excellent observations directed against the tyranny and pride of those Aristarchuses who teach the commonly-received doctrine?"

Wolfgang Fabricius Capito is also mentioned, by the ministers and elders of Transylvania, as the friend and fellow-labourer of Cellarius, in a book "On the Divinity of the Mediator, the man Christ Jesus."—"Fabricius Capito," say they, "a man who was remarkable alike for piety and erudition, after some preliminary observations on the superior mental endowments of his fellow-labourer Cellarius, and the excellent character of his book, (On the Works of God,) mentions certain religious topics on which he had some private conversation with Cellarius, such as the knowledge of the one God, and of Christ, and the Holy Spirit." To a portion of the above work of Cellarius, published in quarto at Weissenburg, A. D. 1568, a preliminary epistle, written by Capito, was prefixed, in which he thus expresses himself as to the imperfect nature and limited extent of the Reformation in which he and his fellow-labourers were then engaged: "This book of Cellarius concerning the Works of God, however excellent, and Bucer's 'Matthew,' which cautiously teaches many things above the capacity of the vulgar, as well as our own 'Hosea, Malachi and Isaiah,' in which, according to the best of our ability, we have treated upon matters relating to God and truth in a manner not altogether different from the style of Cellarius; all these things of *ours*, I say, will decay and perish, with us their authors, like all other human things, in spite of ourselves. This we know, and write accordingly, but only for present use, till God shall reveal greater things." Capito was brought up to the study of physic, in which profession he graduated; but after the death of his father, about the year 1504, he began to devote his attention to law and theology. The latter of these he finally made choice of as his profession. He first became a preacher at Spire, from which place he was invited to Basil. The Archbishop of Mentz, having heard of his great merit, appointed him his chancellor in 1520. This office he accepted, with the view of enlisting the chief of the German clergy into the service of the Reformation, and bringing about the contemplated change without disturbance; and as long as he entertained any hope of success in this laudable design, he prevailed with Luther not to exasperate the heads of the church by his vehemence, who might perhaps be gained over by gentler means. But when he saw that interest and ambition prevailed with the archbishop, he renounced the office to which he had been appointed, and quitting the court, retired to Strasburg, where he exercised, during the remainder of his life, the humble functions of a pastor. He fell a victim to the plague in the year 1541 or 1542. He is represented by contemporary writers as a learned and eloquent divine, and is said particularly to have excelled as a Hebrew scholar. His principal works were "Hebrew Institutions, in two Books," "Commentaries on some of the Prophets," and "A Life of Œcolampadius," besides which he published some remarks on the subject of Marriage, and on the Power of the Civil Magistrate in Affairs of Religion. Sandius assigns to him the first place in his Catalogue of Antitrinitarian Writers.

In the year 1527, Lewis Hetzer and John Denk, two of the earliest among the continental Unitarians, published a joint translation of the prophetic books of the Old Testament into German. Denk was a native of Nurem-

berg, and ranked deservedly high among the Protestants of his day. He believed that God is the fountain of all created existences, and that the Spirit or Power of God ranks next to God in the scale of being; and after *the Spirit* he placed *the Word*, which he believed to be begotten of God by the Spirit. This doctrine bears a strong resemblance to that of Irenæus, and the other Greek fathers of the second century. Hetzer carried his views much further than Denk, maintaining that the Father alone is the true God; that Christ is not equal to God the Father, but vastly inferior to him, and of a different essence; that there are not three persons in one God, for that God is altogether ineffable, being neither person nor essence. His opinions on this subject are said to be embodied in the following verses, of which he is himself reputed to have been the author:

Ipse ego, qui propriâ cuncta hæc virtute creabam.
Quæris quot simus? Frustra: ego solus eram.
Hîc non tres numero, verum sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio personam, solus sum rivus ego, et fons;
Qui me nescit, cum nescio: solus ero.

Hetzer was a native of Bavaria, a man of great learning, and deeply versed in the original languages of the Scriptures. He is said, like Cellarius, to have joined the Anabaptist party in the first instance, and to have been upon terms of great intimacy with Storck and Muntzer; but differing from them on some points, and particularly as regarded their levelling principles, he seceded from them, and retired to Zurich, in 1523. In the year following he openly impugned the doctrine of the Trinity; but the freedom of his opinions being at variance with the narrow and bigoted spirit of the age, he was thrown into prison, and ultimately condemned to death, by the magistrates of Constance, on a charge of blasphemy. This cruel sentence was carried into execution in the month of February, 1529. Historians, however, are not agreed as to the nature of his punishment, Sandius and others affirming that he was beheaded, whereas Seckendorff informs us that he was burnt at the stake. Plauter says of him, "that he very honestly and unblameably bade farewell to his disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders." Some writers have asserted that he was a man of licentious principles and conduct; but this view of his character, though adopted by Mosheim, appears to be entitled to little credit. The probability is that this charge was a fabrication of his enemies; the most excellent characters, in those days, being exposed to the grossest misrepresentations, if they happened to hold opinions at variance with the orthodox creed.

A TRIBUTE TO THE MEMORY OF THE LATE REV JOHN HINCKS.

WHO has not known some bright, calm, summer day,
When thoughts all teem'd with bliss—all deeds with love?
When no dark cloud obscur'd the solar ray,
When all below appear'd like all above?

Such was thy course serene, " O Man of God !"
No passion-storm o'ercast thy peaceful mind ;
'Twas breath celestial fann'd the sacred sod,
Whence rose the flower, to bloom in heaven design'd.

That heaven 'twas thine to paint ;—'twas in thy breast :
The life that leads to heaven, thyself didst lead ;—
So gently lead, 'twas all but heaven's own rest ;
All but heaven's spirit, in each virtuous deed.

The scarce felt motion of a dying breeze,
The scarce seen ripple of a dying wave,—
These are the emblems musing Fancy sees,
When youth thus gently passes to the grave.

As colour'd crystal, sun-lit, spreads its hue
On cluster'd flowers, while each retains its own,
So, on thy soul while heaven its radiance threw,
Each virtue in its varied beauty shone.

The words of wisdom from the lips of youth,
'Twas thine to speak in all their soothing power ;
On God's own word to found religious truth,
And teach its comfort in life's final hour.

That dark, mysterious hour 'twas thine to meet,
When earthly bliss was in its noontide glow ;
When toil is pleasure, and when pain is sweet,
Endur'd for those most deeply lov'd below.

Tho' soon remov'd, thou hast not liv'd in vain ;
Thy hours, tho' few, were bright ;—a spring-tide day,
Not darken'd o'er by sorrow, or by pain,
With scarce a shower-drop, ere it pass'd away.

Thy lot it was to fill an early grave ;
Thine and thy flock's best hopes and aims to leave :
How wept by those thy tears were shed to save !
How many doth thy God, thro' thee, bereave !

How sweetly did thy melancholy voice,
(To music's ear " prophetic of its end,")
Call on the Christian mourner to rejoice
That clouds, when breaking, ever heaven-ward tend !

As went thy tranquil life, so came thy death :
Silent the waveless stream to ocean pass'd.
Smiling, He took, who gave thy vital breath,
And bade thy first death-conflict be thy last.

Thy Saviour's faint, yet faithful image thou !
Thy modest claims his tongue one day shall tell ;
For what *his* was, thy heaven-train'd soul is now ;
And where HE is, thou shalt for ever dwell.

W. L.

Liverpool, February 11.

SABBATH MUSINGS.

No. II.

We speak of the changes of nature, but what are they compared with the mutations in the spirit of man? On such a day as this we come to such a place as this, and, while treading on the decayed leaves of a former year, we point to the bursting buds around us, and say, "How many seasons are there in the life of one man!" But is there not a voice in this solitude which tells a different tale? Is there not here a character of stability which there is nothing in mortal life to rival? If these trees could whisper as they wave the history of all that has passed beneath them, would they not speak of creation, change, and progression, such as human experience knows not of? This aisle of columnar trees,—how long is it since they arose side by side, and interwove their topmost boughs, making a sanctuary where twilight may flee to rest at noon-day? How long is it since the ivy matted the ground, and climbed these living pillars, and hung its garlands to the breezes on high? Perhaps the cowled devotee retired hither to pay his debt of devotion, to transfer his prayers from his girdle into the care of his saint. Perhaps, as he stood beneath this shelter, some wandering breeze came to sweep aside the foliage, and give him a glimpse of the wide champaign studded with hamlets, speckled with flocks and herds, and overspread with the works of man's busy hands. Perhaps he crossed himself, and thanked heaven that he was not like these busy men, destined "to fret and labour on the plain below," but rather withdrawn into the stillness of retreat, where the songs with which the reaper cheers his toil could never come to disturb the orisons of the devout. Perhaps the Puritan has stood on this spot, trampling the snow-drop under foot, while looking up to the waving tracery, lamenting its likeness to the cathedral aisle, and wishing for power to uncover the verdant roof, and let in dust and glare. Here, while mourning over the unconverted, he perhaps turned away from the scent of violets, and would fain have hushed the cooings of the wood-pigeon. Since those days a better homage than that of the devotee and the fanatic has doubtless been offered; there may have been a progression from the idol worship of ignorance to that devotion under whose influence truth springs from the earth among the flowers, joy comes in the flickering lights, and praise is uttered in all the stirring harmonies around. Thus while, from season to season, Beauty has passed through this grove and vanished, Wisdom may have made it her abode, and may now be ready to whisper her experience from the days of her weak childhood to this time of comparative maturity.

Nor has she less to tell of the progression of an individual spirit than of that of generations; and her record of such a progression has she confided to these silent witnesses around me. To me there was ever a sabbath in this place: ever something awful in the invariableness of its character. It seems, therefore, with my Sabbath thoughts and feelings alone. In the winters of my childhood I loved to come when the neighbouring mansion was deserted, and the trackless snow shewed the solitude to be complete; and to this alley I first bent my steps, stopping only to gather the single rosebud drooping under its little burden of snow. When the scarce disclosed entrance between the laurels was reached, when I opened my rustling way, how darkly green was the covert, carpeted and tapestried with ivy as now! None crossed my path but the startled hare; nor did the momentary alarm reveal to me what I have since learned, that the hour was to me a

Sabbath, and the place a temple. In summer days the homage was of a different kind. I came for rest from the tumult of emotions raised by the voice of the preacher. When that voice spoke things that I could understand, it was like the voice of a growing waterfall, waxing stronger till the spirit could bear no more; till the young hearer looked up to the dome to see if angels were looking in, or to watch for signs that the judgment-day was come. After such an hour, welcome was the coolness which fell on me when I nestled here from the burning sun, and found all unchanged as in the wintry day: all within green and shining, whether I looked abroad on an expanse of snow, or on the sultry haze of an August noon. Welcome was rest after exhaustion; welcome were the old thoughts which came to blend with those which throbbed like keen sensations. Welcome hath been the blended influence of old and new thoughts from that day to this, when I can rejoice in the present through a clear interpretation of the past.

O how merciful is the injunction to man to pray! If there were no such injunction, who would not eagerly snatch the permission? What spirit is there that never needs rest, or can be happy without a home? And where is there a rest, where a home, but in communion—private communion—with the Father of the spirit? In sleep there is a rest for the body; in incessant change of objects there is refreshment for the intellect; but for the spirit there is or ought to be no sleep, and endless vicissitude brings weariness; and of the many refreshments which are perpetually administered by Providence, none are wholly and permanently satisfying but intercourse with itself. The natural influences of grief are strengthening and cheering when the clouds are overblown; the effects of sudden joy are often salutary as sweet; the exercise and growth of a healthful intellect affords delights which can be understood only by sympathy; and human love can fully satisfy all but an immortal spirit, can satisfy even an immortal spirit often and long together – but all these are not enough. Grief and joy come seldom and soon pass away; the intellect sickens at times; and as for human friendship, what two minds ever were as one in their progress, their experience, their earthly destiny, their heavenly capabilities? What spirit, however purely and firmly wedded to another, has not in its bitterness sighed, "I am alone!" or in more peaceful moments breathed, "Father, there is none but thou!" Where has not absence, estrangement, or death, sooner or later, worn or snapped the bond, and left the spirit unsupported? This failure of early sympathy is a necessary consequence of that spiritual advancement which, though it confers a more than counterbalancing bliss in the formation of nobler attachments, yet cannot stay the tears which hallow the remains of buried friendships; and if, in some rare instances, minds advance together, it can only be for awhile—only till the messenger, whom they know to be on the wing, appears to bear one away. In all earthly changes there is life, there is hope, there is joy; but there is no rest—and the spirit must have rest. Of even this place I should grow weary if its mutable elements were all—if the springing and fading flowers, the moving clouds, the ivy-clad trunks which bear within the seeds of decay, were all—if there were no eternal presence pervading and vivifying all, and uniting the many parts into one whole; and in the same manner would the elements of human experience be received at times with disgust if the same eternal presence were not there to sanctify their influences.

There are some who feel this perpetual presence a restraint; or rather, who, when they remember it, imagine that a perpetual consciousness of it would be a restraint. I wonder such do not feel the atmosphere stifling,

the light of day oppressive, and the motion of the life-blood a perpetual curse. Such surely imagine that the Divine presence is alike to all, uncongenial to all. They know not that it is tender to the weak as the downy pillow to the wearied head; animating to the strong, bright to the eagle-eyed, and most awful to the high-minded, to whom the awe of purity is bliss. They know not that when a burst of song comes from young lips, as the sun breaks through the clouds, it is an acknowledgment of the presence of God. They know not that when the hands of the sleeper are folded on his breast, it is a sign that he closed his eyes amidst a blissful sense of security. They mark not on the brow of the thoughtful, in the eye of the pure, in the erect port of the free of soul, the testimony that because God is within them these are what they are. Those who fear and dislike this perpetual presence, ever conceive of God as apart though present. They compare his stability, his ultimate purity, with man's change and progressiveness. But, one and immutable as God surely is in himself, to the experience of man Deity is progressive; and hence it is that the home of the human spirit is in God. The spirits of men are progressive at different rates, so as to preclude permanent companionship or lasting dependence: but the revelation of Deity is so unintermitting, so exactly apportioned to the discernment of the worshiper, so perfectly congenial to his wants, desires, and hopes, that the repose of dependence may be as entire as the freedom of action which such congeniality inspires. Therefore is it that communion with God becomes more precious as life advances, that devotion changes its character perpetually, while the attributes of its Object are unchangeable. Therefore is it that the aspirations of piety arise in individual minds through every region, from the low desires and fears of the infant, to praise akin to that which ascended from the hills of Galilee.

The devotion which the spirit prompts in Sabbath hours, in the sanctuary of nature, may surely be taken as the highest of which that spirit is capable; and what now seems to me that highest? It is not petition, I know not what to ask, because I know not the designs of my Father towards myself or others. I have prayed for blessings of every kind for myself and my brethren in the course of my life, and on looking back it seems to me now that there was presumption in such petitions. It will not always appear so; and when the impulse comes again I will again yield to it, because the desires of my spirit, from the highest to the lowest, shall ever be poured out to him; but now, I have all things; I feel that I shall have all things, and that all men are and shall be blessed to the utmost of their present capacities for blessedness. How full of bliss is life and the world! That child searching for violets on the teeming bank too busily to observe me—her brother astride on the bough of that breezy tree looking down into the nest he longs to take—the throng parting from yon distant church-door over the dewy meadows—I myself, half dazzled by these twinkling leaves, my spirit flowing like the brimmings of a mossy well—how happy are we all! I cannot form a wish for myself or them. Gratitude, deep, boundless gratitude, swallows up all desires; and the only due expression of this gratitude, the only means of tempering its fervid glow, is a joyful and entire surrender of them and myself to Him who smiles upon our joy. Truly we know not what to pray for as we ought. How low are all temporal desires to us, standing at this moment manifestly in the midst of eternity, when time is a mere abstraction of the reason, and actual existence is all with which the heart has to do! Of spiritual conditions, the apparent evil of some, and the ultimate design of all, we know yet less than of tem-

poral. We only know that all is good. "*Let us be,*" is therefore the only petition I can now offer. I know too little of the conditions of being to venture to prescribe them even to my own wishes. In this unconditional surrender merges that impulse of devotion in which a true and indispensable relief is found in some states of the spirit, but which must at some time die away. Confession of sin is the most gracious liberty which many a mourner can exercise. What ease to the oppressed, what a dawn to the benighted, is given,—what a fair and verdant way out of the tangled wilderness is opened by the condescension which invites man to confide his spiritual as well as temporal griefs to Him who alone can understand them! There is in some dark hours, in the dark hours of many years of every one's life, no other refuge from despair or from insensibility, no other support to struggles which with this support need never be impotent, no other way to outgrow the necessity which this permission is given to supply. But this necessity must be outgrown. If there are hours even now when we can make an unconditional surrender of our temporal lot, may there not be moments when we can exercise a similar trust respecting our spiritual state? Why not taste the perfect peace of a joyful acquiescence as to both? Why make it a sin to complain of the evils of the one, and a virtue to complain of the evils of the other? These evils, while evils, we cannot but feel; we ought not to cease to struggle against; but now—I might as well shudder at this low black cloud that comes hurrying towards me, as mourn over any other condition of my being.

While all here is still, as if the breezes had forgotten their accustomed haunt, how that single elm on the lawn shivers and stoops, as if an invisible giant were uprooting it for a trophy! The gust is coming, lighting here and there on the tree-tops, and rolling blackness and tempest before it. Far off the commotion begins. How the roar swells as it approaches, rushing, driving athwart the ivied stems, and whistling among the tossing boughs above! The terrified birds come fluttering each from its domestic tree. How that boy's light laugh mingles with the uproar as he rocks fearlessly in his lofty seat! He feels not more than I that these are tokens of wrath around us, or that these heavy drops are signs of Nature's sorrow. Human joy overflows in tears; and why should not the oppression of her solemn joy be removed in like manner? What a brimming shower! and the sun already gleaming again on the thousand tricklings from the shining leaves which refuse to retain their liquid burden! The whole grove glitters as if beneath the spray of Niagara. In a moment the chill is gone, and but for the pearls which gem those pendant crowns, the gust and the shower might be supposed the dream of a spring noon, the creation of preceding thoughts.

Thus may end, thus will end, the storms of the spirit; and in bright and harmonious praise, like that which greets my senses now, shall man bear his part when the vicissitudes of his early day are passed. Praise, praise alone shall be the end, as it ought to be the beginning, of devotion, though praise must change and advance its character as the mind of the worshiper advances. The infant's first communion should be praise. He knows or ought to know no fear; he knows or ought to know no want: for what then should he petition? When he learns that others have wants, he begins to petition for them, and in time for himself. When he becomes a subject of conscience, he is led to confession and to intercession. All this time praise should be the beginning and end of his communion: praise, first for the low good of which alone he is sensible; then for each new glimpse of glory which his

opening vision reveals, till his thanksgivings reach the ends of the earth and compass the starry heavens. Of the more sacred heights and depths which teem with realities instead of shadows, he knows not yet, nor has learned to praise creative and preserving power as manifested in the external creation for its true grandeur and ulterior purposes. Of the spiritual creation he knows nothing till long after he has been accustomed to adore the Maker of unnumbered worlds. When the rich mysteries of the sublimer creation become dimly discerned, he petitions less fervently for external good. As they wax clearer, his fears perish, his desires subside, his hopes pass through perpetual mutations till they become incorruptible, and his praise is of a kindred nature, however far inferior to that of the unseen world. He thenceforth regards the moving heavens only as they send their melodies through the soul; the forms of the earth only as they are instinct with life; and, no longer calling inanimate forms to witness his praises, he appeals from the infant on his bosom to the archangel who suspends new systems in the furthest void for sympathy in his adoration of the Father of his spirit.—Of higher subjects of praise man knows not, nor can conceive. It is bliss enough to discern the end of human worship, (in kind, if not in degree,) and in some rare moments, in occasional glimpses of a celestial Sabbath, to reach it.

O that our earthly Sabbaths could bear something of this character! But as long as so many ranks of mind join in its services, those services must be too high for some and too low for others. Blessed is the season to multitudes, and holy its rites to innumerable worshipers. But its benefits are of a specific kind; its devotion is peculiar, and can in no degree supply the place of private communion. Alas, then, for those who join not in its rites; and alas also for those who look not beyond its rites! Strange, that any should turn away coldly from the divinely-kindled altar, where multitudes are thronging to cast in their incense, and returning with the reflection of its glory in their faces! Yet more strange that any should avoid the still solitude where the fount of this glory welleth up for ever!

Surely there shall be solitary communion hereafter as there is on earth, a peculiar devotion of the inmost spirit to which there can be no requisites of outward circumstances. Here, while good men communicate by heart and hand, while the pure bring to the light the movements of the spirit, there is a tacit reserve, there are workings which are known by each to exist in the other, but which are testified by no sign, and could be revealed by no such testimony. Hereafter, though that which is now an intermitting refreshment shall be then the prime element of being, there will surely be, amidst the most perfect congeniality, the most entire sympathy in a common joy, a silent recognition in each of a treasure of incommunicable peace.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 168.)

Section xviii. Isa. vi. 1—5. This passage relates a vision of Isaiah, by means of which he was commissioned to the prophetic office, and which consisted in a visible manifestation of the Divine presence, so that he said (ver. 5), "Mine eyes have seen the King, Jehovah of hosts." In John xii. 41, after quoting two passages from Isaiah, the last of them, respecting the obstinacy of the Jews in rejecting Christ, taken from this chapter, the Apostle writes, "These things said Isaiah when he saw his glory and spake of him," the person spoken of being apparently Christ, whence it has been concluded that Christ was Jehovah. The argument is generally employed by the defenders of the deity of Christ, and has been variously replied to by different Unitarian writers. The truth is, that if we believe on other grounds in the identity of Christ with Jehovah, this passage will appear to us to confirm that opinion, but a reference of this kind, which might so naturally and easily have been made without intending to teach such a doctrine, will never convince any one who finds that doctrine repugnant to the general tenor of Scripture. Dr. S. speaks severely of the Unitarian interpretations, as "invented in order to serve a system," "evasive, arbitrary, incongruous, and inadequate to the intention." The first charge means that a full conviction, arising from the careful study of other parts of Scripture, that Christ and Jehovah were distinct beings, disposed the minds of Unitarian commentators to seek and accept a sense of the words, not implying their identity: which may be true, but is far from being a reproach to them, or an objection to the interpretation. The other charges are no more than unsupported assertions expressing the *feeling* of a writer on one side of the question. We quote an expression of feeling on the other side, from the note on Isa. vi., of the learned and excellent Michael Dodson. He gives the words of Bishops Lowth and Pearce, affirming Christ to be called Jehovah, and goes on thus:

"How absurd! Is Christ, who suffered death on the cross, the king JEHOVAH, God of hosts? Did the seraphims address themselves to him when they cried, saying,

> Holy, holy, holy JEHOVAH, God of hosts!
> The whole earth is full of his glory!

"It is wonderful, indeed, that such learned and good men should have satisfied themselves in shutting their eyes against the clearest light; and in thus offering to the world an interpretation which they must have known to be liable to great objections. How easy and natural is the interpretation of John vii. 41, given by Dr. Clarke, in his 'Scripture Doctrine of the Trinity'!"

He then gives the passage from Clarke, whom Unitarians in general follow:

"The true meaning is; when Esaias saw the glory of God the Father revealing to him the coming of Christ, he then saw the glory of him who was to come in the glory his Father (Matt. xvi. 27). Esaias, in beholding the glory of God, and in receiving from him a revelation of the coming of Christ, saw, (i. e. foresaw) the glory of Christ, just as Abraham saw (that is, foresaw) his day, and was glad."—Clarke's Scripture Doctrine of the Trinity, No. 597.

The reader will find some valuable observations in Dr. Carpenter's Unitarianism the Doctrine of the Gospel, third edition, p. 133. It is highly probable that the words, "these things said Isaiah," refer to the passage quoted from Isa. liii. The dogmatism of Dr. Smith admits of no reply. The impartial inquirer will probably consider this as one of those passages, the just interpretation of which must be determined by our convictions as to the general tenor of Scripture, and which is too ambiguous to be safely appealed to as a *proof* of any doctrine respecting our Lord's person.

On Dr. S.'s xixth section (Isaiah vii. 14) we need make no remark, as he himself maintains, that, most probably, the original Hebrew word does not necessarily denote virginity, but might be applied to a young woman lately married; "that the definitive appellation, 'the Virgin,' was at the moment applied to a known individual, who, at the proper time afterwards, became the mother of a distinguished child;" and that the name Emanuel is a "*commemorative* and *descriptive* title. It does not appear to have been intended as a proper name." "In what I suppose," he says, "to have been the primary and inferior reference, it would express no more than that, in the existing distresses of Judea and Jerusalem, God would be WITH THEM as their Almighty protector."

In this sense, no doubt, whether originally prophetic of him or not, it is applicable to the Messiah, and therefore, in denying any inference from it as to the divinity of his person, we are justified by Dr. S. himself.

The argument in the xxth section (on Isa. viii. 13, 14) is most extraordinary:

"The evident design of this passage is to point out the True and Eternal God as the author of safety and deliverance from imminent danger; that it is the duty of men to honour him and rely upon him in this capacity; and that those who refuse to do so will be the objects of his awful displeasure, involved by their own unbelief and disobedience in the more terrible ruin. The middle clauses are introduced by the Apostles Peter and Paul, (Rom. ix. 33, 1 Pet. ii. 8,) with an explicit application to Christ. There is also a conformity of sentiment well worthy of being observed, with other declarations of the New Testament, on the opposite effects of obedient dependence on Jesus as the only Saviour and rejection of him."—Vide Luke ii. 34; 1 Cor. i. 23.

Hence Dr. S. infers that Christ must have been the Jehovah who was to be the object of confidence and reverence to his people.

Isa. viii. 13, as he renders the words,

> "To Jehovah of hosts himself, pay holy homage,
> Even him your fear, and him your dread."

The fact is, that the passage in Rom. ix. 33, is a mixed quotation, and merely in the way of accommodation, from this place and Isa. xxviii. 16; the form and chief substance being taken from the latter, but the expression "stumbling-stone and rock of offence" derived from this. 1 Pet. ii. 6 is a quotation of Isa. xxviii. 16, and vers. 7 and 8 contain an imperfect quotation of the words in this place mixed with Psa. cxviii. 22, and evidently only accommodated. The other passages referred to merely contain similar figurative language, which may have been suggested by what is here said, but will not afford the slightest ground for supposing that the subjects must be the same. In Isa. xxviii. 16, to which alone there is the appearance of appealing as an authority in the texts referred to, it is Jehovah who *lays the stone*, and consequently the person so designated must be distinct from, and inferior to, him.

We now come to a very important passage generally quoted by writers in defence of the deity of Christ, and upon which the advocates of Unitarianism have also frequently expressed their views, so that we may confine ourselves to a few remarks on our author's mode of treating it. Section xxi. Isa. ix. 5, 6:

" For a child is born to us:
A son is given to us:
And the sovereignty is upon his shoulder;
And his name is called Wonderful, Counsellor,
God the mighty, Everlasting, Prince of peace:
To the extent of [his] sovereignty and to [his] peace [shall be] no end,
Upon the throne of David and upon his kingdom,
To fix it and to establish it, in judgment and in righteousness
From henceforth and for ever."

The important points are the epithets " God the mighty" and " Everlasting." Now we observe, that though Rosenmüller *interprets* the word as meaning GOD, he gives, even in his second edition, *fortis* as the proper sense of אל, (which seems to have been the way it was understood by Aquila, Symmachus, and Theodotion,) noting also that the term is applied to Nebuchadnezzar (Ezek. xxxi. 11); and Gesenius, as well as Bauer, translates אל-גבור " strong hero," for which Dr. S. acknowledges that he has given a *weighty reason*, though *he* thinks it is *outweighed* by another consideration. But even not to press the argument from the use of the very same words in the plural אלי גבוריכם for *mighty heroes* (Ezek. xxxii. 21), and admitting that the form אל, when not used collectively, was appropriated to express deity, yet as its primitive meaning is the *mighty one* or the *ruler*, and it is not a peculiar name of the true and only God, there would be nothing at all surprising in its being used in poetry as an epithet of a mighty prince, whose power and greatness the writer was prophetically celebrating. Rosenmüller gives the following extract from the letter of a Persian king of a later age: " Chosroes, king of kings, sovereign of potentates, lord of the nations, *prince of peace*, saviour of men, in the estimation of gods a man, good, *eternal*; in the estimation of men *a god, most illustrious, most glorious*; conqueror rising with the sun, and lending his eyes to the night." We may here make allowance, in the spirit of Rosenmüller's caution, for some progress of the fashion of employing such appellations, and yet find enough to justify our interpreting all the titles in the text under consideration as fit to be applied to a royal and distinguished personage, without any reference to a nature different from that of other men, and this without altering the present Hebrew text or the generally-received construction of the words.

Where Dr. S. has the epithet " Everlasting," there are in the Hebrew two words which may be literally rendered " father of the age to come," as they are by the LXX. He maintains, indeed, that עד signifies " *eternity*;" but this he cannot establish by any good evidence.

" Enjedin," says our author, speaking of the manner in which different interpreters have treated this text, " *observes deep silence on this whole passage.*" Truly he does so: to him Dr. S. might without any want of candour have attributed in this instance " the silence of *death*," (Scrip. Test. p. 185, second edit. and our remarks on that place,) as it is well known that his work (which is posthumous) only wanted for its completion notes on the Prophets, when death interrupted his labours. Dr. S. might have perceived that not this text in particular, but all the prophetic books are passed by in

his notes, or he might have read in the dedication, "Imperfectum quidem opus. Quoniam absolutâ locorum Novi Testamenti, ex quibus Trinitatis dogma extruitur explicatione, cum Vetus Testamentum aggressus eo usque processisset, ut solummodo prophetæ restarent, in medio opere ceu servus fidelis et vigilans, a Deo ad lætiora est avocatus, et antequam cursum absolvisset bravio donatus;"* but he wished it to appear that Enjedin was unable by any contrivance to evade the force of the passage, and he did not seek far for any other way of explaining his silence.†

Section xxiii. Isaiah xl. 1—3, 9—11. What God, the Lord Jehovah, is said to do in this passage is attributed by our author to Christ, because what is said of *preparing a way for* JEHOVAH, is in the New Testament applied to John, the forerunner of our Lord. Matt. iii. 3; John i. 23; Luke i. 76, 16:

"To rebut this conclusion," (viz. that the Messiah is the Lord Jehovah,) says Dr. S., "it is asserted that 'John was the forerunner of the Lord their God, by being the forerunner of Jesus, the great messenger of God to mankind.' It must be confessed that this interpretation is not destitute of apparent reasons, but after weighing the arguments on each side, I acknowledge that the evidence in favour of the other interpretation seems to me to preponderate."

It would seem, then, that in this instance Dr. S. does not consider his own case *very* strong, and as he acknowledges that the prophecy in its primary sense predicted "the deliverance of the sons of Judah from their mournful slavery in Chaldæa," consequently that it was, so far as concerned that primary sense, "fulfilled in a series of providential occurrences, without any thing properly miraculous," it is truly extraordinary that he should not consider the manifestations of Divine power and goodness in the miracles and doctrines of Christ as a sufficient accomplishment, without looking for any reference to his person. The attempt to argue from our Lord's application to himself of the same image of the *good Shepherd*, which the prophet employs to represent the care of Jehovah for his chosen people, is strange, and can hardly need refutation.

"Moses and David in the sacred writings," says our author, "and other chieftains in the oldest records of Gentile language and manners, are called the *shepherds* of their people. But it is to the *distinguishing* and exalted manner in which this appellation and its attributes are given to Christ, that the attention of the serious reader is invited."

Our Lord applies the image somewhat particularly, beautifully representing it by means of his dying for the good of mankind, and hinting at the call of the Gentiles, ("other sheep I have, which are not of this fold, them also I must bring,") as well as indicating the grand doctrine which he came

* "An *imperfect* work indeed. For, when, having completed the explanation of those passages of the New Testament from which the doctrine of the Trinity is derived, he had applied himself to the Old Testament, and had proceeded so far that only the *prophets* remained, in the midst of his labours, being found like a faithful and watchful servant, he was called away by God to a happier state, and before he had finished the course, received the prize of victory."—Enjedini, Explicationes locorum, Epistola dedicatoria.

† With respect to the primary or, perhaps, entire reference of the passage to Hezekiah, the admission of which would put an end at once to any argument from it respecting the nature of Christ, we would refer to the papers by the Rev. Robert Wallace, of Chesterfield, in the Monthly Repository, (Old Series,) Vol. XIX. for 1824. This gentleman maintains, with much force of argument, that the prophecy was fulfilled in Hezekiah.

to reveal in the words, "I give unto them eternal life." But Cyrus and the Jewish princes and rulers, as well as Moses and David, are compared to shepherds in the Old Testament, and the case of the bad as well as of the good shepherd is minutely applied, nor could any image be more natural. Any thing *distinguishing* and *exalted* in the manner in which the appellation is given to Christ, either belongs of necessity to the character of his mission or exists only in our author's fancy. His own note, where he suggests as a possible objection, "that our Lord follows up this style of sovereignty with expressions of subordination and dependency," is a sufficient answer to him; for the remark respecting *official* subordination united with the possession of "*Divine* dignity and power," if it were not a mere quibble, would at least be in its application to the present purpose a gross *petitio principii*. What might we not prove if the use of the same image in two instances were to be taken as a sign of the identity of the subjects!

Section xxv. Isa. xlv. 21—25. The pretence for supposing this passage to relate to Christ, and hence that he is called *Jehovah*, *God*, *the Righteous*, the *Saviour*, is thus stated by Dr. S.:

"To urge the consideration that 'we shall all stand before the judgment-seat of Christ,' the Apostle Paul undeniably cites and argues from this passage; 'It is written, *As I live saith the Lord, unto me every knee shall bow; and every tongue shall render acknowledgment to God*; so then every one of us shall give account of himself to God.' (Rom. xiv. 4.) That here is an intended application of the passage to Christ is at least corroborated by another reference of the Apostle, '*That in the name of Jesus every knee may bow, of beings in heaven and on the earth and under the earth, and that every tongue may acknowledge that Jesus Christ is Lord, to the glory of God the Father.*'" (Phil. ii. 10, 11.)

From Dr. S.'s own pages we take the sufficient answer to this argument, and we should have no fear, without saying a word more, of leaving the matter "to the *reflecting and candid reader*."

"The interpretation proposed by Faustus Socinus, and generally adopted by his followers, is perspicuously stated by Dr. Priestley. 'The judgment-seat of Christ, and that of God, are the same, not because Christ is God, but because he acts in the name and by the authority of God, which is fully expressed when it is said, that God will judge all the world by Jesus Christ; so that being judged by Christ and by God is in effect the same thing.' (Priestley's Notes on Scripture, Vol. IV. p. 330.) By this gratuitous assertion the difficulty is evaded; but whether it is not advanced to serve the purpose, whether it is not far-fetched, while the other sense is near and obvious, and whether it duly comports with the terms and scope of the passage, and with the argument of the citation—the reflecting and candid reader will judge."

The Scriptures speak in some places of God judging the world, in others, of our all appearing before the judgment-seat of Christ, and again of God judging the world *by that man whom he hath ordained*. Passages of the latter kind, preventing the possibility of the two former being taken as proving the identity of God and Christ, leave us no alternative but to say that "the judgment of Christ and of God are the same, because Christ acts in the name and by the authority of God." Yet this is called a *gratuitous* assertion. The explanation, it seems, is advanced *to serve a purpose*: the same *may be said* of every explanation as easily, and of none with more appearance of justice than of those contained in Dr. S.'s volume: it is an accusation of prejudice (for we will not suppose that artifice is insinuated)—

prejudice, from which every one thinks himself free, and which each attributes to his opponent. *Far-fetched* often has reference only to the established associations of the person using the term, as *obvious* may only signify what readily occurs to him, having his mind preoccupied with a theory. It is clear that no one would have applied the original passage to our Lord, but for the Apostle's quotation: let us inquire then what was *his* meaning. He is urging those whom he addresses not to indulge in mutual censures, from the consideration of the future judgment to which they would all equally be called, and for which it would become them better to prepare, "since we must all present ourselves before the tribunal of Christ; for it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall acknowledge God.* So then every one of us must give an account of himself to God." The Apostle quotes the words of the prophet as declaring that all should be judged. To shew that the judgment of God and of Christ are the same, is necessary to the sense of the passage: this is done satisfactorily by observing that God judges *through Christ;* it is not done satisfactorily by affirming that Christ is God, because that assertion is inconsistent with the declaration that "God will judge the world *by that man whom he hath appointed.*" But has Dr. S. never noticed, or does he regard as insignificant, a various reading in Rom. xiv. 10, where, for "we shall all stand before the judgment-seat *of Christ*," a not inconsiderable number of copies read—"*of God:*" which, if admitted, would at once put an end to his argument? We are hardly prepared, as Mr. Belsham has done in his Translation of the Epistles, to introduce this reading into the text, but we cannot do less than pronounce it very probably true, and there ought to be little importance attached to an argument which rests on the correctness of *one* of two readings in so very doubtful a case. Our interpretation of Paul's meaning suits equally well to either.*

The next Section (numbered, like the preceding, xxv. by an error continued from the first edition) relates to the expression Jer. xxiii. 5, 6, xxxiii. 15, 16, "Jehovah our righteousness." The Unitarian interpretation, also adopted by some "who have no prepossession in favour of Antitrinitarian doctrines," and by the best of the Jewish commentators, is, that the title is given not as a personal appellative, but as a descriptive name, like Immanuel, Isa. vii. 14; Maher-shalal-hash-baz, Isa. viii. 1; Ariel, Isa. xxix. 1; Magor-Missabib, Jer. xx. 3; El-Elohe-Israel, *God, the God of Israel*, the name of an altar, Gen. xxxiii. 20; Jehovah-nissi, *Jehovah my banner*, Exod. xvii. 15, an altar so called by Moses; Jehovah-shalom, *Jehovah of peace*,

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* Griesbach places Θεϲ in his inner margin with the secondary mark of probability (which he explains to mean that the reading is not to be despised, and is worthy of farther examination, yet inferior to the received). It is found in the principal MSS. of the Western recension, as well as in the Alexandrian MS., which, in the epistles, more generally exhibits the Alexandrine recension. Griesbach prefers the reading of the received text, as belonging both to the Alexandrine and Byzantine recensions, and probably because he thought that Θεϲ might have been written for the sake of consistency with the following verse. We submit, with all due respect for so acute and impartial a judge, that it is more probable Χριϲϲ was written instead of Θεϲ, in imitation of 2 Cor. v. 10, Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τϲ βήματος τῦ Χριϲῦ; that the Western recension, however much to be distrusted respecting changes dependent on the mere substitution of letters, or respecting additions to the text, is less than either of the others to be suspected of a *critical* change; and that the Common or Byzantine text can in a case of this kind add nothing to the authority of the Alexandrine recension, so that the balance of probability *rather inclines* in favour of the reading Θεϲ.

Judges vi. 29, an altar so named by Gideon, because God said to him, "Peace be to thee;" and Jehovah-Shammah, *Jehovah is there*, Ezek. xlviii. 35, the name of the predicted city. Many personal appellatives among the Hebrews were constructed on the same principle, as Elijah, *my God Jah;* ZEDEKIAH, the *righteousness of Jah;* Hiel, *the living God*, 1 Kings xvi. 34, the name of a Bethelite who rebuilt Jericho. That the name *Jehovah our righteousness*, meaning "Jehovah will give us justification through him, or in his time," should be used as descriptive of the blessings of the Messiah's kingdom, can seem strange to no one, whatever view of the nature of those blessings, and the person of him through whom they were bestowed, he may adopt. Dr. S., whilst acknowledging that "if the person of the Messiah were indubitably ascertained to be only human," which we think that it is by abundant evidence, "this appellation would be merely a descriptive proposition," maintains that "there is a consideration which especially belongs to the very phrase of this passage," corroborating the evidence for considering the name as strictly expressing the nature of Christ, which he supposes to be furnished by other parts of Scripture. This consideration is, that "*righteousness* (or justification) is the capital blessing of the gospel," and "is most definitively attributed to Jesus Christ. Every other righteousness is disowned and rejected in comparison with his." We should think this the very reason why the promise of righteousness or justification from God through him should be expressed, as being of eminent importance, by a descriptive name. But, perhaps, Dr. S. means by justification being *definitively attributed to* HIM, that it is attributed to him rather than to God the Father, that it *originated* with him, and is his peculiar work. Let us then see how far the passages to which he himself refers in the New Testament agree with this notion: Philipp. iii. 9, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is OF GOD by faith." 1 Cor. i. 30, "Christ Jesus, who OF GOD is made unto us wisdom, and *righteousness*, and sanctification;" add 2 Cor. v. 21, "For he hath made him to be sin (treated him as a sinner) for us, who knew no sin; that we might be made *the righteousness of* GOD in him," might obtain justification from God through him. It is strange to say, in the face of these passages, that the righteousness or justification belongs to Christ essentially as distinguished from the Father. To us they appear to agree most exactly with the interpretation of "Jehovah our righteousness," as a descriptive name of the Messiah given above. It may be added, that in the second passage, Jer. xxxiii. 16, some have supposed, not without considerable probability in their favour, that the epithet is given to Jerusalem, and that the learned Dr. Blayney (whom Dr. S. does not condescend to notice) translates the words, "Jehovah shall call his name 'our righteousness.'"

The argument in Section xxvi., on Dan. vii. 9, 10, 13, 14, is so fanciful, that even Dr. S. himself would hardly attribute to it much *independent* value, and we are sure that none of our readers will think it needs refutation. In the book of Revelation, the visionary scenes of which are every where expressed in language imitating, or borrowed from, the ancient prophets, the account of the vision of our glorified Lord contains some of the same words, and one descriptive circumstance, ("his head and his hair were white like wool," of radiant brightness,) the same as Daniel has used in representing "the Ancient of days," who is manifestly the Supreme Being himself. This is called so *definite* and *striking* a coincidence, "that the latter cannot but be regarded as designedly alluding to the former."

Hence it is expected we should be ready to believe the identity of Christ with the Ancient of days. Now, when it is said (Dan. vii. 13) that "one like to a SON OF MAN approached to the ANCIENT of DAYS, and was *brought near* to his presence," Dr. S. thinks the word rendered *was brought near*, though "it does not necessarily imply more than a near approach, may be justly extended to the expression of a personal union. Its radical idea is that of *very close contact*; and its different forms are applied to many instances of *conjunction, indwelling*, and *union*, the most *near and intimate that can exist* amongst men. Upon these grounds it is submitted as a fair and rational interpretation of the whole passage, to view it as declaring, in the symbolical language of prophecy, an *assumption* of the frail and humble nature of a child of man into an absolute union with the great ETERNAL."

The meaning of the Hebrew word is "to be, or be brought *near*." It is used equally of friendly and hostile approach, of nearness in *place, time, relationship, dignity*, or *favour*. By a very natural application of the idea of *nearness*, it is used as a name for what is within us, in reference either to the body or the mind. We can see nothing mysterious or abstruse in its applications, and the idea of extorting from the words, "one like to a son of man was *brought near* TO THE PRESENCE of the Ancient of days," a declaration of the "absolute union of a child of man with the GREAT ETERNAL," is perfectly monstrous. Yet our author is one who is ever ready to reproach Unitarians with *far-fetched* interpretations invented to *serve a purpose*.

The passage in Micah, which is treated of in the xxviith Section, contains the words, (according to Dr. S.'s translation,) "whose comings forth are from eternity, from the days of the everlasting period," which he calls "*a clear assertion* (respecting the Messiah) *of prior and eternal existence*." The literal version is, "whose *descent** is from ancient times,† from the days of old."‡ The passage is interpreted by Grotius, Dathe, and others, as applying primarily to Zerubbabel, affirming the ancient glory of his family. If belonging strictly and solely to the Messiah, it affirms his designation to his mission in the counsels of God, or perhaps, as it is connected with the mention of Bethlehem, his derivation from the family of David. What then becomes of the *clear* assertion of our Saviour's prior and eternal existence?

Section xxx. Zech. xii. 8—10. "They shall look unto me (Jehovah, as appears from the connexion) whom they have pierced." The words are applied to our Lord, John xix. 37, where they are quoted, "They shall look upon *him* whom they have pierced." Dr. S. concludes that Christ is Jehovah. We hold it to be very evident that the Apostle John only accommodates to his purpose the words of Zechariah, as, according to the most judicious critics, he has done other passages of Scripture in the same narrative of our Lord's death. With Grotius we understand the prophet to use the word *pierced* figuratively for "treated with insult and injury;" but if it should be thought that the passage in Zechariah is prophetic of the circum-

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* מוצאותיו ortus, origines ejus.

† קדם, the root, signifies *to precede* or *go before*; as a noun, *what is before*; as 1, *the east*, whence the sun seems to come; 2, *former times, antiquity* to an indefinite extent, but without the idea of *eternity*, except incidentally from the nature of the subject with which it is connected.

‡ עולם, *eternity*, indefinite duration, past or future, often signifying former times: thus ימות עולם, "the days of old," Deut. xxxii. 7; עם עולם, "the people of former times," Ezek. xxvi. 20; כמתי עולם, "as the dead of former times," those who have been long dead, Psalm cxliii. 3, &c.

stances attending the death of Christ, many MSS., by the addition of only a letter, read "look on him," instead of "on me," which reading is preferred by Kennicott, Newcome, &c. One distinguished critic (Dr. Blayney, see his translation of Zechariah) thinks the present Hebrew words may be translated "look on him," and others render them "look to me (i. e. for pardon) *with respect to him* whom they pierced." So that there can be no necessity for supposing the prophet to have spoken of Jehovah being literally pierced, a sentiment which would have excited the indignation and horror of all his countrymen.

Section xxxi. Zech. xiii. 7. "Sword! awake against my shepherd, against the man of my resemblance, saith Jehovah of hosts." So Dr. S.; our Common Version has "the man that is *my fellow*;" Archbishop Newcome, "the man that is *near unto me*;" Dr. Blayney, "that is next unto me," observing in a note that it means "next unto me in power and authority, and corresponds with my shepherd in the parallel line; one that rules his flock or people under me by virtue of my commission," and he quotes Calvin to the same purpose. The Hebrew word is explained in the lexicons a *friend, neighbour,* or *companion.* The radical meaning is *participation,* having something in common. Dr. S., as might be expected, contends for *equality of rank* and *identity of nature.* More modestly and justly Dr. Boothroyd:

"I adhere to the version, *my fellow,* because I think there is the same *ambiguity* in the term, as in the original: it may mean 'his intimate friend and associate;' one engaged in that work which his wisdom had planned from eternity; or it may signify the man who is at the same time a Divine person, '*my equal,*' as enjoying the same nature."—Boothroyd, as quoted by Smith, Script. Test. p. 477, note, 2nd ed.

The words, in truth, may be accommodated to, but *can never prove,* the doctrine of Christ's deity, and it is proof which we require.

We have now examined *every text* adduced by Dr. S. from the Old Testament, which, as translated and interpreted by him, contains any thing inconsistent with the Unitarian doctrine, and we submit our remarks to the inquiring and candid reader with great confidence as to the result. There may be a few passages which, supposing the Deity of Christ, and his participation in the peculiar and sacred name *Jehovah,* to be independently and incontestably established, might admit of interpretation conformably with those doctrines, but there is not one which does not admit of *ready* and *natural* explanation on other principles, and the greater number may perhaps seem to be *incapable of bearing* the sense which has been assigned to them. We have a few observations yet to offer on the remaining portions of Dr. S.'s Second Book. But we think we have already established solid ground for the conclusion, not only as has been admitted by many learned defenders of the Trinity, that no proof of that doctrine can be found in the Old Testament, but that nothing at all plausible can be thence produced in favour of the reputedly orthodox views respecting our Lord's person, and therefore that an examination of the evidence of the *New Testament* is abundantly sufficient to determine the controversy, and Mr. Belsham was by no means called upon to say any thing more on the passages appealed to from the Old Testament, than he has had the opportunity of saying conformably with the plan he has adopted.

(To be continued.)

ANDERSON'S HISTORICAL SKETCHES OF THE NATIVE IRISH.*

To an impartial and reflecting observer reviewing the history of mankind, there will, perhaps, appear few objects more singular and inexplicable, more difficult to reconcile to what might be expected to be the prevailing motives of action with enlightened statesmen and civilized nations, than the past and present condition of Ireland. Such an observer, now for the first time directing his attention to the history and circumstances of this country, would not be easily brought to believe it possible that a land richly endowed with a fertile soil, a temperate climate, and a situation yielding to none in the facilities afforded for intercourse with all the world, blessed by Providence apparently with all the natural requisites for wealth and prosperity, whose inhabitants have been connected for centuries, by the most intimate political ties, with a people who claim to be the first upon the earth for civilization, refinement, and philanthropy, should nevertheless, in respect of a large portion of its population, be more abandoned and destitute of the fair advantages of intellectual or moral culture than any other people above the rank of savages. That a community, generally understood to be sufficiently alive to their own interests, should continue obstinately ignorant of the actual condition and natural resources of a country almost visible from their own shores, with which they are more closely united than with any other, and whose progress in wealth and cultivation is more nearly connected with, and more powerfully influences their own than that of any other nation whatever, would seem at first view a most strange and unaccountable paradox. Yet so it has been; and, though there are symptoms of approaching change, so in a great measure it continues to be to this day. An enterprising people, whose self-interest and curiosity incite them to explore every other corner of the habitable globe in pursuit of wealth and of knowledge, allow one of the most valuable portions of it at their own doors to remain, if not absolutely a *terra incognita*, at least very imperfectly examined; a people in general deservedly celebrated for their zealous exertions to spread the blessings of knowledge and the gospel throughout every clime, allow several millions of their fellow-subjects, nominally united under the same political constitution, and entitled to share in all its privileges and distinctions, to remain in a state of gross intellectual, moral, and spiritual darkness.

We have been led into these reflections by a very interesting and valuable work recently published, the title of which we have prefixed, containing, along with much ingenious reasoning and eloquent remonstrance, some extraordinary and startling facts, which, notwithstanding that they relate to the condition and circumstances of three or four millions of our countrymen in Ireland, will, if we mistake not, be almost, if not altogether, new to the great bulk of its English readers. We refer more particularly to the information which it contains respecting the comparative prevalence of the English and Irish languages; the history of the measures, to say the least of them, impolitic and absurd, which have been and are still pursued with reference to this subject, and the course which a more liberal and enlightened as well as truly Christian policy would suggest.

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* Historical Sketches of the Native Irish and their Descendants, illustrative of their past and present State with regard to Literature, Education, and Oral Instruction. By Christopher Anderson.

There are none, perhaps, who need to be informed that the native Irish or Erse language is one out of four dialects of the ancient Celtic which continue to be spoken in the British Isles. It differs in some particulars from the Welsh and the Gaelic, but bears so close a general resemblance that persons familiar with either, especially with the latter, can make themselves intelligible to the Irish without much difficulty, and would probably be able in a short time to acquire such a mastery in the kindred dialect as not only to be understood, but to be competent to address to those who speak it the voice of oral instruction. It is said, (but here we must acknowledge that we are merely repeating at second-hand the reports of others without the means of verifying their accuracy,) it is said, that the Irish is a peculiarly copious and expressive language, well adapted for the purposes of oratory, and possessing the advantage—no inconsiderable one, both in this respect, and with a view to the more important object of facilitating the reception and comprehension of whatever may be communicated by means of it even to the more illiterate—that all its roots are native, the derivatives from which are framed upon analogies uniform and belonging to the language itself. These are considerations which would alone be sufficient to attract to this language, as an interesting object of philological inquiry, the attention of those who are curious in such researches; independently of the important light which many productions in prose and verse extant in MS. in various public libraries, but hitherto little explored, might probably throw upon the early history and literature of these islands; at a period, too, when there is good reason to believe that Ireland was the repository and refuge of no small portion of the learning which yet remained amidst the comparative darkness of Western Europe.

But by far the most interesting light in which this subject can be considered, both as belonging to the present times, and as coming more home, as it were, to our own business and bosoms, is the relation which it bears to the condition and character, intellectual, political, moral, religious, of the present inhabitants of that country. And upon this point we think there is good reason to believe that the public in general in this country, and even in Ireland itself, require to be disabused of many deeply-rooted prejudices, and must be called upon to shake off many erroneous impressions. We are much mistaken if it is not the received doctrine on this side of the channel, that the native Irish is fast hastening to extinction. It may still prevail, it is supposed, in mountainous regions, lurking among bogs and other inaccessible fastnesses, but the great mass of the people in all the more populous and cultivated districts habitually use the English tongue. Those who had cherished such an idea, will be surprised to learn that the reverse is the truth; that there is not a single county in Ireland of which it can be said that English is universally the vernacular dialect of the people; that in Connaught, at least nine-tenths of the people speak only Irish; and that if the whole country were polled, a very considerable majority of the entire population would be found to be in the same predicament. There are, indeed, no authentic documents from whence any exact conclusion can be derived, but the personal investigations made by Mr. Anderson in an extensive tour through the country with an express view to this inquiry, and the concurrent testimony of many well-informed individuals, whose feelings and prejudices in other respects would in some instances have tempted them rather to underrate than to magnify the amount, leave no reason to doubt that the statement is substantially correct.

It is admitted that a certain proportion of this class of the people are also

able to speak English, and are even under the necessity, to a certain extent, of speaking it daily. But to what does this extend, and what is its character? It is often such as an Englishman can hardly understand; and, after all, merely the language of barter or of business; just so much as is necessary for maintaining an unavoidable intercourse with his employers or superiors. But "is this English expressive of the thoughts, the opinions, the feelings of the man? Not at all; he has another medium, to which he instantly flies; and when his sentiments and feelings are to be heard, they may sound like a jargon in the ear of an Englishman, precisely as English sounds in his ear when so employed. These two men may plough in the same field, or drive the same machine; they are brought into contact; but as for interchange of sentiment and feeling, it is denied them." The consequence is, that in many districts of wide extent, the better educated, and what ought to be the influential classes, the gentry, the magistracy, the clergy, all other professional men, are separated by an insurmountable barrier from all effective or really beneficial communication with the great mass of the people. They may, perhaps, be able to drive an ordinary bargain, to transact their stated secular business, or even to maintain the daily intercourse of master and servant, in respect of such things as fall within the servant's stipulated employment; but as to any thing deserving the name of conversation, any thing involving an appeal to passion or sentiment, any thing in the nature of advice, admonition, remonstrance, or persuasion, any thing affording scope for the exercise of a moral influence over the affections and conduct, it must be immediately perceived that such an imperfect medium is altogether inadequate and unfit. It is scarcely necessary to add, that the number is still more limited of those to whom English is not vernacular, who are capable of understanding so as to profit by a set discourse or sermon addressed to them in that language. The consequence is, that this circumstance alone completely excludes the majority of the clergy from all spiritual intercourse with, or influence over, the bulk of their nominal parishioners.

What seems not a little remarkable is, that this anomalous situation of the Irish clergyman or gentleman has been very generally represented almost as a matter of indifference.

"Dr. Woodward, the Bishop of Cloyne, after having stated that the difference of language is a very general (and, where it obtains, an *insurmountable)* obstacle to any intercourse with the people, adds very coolly in a note, 'If it be asked, why the *clergy* do not *learn* the Irish language, I answer, that it should be the object of government rather to take measures to bring it into entire disuse.' Nay, though it is quite practicable to speak both English and Irish with the utmost propriety, the childish bugbear of an *Irish accent* was held over the head of any gentleman who should think of acquiring the Irish language. Even in Hardy's Life of Lord Charlemont, we find the following passage: 'I have heard many gentlemen among us talk much of the great convenience to those who live in the country that they should speak Irish. *It may possibly be so;* but I think they should be such as never intend to visit England on pain of being ridiculous; for I do not remember to have heard of any one man that spoke Irish, who had not the accent upon his tongue easily discernible to any English ear!'"

But for the proof exhibited in such passages as these, one would scarcely conceive it possible that any mind accustomed to reflection could be so inconsiderate, or so perverted by deeply-rooted prejudice, as to conceive it to be a matter of small importance whether those persons who are raised by

political institutions, by wealth, by profession, or education, to rank with the more influential classes of society, should be enabled to exercise that influence by free communication with their inferiors in their own language, or should be separated by this impassable gulf from those whom they might admonish, advise, instruct in the things which minister both to their temporal and eternal welfare. That such should be in any degree the relative condition of the higher and lower classes, we certainly consider as a very great evil, placing a thousand formidable impediments in the way of the political and moral improvement of the people. But the idea of removing this evil, by extirpating one prevalent language and substituting another, by inducing four millions of people to unlearn their mother tongue, the vehicle in which they have been accustomed to think, and to convey not only their ideas, but their sentiments, emotions, and affections, in order to adopt the speech of a race whom they habitually regard as strangers and intruders, not to say oppressors, is altogether visionary, and is discountenanced by the whole history of mankind. The pertinacity with which a nation under such circumstances adhere to its primitive language, as this writer very justly observes, is illustrated by no example more remarkably than by the history of the English language itself. After the Norman conquest, the idiom of our Saxon ancestors for three centuries lay in a sort of disgrace, neglected and despised as a barbarous jargon by the learned and the great. Norman-French was the language of the court, of the law, of all the privileged orders, while English was spoken chiefly by the mechanic, the peasant, and the slave. But continuing to be the dialect of the great mass of the people, it finally prevailed against its rival, and made its way even into the courts of justice and the halls of the nobility. With this example derived from their own history before their eyes, it seems strange that any enlightened and reflecting man should seriously recommend such a scheme as that of putting down by legal enactments and other artificial means the language of a whole people. Yet this appears to have been the policy of the rulers of Ireland for a course of centuries. The means adopted have in general been worthy of the end, and the success such as might have been expected. Education has been recommended, and schools have been established; but they have been exclusively *English* schools, whose main object seems to be to communicate just so much English as shall suffice for the ordinary transactions of every-day life. The consequence has been, not that they have learned English, but that they have remained uninstructed. Beyond all question, if the object be to improve the intellectual condition of a people, the proper method is to *commence* with instruction in their native tongue. The establishment of *Irish* schools, however, has been not only neglected, but discouraged by all possible means. During the whole of the eighteenth century, *not one* edition appeared of the Scriptures in the Irish language! and though the Bible Society have recently directed their attention to this point, what has yet been done is but little in proportion to the immense magnitude of the object. It is scarcely necessary to add, that an elementary literature adapted to the wants and circumstances of the Irish people, remains to be created.

Mr. Anderson argues ingeniously, and we think not unplausibly, to shew that even if the object be to promote among the native Irish the use of the English tongue, still the proper course to pursue will be *to begin* by instruction in Irish. By this, if well and judiciously conducted, you impart a thirst for knowledge, which, certainly at present, and most probably under any circumstances that are likely to arise in Ireland, can be gratified only by

means of books or by instruction communicated in English. You may thus eventually make the acquisition of this language a matter of choice and desire; an important object indeed, but one which can never be accomplished either by violence or neglect.

Some very interesting particulars are given of a system of what are called Circulating Schools, originally introduced in Wales by Mr. Griffith Jones, and since extensively pursued by Mr. Charles, of Bala. A schoolmaster is provided who shall teach the poor to read and write their own language. He is not to reside permanently at *any* particular place, but to remain for a short period, say from six to twelve months, after which he removes elsewhere. The knowledge that he has come for a limited period naturally excites emulation and diligence, and the anticipation of his removal suggests an earnest desire that the flame which he has kindled should not be permitted to die away. Some of the more diligent and attentive of the pupils accordingly are generally found able and willing to conduct an evening school after the teacher has taken his departure, to bestow the same benefit upon another district; and in this manner, in the midst of much poverty and many difficulties, a considerable portion of that elementary knowledge which is the vehicle of religious and moral instruction, has been very widely diffused among the Welsh peasantry at a comparatively very moderate expense. And though much remains to be done, the contrast certainly is prodigious between their present condition and the utter destitution, as far as the means of instruction in their vernacular dialect are concerned, of their Irish brethren. Mr. Anderson warmly urges the adoption of a similar system in Ireland. The experiment has been tried with success both in Wales and the Highlands of Scotland; the field of exertion in the sister island is more than four times as extensive, but, as far at least as Protestants are concerned, has been hitherto almost entirely neglected.

We have said, as far as Protestants are concerned; but it must not be overlooked that the native Irish are almost universally Catholics; a fact which cannot be much wondered at when we consider that to them the Scriptures have ever been not only a sealed, but an inaccessible book, and that the instances are very rare in which Protestant ministers of any denomination have even possessed the means of communicating with them in the only medium by which the word either of instruction, admonition, argument or persuasion, can be addressed to them; the only language in which a continued discourse appealing to their understandings, and still more to their hearts, would be intelligible to them. And it is the principal fault we have to find with this book, that it gives us no insight whatever into the measures adopted by the Catholic clergy with respect to this portion of the people of their own communion. It is mentioned indeed incidentally, that not only is there no teacher of Irish at Trinity College, Dublin, but in the Catholic Seminary of Maynooth no such department was originally contemplated. Perhaps, however, to them it is less necessary, because the probability is, that a large proportion of the Catholic priesthood are derived from that portion of the people with whom the Irish language is vernacular. That this circumstance gives them a powerful influence over the lower classes of their countrymen there can be no doubt; and that this influence is unspeakably promoted by the power which they possess of maintaining a more intimate communication with the people in their own language is highly probable. We could wish to learn more accurately the extent to which they have availed themselves of these opportunities for promoting the spread of real and substantial improvement. They have been much belied if such advantages

have not been either miserably neglected, or perverted to the mere purpose of keeping up a priestly domination over a superstitious and ignorant race. But be this as it may, surely it argues a most unaccountable supineness in the Protestants of all ranks and denominations, that this vast field has for so long a period been utterly abandoned by them, and that for centuries no attempt has been made to diffuse among so large a portion of their countrymen either more correct views of religion, or even the secular instruction so necessary to increase their usefulness as members of a community professing to be enlightened and civilized. If worthy successors had risen up to enter upon the labours of Mr. Boyle, and more especially of the excellent and venerable Bishop Bedell, things would not have been as they now are in either of these respects. But by studiously confining all education to the English tongue, in which alone books were printed, the instruction of schools conveyed, or religious worship conducted, the Protestant clergy have wilfully shut themselves out from all connexion with a large majority of the people. They are the ministers of the higher and more educated classes, and of them alone. Until this state of things is altered, it is in vain to expect that any material impression will be made upon the poor and ignorant peasantry of Ireland, either in a moral or a political point of view. They will not till then take the place to which their numbers and the natural resources of their country would seem to entitle them, in adding to the power and prosperity of the British empire; they will not till then feel themselves effectually united, not merely by constitutional forms, but in interest, and by the consciousness of reciprocal sympathy and good-will, with the great mass of their nominal countrymen.

We have entered upon these statements, not so much in order to propose or recommend any specific remedy for existing evils, as to call the attention of our readers to a subject of deep interest, whether we regard it as a national question, or as materially affecting the moral and religious welfare of a numerous body of our fellow-men. It is much more easy to point out a different course of policy which, if it had been steadily pursued during the last two centuries, would have placed us in a more desirable situation, than to say what is now to be done to correct the mischiefs of an erroneous system so long and so pertinaciously acted upon. We are aware that great practical difficulties oppose the establishment of a really beneficial intercourse between the English Protestant clergyman or minister and the Irish Catholic labourer. It is perhaps not much more likely that the one class, taken as a body, will learn Irish, than that the other will learn English;—in such a manner, we mean, as that either language shall be so spoken and understood by both parties as to fit it for becoming the medium of religious instruction, or of moral persuasion when addressed to the heart and the feelings. Still, however, we are persuaded that much might already be done—by the introduction of circulating, and where practicable, as it would be in most of the towns, of local *Irish* schools;—by the preparation and extensive distribution of cheap Irish tracts, both of a religious nature, and on the various branches of useful knowledge peculiarly interesting to the poor;—by the employment of missionaries competent to address the lower orders in their own language;—by the establishment of *Irish* chapels for Protestant religious worship (not one of which, we believe, at present exists from one end of the island to the other);—by encouraging properly qualified persons, who might probably be found in the more fortunate Celtic districts of Wales and the Highlands of Scotland, to assume this character for the benefit of their brethren in Ireland. If in any of these ways a general thirst for improvement

was excited in the great body of the people, and the insuperable obstacles removed which at present render almost all useful knowledge inaccessible to them, we might safely leave the inherent talent and energy of the people themselves, whose natural character is by no means that of apathy or stupidity, to accomplish the rest.

"Did this people (to adopt the expressions of the work before us) constitute only a small proportion of the population, our duty by them would be the same; but when their number in comparison with the aggregate body has become so large, it is not saying too much when we affirm, that there is nothing which essentially regards their best interests that can safely be viewed but as a subject of national importance. It is not denied that in contemplating the interests of the United Kingdom generally, the effectual improvement of Ireland is now the question of by far the greatest national importance. It is no longer important to Ireland alone, but almost equally so both to England and Scotland; and that not since the Union only, but since the application of steam-navigation. For though, always lying in the bosom of Great Britain, as if intended by nature for the most intimate and cordial connexion, past ages have shewn how possible it is for nations, 'intersected by a narrow frith,' to abhor each other. These days are now past, it is hoped, for ever; at all events, the state is now *one*, and the moral condition of any given spot in it must needs become the interest of all; otherwise it cannot now be long before the effects are felt in every corner of the empire. Let not then the present condition of the Native Irish population be disregarded. Setting political union altogether out of view, a bridge across St. George's Channel could not more effectually have opened up Ireland to us, or this country to it, than the invention referred to has done. To check or obstruct intercourse between the people of these lands, if once practicable, is now impossible. The channel between them is now no obstruction; and the people of both countries, to a great degree, like kindred waves, must affect each other, if not mingle into one. Already we have about ninety or a hundred thousand of the Irish in London, about or above thirty thousand in Glasgow and its neighbourhood, to say nothing of other places.

"Past neglect may be regretted; so it ought to be, and so it will; but the crisis to which we have come is not to be deplored. It had been far better for both countries had it arrived long since. An interchange of kind offices is now not a thing of choice—a matter of opinion, if we have any regard to the prosperity and morals of Great Britain; and it is a good thing when circumstances conspire to render the duty we owe to God and man imperative If we are governed by sound Christian principle, the improvement of such Irish districts must follow as one effect of frequent intercourse. This may, or at least certainly should, rouse to the duties of brotherhood, and ultimately increase the sum of national happiness, and peace, and power."

We cannot conclude without earnestly recommending both this work and its subject to the serious attention of those who have a rational concern either for the true prosperity of their country, or for the happiness and improvement of their species.

W. T.

EXPOSITION OF PROFESSOR JACOTOT'S SYSTEM OF EDUCATION.*

THE first thing to be examined into in considering the pretensions of any new system of education is its harmony with the whole constitution of the beings who are to be subjected to it. Nothing is easier than to discover methods by which separate portions of the human creature may be brought to a very high degree of perfection, provided other portions are left out of consideration; and a partial system may promise great things and perform all its promises without being at all fit for general adoption. Many an idiot with a marvellous memory has been made an idiot by the education of his memory. Many a dyspeptic mathematician would willingly give up some of his scientific attainment, if his dyspepsia would go with it. Many a man, the workings of whose intellect are unusually true, sighs for that harmony of spirit with God and man of which he has been deprived by being taught to pursue means as ends. It is quite as possible to make a child a prodigy of philosophy or learning at fifteen (at the risk of sending him out of the world at that age) as it is to make an infant twice the average size of infants by pouring in as much cream as the digestive organs will bear. The great question is, not whether these feats may be achieved, but whether it is desirable that they should be achieved; and before the claims of any new mode of education are investigated, it should be ascertained whether, granting them to be sound in themselves, they are likely to interfere with other claims of greater importance.

Nobody disputes this; and yet what dreadful havoc do we daily see introduced into the constitution of the future man by the neglect of so plain a consideration! So bitter is the heart-ache which compassionate observers feel from witnessing the destruction of some component part or another of the unhappy pupils of new systems, that they are tempted, in contradiction to reason, to conclude that a fortuitous education is the best thing that children can be blessed with after all. Such a conclusion is monstrous, we allow; but some excuse is to be made for it in the presence of all the immediate pain, and in prospect of all the future harm, caused by that exaggeration of systems already partial and exaggerated which now strikes us wherever we turn our eyes. It is melancholy to see a train of children going out to walk with open lesson books in their hands. It is melancholy to see the trickling tears which mock the parent while he talks of the primary necessity of interesting children in what they learn. It is melancholy to see the irritability induced by perpetual interrogation, and the dislike to learn caused by the obligation to be always learning. It would be ludicrous, if it were not melancholy, to see little ones of eight years old drawing maps of the English Constitution, and explaining the relations of the legislative and executive departments, of King, Lords, and Commons, before they have learned any thing of domestic government but what they must detest. It is really not to be wondered at that good-natured people would rather see these victims of system with the rosy face and round eyes of a ploughboy, and as stupid as he, than dwindled in body and crushed in mind as they are too often at present seen to be.—The prospect is even worse than the present

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* A Compendious Exposition of the Principles and Practice of Professor Jacotot's celebrated System of Education. By Joseph Payne. London. 1830.

Epitome Historiæ Sacræ, adapted, by a literal Translation, to Jacotot's Method. By Joseph Payne. London. 1831.

reality. What can come of the method (mistakenly called Pestalozzian) of interrogating children from morning till night, but that the timid will be dismayed and stupified, and the bold made superficial and conceited? Pestalozzi was perfectly right in avoiding the old system where all was communication on the part of the teacher and submissive reception on that of the pupil; but he little dreamed of what should be done in his name while he was doing every thing in the name of nature. If we may judge by much that we have seen, there will be, in a few years, an influx on society of conceited half-thinkers, of presumptuous all-knowers, who know nothing thoroughly, and have been too much habituated to answer questions when the solution was placed within their reach, to think of asking any when a reply is not quite so close at hand. We are far from wishing that the stir about education, through which all this has arisen, had not taken place. We are not so sanguine as to suppose that any reformation of importance can take place without the introduction and occasional prevalence of many errors; and we look for a certain, if not speedy, enlargement of views, and for a better direction of a very laudable zeal than that which has signalized the adoption of the many new systems of which we hear. What we desire is, not the relinquishment of what has been taught us from abroad, but its further prosecution; not a return to the Eton grammar on the one hand, or chance on the other, but that details should not be pursued to the exclusion of principles; that the great principle of education should be a regard to the greatest ultimate happiness of the pupil, and that the operation of this principle should be determined by the facts of the pupil's own constitution as well as by those of his location. This is professed to be the design of every system of education that is offered to notice; but we must acknowledge that we have found it pure and complete only in the quiet administration of parents who make their own good sense their chief guide, and who, while learning from every system, profess none.

Before science had driven chance from the conceptions and almost from the vocabulary of wise people, it was perfectly natural that an education of fortuitous influences should be supposed sometimes a very happy and sometimes a very harmless thing. But now that it is known to a certainty that there is no such thing as chance, and that a continually progressive power is given to the human will (in proportion to the enlargement of human knowledge) over all the agents whose nature can be discerned, it seems as barbarous a proceeding to leave a child to be educated by nature, as to leave it in the woods to be bred up by savages. Man has long been learning to modify the influences to which his offspring are exposed. Man is convinced that in course of time he will be able to do this so completely, that, having acquainted himself with the primary conditions of his children's being, he will be able to make them what he chooses; and, by means of the co-operation of a sufficient number of parents, to place the offspring of all in an atmosphere of virtue and wisdom by which their being shall be nourished up to a perfection we may conceive of, but must wait long to witness. We are now somewhere between the extremes of a fortuitous education and a perfectly conducted one. We are bustling and striving after some special methods in which we are apt to imagine resides general efficacy. We are so eagerly exerting our influence in some particular modes of operation, that we forget our equal responsibility in others. What good principles we have laid hold of, we do not carry out far enough; what specific processes we have found to be good, we are apt to apply too pertinaciously and too generally. Health is not yet, as it may be centuries hence, a matter of course; morals cannot be

taught merely by exercising the intellect, nor science by administering to the affections. We make our pupils learned at the expense of their nerves, and pious while we neglect their understandings; and yet exercise and diet are as much under our controul as religious influences, and the operations of the reasoning faculty as much as either.

Careful as we should be, therefore, in adopting any new systems of education, our proneness to the partial cultivation of our pupils should make us doubly watchful of those systems which relate only to particular departments of education. Among these is the system of Jacotot, which has nothing to do with physical or moral development, though it advances extraordinary pretensions as far as the intellect is concerned. Now, before we examine these pretensions, we must express our doubts whether this system can by any good management on the part of the teacher be pursued by the pupil with that relish,—whether it can ensure to him those encouragements and rewards which are essential to the healthful prosecution of any study, and to its beneficial moral effects. Of any but the intellectual results of these methods we know nothing; but we feel pretty sure that we could not in childhood have gone through such wearisome labour as is here prescribed without losing more in one way than we could gain in another.

"The Universal Instruction has but one route. The pupil is required to commit to memory the first six books of Telemachus, as an introductory exercise. These he must know perfectly, so as to be able to repeat them from one end to the other without the slightest hesitation; and whenever the teacher mentions the first word of a paragraph or sentence, to continue the paragraph or sentence without the omission of a single word. Many persons to whom this has been mentioned have been at once startled at what they considered so vast a requirement, not recollecting, at the same time, that much more, and to infinitely less purpose, is exacted from the pupil by the common method. When the six books of Telemachus, or an equivalent portion of any eminent work in the language which the pupil may be studying, is once thus thoroughly impressed on the memory, his labour is almost all over. Every exercise afterwards required of him is little better than amusement; he is in possession of all the necessary materials, and his mind will almost spontaneously employ them."—"'Learn then by heart and understand,' says Jacotot, 'the first six books of Telemaque, or an equivalent portion of any eligible work in the language to be acquired, and repeat it incessantly. Refer every thing else to this, and you will certainly learn the language.' The following is the method proposed by Jacotot, in order to attain that perfect mental retention necessary to the efficient operation of this system.—The pupil must learn every day a sentence, a paragraph, or a page, according as his memory is more or less habituated to this exercise; and he must never fail to repeat all that he has previously learned, from the first word of the book. Thus, if he learns one sentence at first, on the following day he learns the next sentence, but repeats the two, commencing with the first word of that previously learned. The same method is pursued to the end of the sixth book. As, however, this repetition, as the pupil goes on, necessarily occupies much time, it is sometimes found advisable to divide the portion thus accumulating; but still the general repetition of the six books must have place at least twice a week. The oftener the whole is repeated, the more prompt and durable are the results.—It is confessed that the preceding exercise is tedious and wearisome, and great care is required on the part of the teacher to prevent it from becoming repulsive and disgusting to the pupil. Too much must not at first be exacted. If the child cannot learn a paragraph in a day, let him learn two sentences, one sentence, or even a single word. At all events he must learn something thoroughly; on the next day he will learn something more, still repeating what has been previously learned; and after a fortnight's practice,

re will be little reason to tax him with want of memory. When the pupil ıws the first six books thoroughly, it is not necessary to commit the re- ıning eighteen to memory; but he must read every day some pages of m, with a degree of attention sufficient to enable him to *relate* what they tain.—This second exercise, however, on no account excludes the general ɔartial repetition of the first six books, which the pupil must go through east once a week, even when they are fixed immoveably in his memory." 'p. 20, 26, 27.

This "introductory exercise" being finished, the elements of all science l wisdom are to be drawn out and framed into completeness by a system interrogation, which we should think equally wearisome to teacher and ɔil. Then follows a system of exercises, all bearing reference to the por- ıs impressed on the memory; and the same (with the exception of the ıtific part) has to be gone through with every new language that is learn-

If, as it appears to us, all the mental processes which are necessary to acquisition of the sciences are totally independent of this prodigious ex- on of memory, the question comes to this—is this drudgery too heavy a to pay for the acquisition of a language? Feeling how our own under- ıding would be disgusted and our temper irritated by such a process, we ıclude that it is. We do not doubt Jacotot's promise, "You will certainly ın the language;" but we inquire, "At what cost?"

We have quite as strong a conviction that the intellectual results of such ıan of repetition cannot be good. Let any one's experience declare ıther to learn by rote is not to lose the power of judgment and the plea- ɔs of taste, in reference to what is committed to memory. "No, I wont ın it by heart," said a little girl, about a pretty piece of poetry, "because ant to go on liking it." Many who repent of their early voluntary exer- ɔs of memory, and who now find that to retain in perfect accuracy is not ıjoy, will sympathize with this child's feeling. They will find how the ısure arising from choice pieces committed to memory is irrecoverably e, how impossible it is to reason on, judge, compare, and in any degree ıreciate, what, by being retained in words, has lost its power of appealing ther associations. No allurements could incite us, no management could ble us, to reason on any thing presented in a form of words repeated ɔe a week with the vigour and freedom with which we should attack new ıghts, or even old ones, presented under a new mode of expression. It ery true that by Jacotot's method a vast quantity of materials are stored by the pupil; but we doubt whether the power of using them would not ıppear during the process of accumulation. If we thought that the ved efficacy of Jacotot's system depended as much as its advocates declare this particular exercise, we should hesitate to express ourselves as we have e; for wonders have certainly been done in some societies of his disci- ı abroad. We will explain what we suppose to be the causes of success ɔn we have given a brief account of the origin and nature of the system.

f. Jacotot, a native of Dijon, being made, in 1818, Professor of the ɔch language at the University of Louvain, found himself called upon to ɔh the French language to pupils whose native tongue he did not under- ıd. He gave them Fenelon's Telemaque, with a Dutch translation, which y proceeded to commit to memory, discovering the meaning of the French t by a close comparison with the Dutch version. When thoroughly ac- ıinted with half the first book, they began to compose in French, and ceeded to the astonishment of the Professor himself, who was thus led to recognition of the great principle of his system—that the best way to

learn every thing is to *be told* nothing. Other experiments were tried in the same manner and with the same success; the pupils being made to acquaint themselves thoroughly with a model, and then to draw all their materials from it, and fashion all their proceedings with a perpetual reference to it. It was found that they spontaneously observed every rule of orthography and grammar, until they proved themselves capable of writing as well as the author of their model-book, as far as style was concerned. Of the degree of resemblance between the style of each pupil and that of his master or fellow-pupil, we are not informed; but we imagine that a diversity of styles can scarcely exist under this method.

It is plain that the grand characteristic of this system is, that the old method of teaching is directly reversed; that the pupil is taught analytically instead of synthetically. This is an all-important difference, and one which will fully account for the beneficial results of Jacotot's plans, without obliging us to admit the desirableness of all the modes in which the principle is applied.

If it was necessary for every mind to go through all the labour which the discovery of the analytical process caused to those benefactors of the race who first made us acquainted with the true method of philosophizing, all who wished for the accelerated progress of science would exclaim against learners being exercised in any but the synthetical mode. It might then be well to accept as articles of belief principles deduced by the labour of others, and to confine the business of instruction to assistance in the application of those principles. But, since the materials may be and are so prepared as to render the analytical process speedy and easy to learners, since the results are certain, and there is no other method of making pupils sure of their principles, it seems the most evident thing possible that they should go through the whole process in its natural order. The whole process cannot indeed be dispensed with; it is accomplished under the old system as well as the new, as often as any science is thoroughly learned; the only difference (and it is a most important one) being, that in the one case the process is reversed, while in the other it is natural. Take the instance of grammar. On the old plan, the pupil was taught the principles of the science and most of its details before he had the slightest notion how to apply them. They remained in his memory, and could not be made his own till he could institute the process of analysis for himself; till he could interpret the grammatical meaning of the language he heard or read or used by his own application of the hitherto senseless rules he had been obliged to lodge in his memory. Then, after all, he had to institute the synthetical process for himself; and when he had done, found that the first attempt to pursue it was just so much extra labour, and the time employed in it just so much time lost.

On the new plan, the pupil hears nothing of the principles and rules of grammar till he is prepared, on a very slight suggestion, to discover and apply them for himself: and as he comes fresh to the subject, and his understanding is interested all the time, he can without delay or disgust proceed to the second part of his task, and compose grammatically immediately after having discovered the principles on which he is to advance. This method, if advantageous in one intellectual process, must be so in all; and as much of the system of Jacotot as is involved in it has our cordial approbation. We say the same for the Hamiltonian or any other system, whatever may be the extraneous errors or peculiarities of each; our business being with their relation to human welfare, and not with [redacted] of their discoverers or

advocates. Reading and even writing is taught on this principle by Jacotot. We have not made the experiment in either case; but we have seen enough of the success attending the sort of half-way method between the old and the new plan which is proposed by Mrs. Williams's syllabic spelling, to be completely alienated from the alphabetical method, and quite disposed to believe that Jacotot's plan may be even better than hers, inasmuch as it embodies the same principle carried out to a greater length. On Mrs. Williams's plan, (for which she does not claim the merit of discovery,) the pupil is taught the consonants by their real sound, and not by the arbitrary names which serve no earthly purpose that we can divine; then the vowels are taught in conjunction with the consonants: then syllables are learned as pictures. These are easily compounded with each other, and with different consonants, and the pupil can then read, finding out for himself, as it becomes necessary, how the syllables themselves are composed. It will be seen at once that there is a mixture of analysis and synthesis in this. Jacotot allows no such mixture. He teaches all the words of a sentence from the first as pictures, dividing them afterwards into syllables and then into letters. In our young days, it was a hard task to learn the word Constantinople. We lately saw a little girl of four years old, who had not long begun to learn on Mrs. Williams's plan, master the difficulty in a minute. Kuh-on, Con, St-an, Stan, Tin, O, Ple—Constantinople. Jacotot would have made her repeat the word entire, and then divide it, unless (as is most probable) she had previously learned from shorter exercises to take to pieces and put together for herself. Miss Edgeworth long ago told us how speedily and easily children might learn to read by a method nearly similar to this, and we have no difficulty in believing that Jacotot's pupils learn to read and write in about a fortnight.

We should not be surprised if the golden days of compositors, editors, and postmasters, are coming; for sure we are that the average goodness of hand-writing must be incalculably increased by the abolition of strokes and pot-hooks. Every one who teaches drawing knows that children always get on best when they begin upon a whole subject, provided it be simple enough. A little pupil who sets out with copying a cottage will draw it well as a whole, or in its separate parts, much sooner than one who begins with a sheet full of perpendicular lines, and goes on to as many horizontal lines, and then to a multitude of doors, and then to chimneys, and then to windows, so that he is heartily tired of all the parts before he is allowed to frame them into a meaning. It is exactly the same with writing, as we had the opportunity of observing long before we heard of Jacotot's system. We knew a little girl who had not begun to learn to write at six years old, which shocked every body but her parents very much. One day she got hold of a slate on which an exercise was neatly written in small hand. She copied a few words for amusement, and being pleased at the feat, did the same every day; and in two months wrote a letter in which the childishness of the thought and expression was curiously contrasted with the beauty of the hand writing.

Having declared our entire approbation of the leading principle of Jacotot's system, (which is not separately insisted on with sufficient earnestness by Mr. Payne,) we pass on to others which are exalted above it in the work before us, as far as italics and large Roman type may be taken as indications of pre-eminence. The truth on which the Professor insists much and successfully, that it is not necessary to *explain* in order to *teach*, is clearly involved in what we have announced as the fundamental principle of the sys-

We will try another experiment. We open a modern work o
Economy of high reputation, and read, "The general principle
and country thrive at the expense of each other, I believe to be
neous." The pupil is desired to verify this opinion (unquestiona
by a reference to his model-book. He *may*, by patient examin
some truth from whence he can deduce the soundness of the opi
the first thing which will strike him is a passage in the most dir
diction to it; viz. that in which Mentor and Telemachus conve
altered state of Salentum. Now, what is to be done? Fen
nothing of Political Economy, and was wrong. Is the pupil to b
or a less antiquated teacher of the science? And what is to be t
of his faith in his model-book henceforth? For grammar let
perpetually to a model, for a perfect model may be found; but no
much less for science, and least of all for morals, should he be c
one production, be the mind whence it emanates what it may—
Fenelon's, as philosophical as Newton's, or as refined as Michael
If we were obliged to choose a model-book, it should be one
Telemaque, even in all its original beauty. It should be a v
selection of Fables, where deep moral and scientific truth should
died in the best forms of narrative, and where there might be a u
beauties of fact, sentiment, and style. But no book could ser
pose well or permanently but one absolutely divine. We have
any part of the Scriptures being seized upon for the objects of t
as it is clearly understood from the beginning that the book itse
sacrificed;—must, from being anatomized, and in that state ke
before the eyes of the student, lose not only its entireness and
become recognized only in its mutilated parts, and be regarded wi
for ever.

We have now considered all that is peculiar to the system of Ja
the modes of interrogation described by Mr. Payne must vary
varieties of teachers and pupils, and be, moreover, only such a
practised under any other system of instruction which has any
at all. We will only remark that there are many modes of sugg
stimulating to inquiry besides mere interrogation; and, knowing
risome and irritating the interrogative practice becomes to ch
cannot but hope that all the examinations of Jacotot's school ar
ducted by question and answer only, as is the case with those p
the pamphlet before us. The merit of this far-famed system ap
to reside in its extensive substitution of the analytical for the
method. The use made of this method in teaching reading, writ
mar, and all the sciences, we approve as fully as our observation,
and partial experience, authorize us in pronouncing; and we
courage with which M. Jacotot has pushed this principle further
ever before been systematically carried in the business of educ
the subordinate parts of his plan we do not think so well, though
these that he and his followers set the highest value. An exclu
ment to any model-book whatever we consider highly objectio
are too well convinced of the injurious effects of the laborious a
repetition required in disgusting the learner, and cramping his
powers, to wish to see it adopted for the sake of any possible a
may offer in learning a language.

We much doubt whether there be not already a prevalent s
thought and style among the compositions of Jacotot's pupils; a

among a certain number, faithfully and exclusively educated on his principles, a fair average will arise of independent thinkers,—of men of free intellect, who will do as much for their race as their master has probably done. Fluent writers, cultivated readers, ready-witted speakers, will probably issue from his schools in abundance; but for a higher order of intellect than theirs we shall have, we imagine, to look elsewhere. This system has done much by making its disciples "learn something thoroughly," which is more than can be said for some other modern systems; and, by doing this, it has opened the way for various and extensive future improvements which were not originally anticipated. Thus it is with all reforms. They do something that was intended; they fall short of much that was intended; and they ultimately effect a vast deal that never was intended. Jacotot's system will initiate many into the analytical process at the beginning instead of the middle part of their course. It will not long or advantageously keep up its practice of repetition, and it will be obliged to limit its rule of reference; but it will suggest new systems which in their turn will have partial success, and be, in due course, improved upon.

As we feel that we have scarcely sanctioned our remarks sufficiently by extracts from the Exposition of the system before us, we proceed, in justice to it and to ourselves, to give a passage in which the principles of Jacotot and the practice of the old school are contrasted with much force and truth:

"It may not be amiss to consider, in the first instance, what is generally meant by the expression—*learning a thing*. To learn any thing is evidently not the same as to forget it; yet we might almost imagine it were, by referring a moment to the common plan pursued in the old method. Will any one maintain that, speaking generally, at the end of his seven years or more of school instruction, he actually recollects one thousandth part of the facts that have been brought before him, or the observations that have been addressed to him, connected with the course of tuition? A considerable portion of all this combined mass of information has remained perfectly unintelligible to him, from the first moment that it was introduced to his notice, to the time at which he throws down his books and enters on the world. He perceived neither the end nor the design of it; and perhaps even the terms in which it was expressed were never thoroughly comprehended, although repeated incessantly in his hearing. In illustration of this it may be asked, Does one child in a hundred *understand* a single page of that book which is put into his hands as soon as he can read, and over which he pores, year after year, and at length by dint of constant repetition, has thoroughly impressed on his memory—the English Grammar?" (An exposure of the incomprehensibility of grammar rules follows.) "The same remarks will apply, more or less, to many others of the generalities which, in the common course of instruction, a pupil is called upon to learn, but which he cannot, from a want of the information previously requisite, understand. Even, however, supposing that he does actually acquire a number of useful facts, they form in his mind an *indigesta moles*, a shapeless mass, in which he perceives neither order nor connexion. He has not been taught by the method of Jacotot to refer every thing learned for the first time to something previously learned; and he cannot, therefore, perceive the relation which the latter bears to the former. But there must necessarily exist a relation. Unless the parts of the book committed to memory had been connected with each other in the mind of the author, he would, of course, have produced a disorderly patchwork of incoherent facts. But this is not the case, at least in any approved work; and if this be not the case, if it was necessary for the author to see clearly the end and aim of all that he proposed to write in order to convey a connected idea of the subject to the reader, it must be equally necessary for the reader, if he wishes to understand the subject as well as the author, to gain possession of

the entire series of facts which compose the subject as presented to his view. This, however, cannot be done, unless the pupil is taught to connect what he learns one day with all that he has learned, relating to the same subject, on every previous day, from the time when it was first urged on his attention. But the facts forgotten cannot, of course, be connected with those remembered; though it is easily seen that, were these supplied, the whole subject would be before the mind. This leads again to the remark previously made, that scarcely a thousandth part of what is learned (using the word in its conventional sense) at school, is retained for use in the actual business of life; though this, most evidently, was the ostensible purpose throughout the entire course.—If the considerations here adduced be thought to have any weight, they must evince one of two things,—either the positive incapacity of pupils of the usual scholastic age to comprehend any subject in the manner referred to, or the defectiveness of the customary method of tuition. It would be impossible, in the face of countless instances in opposition, to maintain the former assertion. If a child can be made to commit to memory and understand one sentence, for instance, there seems no physical obstacle to his doing the same with another, still retaining the first in his memory by constant repetition, and thus connecting the new fact with all that preceded it. This is the method of Jacotot, and he has proved incontestibly both the possibility and effectiveness of such a process."—As to the fitness of the old systems of education to the purposes for which instruction is valuable—"Two or three facts, from which the inferences requisite to the view now intended may be drawn, are sufficiently obvious to the personal experience of all. After sedulously going through all the manœuvres of instruction for several years, we come from school to begin our education afresh, according to the particular objects which it may be desirable for us to attain in life. We are in possession, indeed, of a vast number of facts, but they lie for the most part unconnectedly and incoherently in the mind. Of a number of others we have a loose and vague notion, just sufficient to admit of consciousness that they exist and have names attached to them, which names we know well, without knowing the things themselves. Still less, however, in these latter fragments of knowledge than in the former do we perceive any sort of coherency or natural connexion: and upon a review of the whole of our acquirements during the long time that we have been employed in making them, the feeling which takes full possession of our mind is, that nine-tenths of all that we learned has been forgotten; that we are well acquainted with no one subject whatever; and that in nearly every point which most concerns us, we are

"Unpractis'd, unprepar'd, and still to seek.

"But, by the system of Jacotot, the faculties of the mind are kept in constant action, from the commencement to the end of the course of instruction; the first acquisitions, as well as all that succeed, are permanently retained, and accordingly every thing learned once is learned for ever."—Pp. 2—6.

If we ever learn any more languages, we shall be tempted to begin on this system, which seems to us admirably calculated to help such an achievement. Our readers will judge for themselves of the Synopsis of the Method; and as for the introduction to Latin,—the Epitome Historiæ Sacræ,—it can scarcely be too highly praised. The style rises from extreme simplicity (through a most ingenious choice of parallel idioms) to a considerable degree of involution; and the pupil is led on insensibly from phrases so inartificial that he cannot mistake them, to paragraphs of easy and even elegant Latinity. This little work, originally compiled by M. L'Homond, Emeritus Professor in the University of Paris, is used as an introduction to the Latin language in nearly all the Jacototian establishments on the continent.—We give the Synopsis of the method of learning a language; and

(by way of specimen of the plan of the work) the first and last sections of the Epitome, by contrasting which the extent of the pupil's progress may be perceived:

"*Make yourself master of some one book written in the language you wish to acquire:* that is, commit it to memory—repeat it incessantly—take notice of every sentence, phrase, word, and syllable it contains—study and compare these facts of the language, and analyze them first in the aggregate, then in the detail, so as ultimately to obtain a thorough knowledge of their minutest elements. *Refer, by continual reflection, all or any other books in the language to the one you have mastered;* that is, compare every sentence, phrase, word, and syllable that you meet with afterwards with those of the book you have learned, and thus make what you know serviceable in interpreting and acquiring what you do not yet know. And, in the last place, *verify the observations of others by what you know yourself;* that is, read the remarks that have been made on the language as you find them in grammars, books of idioms, dissertations on style, &c. Try or put to the proof the correctness of these remarks, by comparing them with the general observations you have yourself made on the facts that you know: you will thus systematize your knowledge, and ultimately master the language."—Epitome, p. vii.

I.

"Deus creāvit cœlum et terram intra sex dies.

Primo die fecit lucem.

Secundo die fecit firmamentum, quod vocavit cœlum.

Tertio die coēgit aquas in unum locum, et eduxit è terrâ plantas et arbŏres.

Quarto die fecit solem et lunam, et stellas.

Quinto die, aves quæ volĭtant in ăĕre, et pisces qui natant in aquis.

Sexto die fecit omnia animantia, postrēmò homĭnem, et quiēvit die septĭmo."—Epitome, pp. 2, 3.

1.

"God created the heaven and the earth within six days.

On the first day he made light.

On the second day he made the firmament, which he called heaven.

On the third day he brought the waters together into one place, and drew out of the earth plants and trees.

On the fourth day he made the sun, and the moon, and the stars.

On the fifth day he made the birds which fly about in the air, and the fishes which swim in the waters.

On the sixth day he made all living creatures, lastly man, and rested on the seventh day.

CXCII.

"Mortuo Aristobulo, Alexander ejus filius regnavit: is nullâ re memorabili gestâ decessit: duos reliquit filios, qui acriter de regno inter se decertârunt.

Hujus dissidii occasione, Pompeius, populi Romāni dux, in Judæam venit, specie quidem restituendæ inter fratres concordiæ, revērà ut istam provinciam Romano adjungĕret imperio: Judæam stipendiariam populi Romani fecit.

Paulò post regnum Judæa invasit Herōdes alienigĕna: hunc primum Judæi habuerunt regem et aliâ gente ortum, eoque regnante natus est Christus, uti prædixerant prophetæ."

Epitome, pp. 124, 125.

192.

"After the death of Aristobulus, his son Alexander reigned. He died without performing any distinguished action, and left two sons, who contended most obstinately for the possession of the kingdom.

Pompey, the general of the Roman people, availing himself of this dissension, came into Judæa, under pretext of restoring concord between the brothers, but in reality with the design of attaching that province to the Roman empire; he rendered Judæa tributary to the Roman people.

A short time after, the kingdom of Judæa was seized by Herod, a foreigner. He was the first king of another nation that ruled over the Jews; and in his reign Jesus Christ was born, as the prophets had foretold.

LETTERS FROM GERMANY.

No. IX.

SIR, *Heidelberg.*

SCHELLING'S philosophy first brought into repute those metaphysico-religious speculations which have received the name of religious philosophy. His doctrines had revived the belief that philosophy would be carried at length to its perfection, by conceiving of the natural world as existing only in the Divine Being. The author may not have intended at first to lay a foundation for Pantheism; but his system inclosed seeds which could not fail to be quickened into religious sophisms of that kind under favouring circumstances. Many speculatists of the same class have come out of his school, without assuming, however, the name of religious philosophers. The most remarkable fact is, that a class of religious mystics, both of Catholics and Protestants, have assumed that name, and affect to take Schelling's doctrine into alliance with their own religious mysticism, in order to give it an imposing and philosophical front. All, hating in their heart the Protestant principle of the right of private judgment, in their object, and the means of accomplishing it, coalesce with Jesuitism. They would build up an absolute church authority, Protestant or Catholic, and they make war upon all philosophy, and that of their assumed patron Schelling as much as the rest, where it cannot be made available to their design. This is nothing less than to restore the darkness of the middle ages. It professes to be a restoration of philosophy through religion. The extermination of science, through an alliance, defensive and offensive, between intolerance and mysticism, would describe it more justly. The ark of science must be carried off from Pagan hands, and then sunk in oblivion for ever. The design has been exposed in a recent publication by Dr. C. Seebold, (occasioned by a mystical lecture delivered at the opening of the University at Munich,) remarkable for clearness and vigour of expression. It is entitled, "Philosophy and Religious Philosophers." Connected with the particular object, it contains many passages of great general interest. I shall condense a part of what respects natural morality and religion; the spirit and design of Christianity; and its speedy obscuration after the first age of the church.

"Christianity is a purely religious doctrine. It consists solely and entirely of religious truth. Philosophy and science are foreign to its design. In the Christian Scriptures there is nothing of a scientific tendency. On the contrary, they shew what is very remote from the spirit of philosophical inquiry, a disposition to abstract contemplation, and faith in supernatural influences. After the lapse of the two first centuries, when Christianity had spread through the different nations of antiquity, and was now brought into contact and correspondence with their philosophical views, a remarkable agitation arose in the Christian world, which threatened the community of Christians hitherto united among themselves with intestine divisions. A number of conflicting parties appeared, each striving to give a philosophical structure to Christianity. The Christian faith, which had shewn till now that it contained a principle of union, and which still shewed it in what was purely religious, lost this virtue when it was invaded by the sophisms of a foreign philosophy. It included within itself no philosophical doctrine which, by its absolute authority, could impose peace on conflicting opinions. Disputes multiplied, the strife was extended without limit, and it issued in violent divisions. The entire history of the church presents a series of such pic-

tures. It is remarkable that these disputes were produced much less through the old religious rites of the new converts, than through the different philosophical views which they brought along with them. Against strange religions Christianity displayed a victorious power; it had no forces to bring into the field when it was forced to mingle in the fray of philosophical systems, because its original and essential character was that of a pure religion, and no philosophical doctrine was in its elements. The fathers of the church, combining the doctrines of their schools with the facts of Christianity, formed a sort of Christian philosophy. Many of them had been educated among the Greeks, and had embraced the new Platonic philosophy. Antiquity, with its literature, was at their side. It was necessary to defend Christianity against the attacks of the learned, and, unfortunately, they judged it a useful policy to arm themselves out of the magazine of the pagan philosophy. For this purpose the doctrines or the terms of New-platonism were transplanted into Christian ground. Thus the boundaries of the church may have been enlarged, but this was not the way to preserve peace within its walls. With the attempt to expound the simple Christian faith into a doctrinal system arose new conflicts. And how could it be otherwise? In Christianity itself there was no philosophical doctrine which could prescribe the rule, or prevent the application of the new philosophy. To supply the supposed want, the dogma of church unity was assumed. This must be maintained by the decisions of councils convoked for the purpose: church authority must be consolidated, and the foundation was laid of that Roman Catholic Church which was to bind in fetters of iron for centuries both philosophy and Christianity. The supposed necessity of defending the Christian faith by philosophical reasonings, had now ceased to exist. The pagan world was converted, and the building of the church stood firm. The last remains of ancient science gradually disappeared; the spirit of philosophical speculation was departed; even in the theological school of Alexandria it was no more. The better part of the popes and ecclesiastics offered some opposition to the prevailing darkness; but without effect. Even Charlemagne was able to preserve a trembling light but for a short time. New articles were added to the public creed, and all now rested securely, but separately, on the traditions of the church, when John Damascenus, with the help of the Aristotelian philosophy, constructed them into one system."—"The oldest religions were theocratical. Under their authority the rude inhabitants of the earth were composed into social states, and their natural ferocity was made to bend to the necessary conditions of peace and good order. Accordingly, the laws of morality and of religion and civil ordinances were bound together in one code, and the commandment which enjoined a moral duty was coupled with precepts that respected cleanliness and diet. This mixture of laws gave to these religions and their priests great influence over the people. But it was impossible that they should not prepare an easy entrance for many positive ordinances which would ultimately usurp the place of moral duties. Christianity removed the whole leaven; religion was purified from the earthly mixture; and morality began to blossom and put forth its fruits and authenticate the faith that bore them But the purity of Christian doctrine was not to be of long duration. It was soon filled with dogmas and loaded with precepts, like the ancient religions of the priesthood. The ecclesiastics coveted power, and would that their religion should be all in all. The moral religion must retreat; and instead of the command of duty, the prescription of the church must be obeyed. The belief that moral instruction had no other basis than the doctrines of their church was

more and more confirmed; and as the teachers were, and still are, in most cases the only teachers of morality, the belief became universal, and has kept its ground to the present day. God is indeed acknowledged to be the supreme moral legislator, but it is not inquired whether his commandments are given to us through the statutary law of the church, or in a very different way."—"The religion of Christ contains not only the purest, but also the briefest morality. It is that of nature; it accords with the dictates of our hearts, and lays upon us no yoke of doubtful tests. The commandment of Christian morality is the simple expression of the voice of virtue within us. No mystic discipline, no wonderful expedients, through which secret effects will be accomplished. It delineates no entire system of moral instruction; it delivers no complete code of moral duties; but it commands love, the love of goodness. Thou shalt do good, not for the sake of reward or praise, but from love to virtue. This is the universal commandment, that of the virtuous purpose, rising out of the pure heart, and this comprehends within it every particular case of duty. Let every man know of himself what is right. Let every man use his best moral judgment, and act upon it, that his deeds may proceed from a pure motive, and obey the commandment of a pure heart. But how did Christianity teach this virtue of a holy self-determination? It taught it not as a revelation from heaven, but as a revelation of the human heart; and to prepare itself a way it stept forward to men become obtuse in merely formal practices, and awakened their power of attention to the voice of virtue within them, that they might be fitted to receive the divine revelation: 'Repent ye, for the kingdom of heaven is at hand.' 'Religion, as a teacher of morality, places itself upon the ground of human conscience, professes to teach nothing new, nothing unascertained before, nothing of which man can be put in possession only through a higher revelation. But it calls upon barbarous and unthinking man to hear and acknowledge the voice of his own heart. Christianity delivers no system of moral duties, but it teaches moral purity. It founds not a new moral code, but a new moral condition. The commandment to be pure in heart expresses no particular law; it respects only the virtuous determination, when man submits himself to the laws of virtue, and the purpose is virtuous even when the law is mistaken. The will, considered not so properly a power in man, as the man himself determining his own actions, the use of his own powers, lays a ground on which human virtue can be built. His moral strength is measured by the intensity with which he determines his powers on the side of virtue.'"*—"What is that within our breasts through which we are more than a mere mirror of the material world without us, more than mere automatons, led by blind impulses, the source of joy and sorrow, of love and hatred, of admiration and enthusiasm? What is this logos of the life of man, which breathes a soul into action, which gives sanctity to law, and carries a high and spiritual feeling even into inanimate nature? It is the consciousness of our own nature, of our capacity and destination. It is that moral feeling which is not to be defined, explained, and brought under a formula, which is only to be quickened and invigorated. Here the under-

* The divines and moralists of Germany, without denying the antecedent certainty of human actions, consider the freedom of the will as the proper element of all moral agency. They say that a moral world can no more be conceived to exist without it, than the natural world without time and space; that the determinations of a moral agent do not fall within the laws under which we conceive of the determinations of physical forces. Leibnitz, Hemsterhuis, and Kant, three great names, successively threw the weight of their conviction and authority on this side.

standing does but hold the scales, the heart throws in the weight. It is this, which, when oppressed with the burthen of an earthly condition, casts itself upon the idea of perfection hereafter far beyond the limits of that oppression. High above all that is terrestrial, the spirit soars victorious and triumphant. Subjected here to the powers of material nature, it bears under their fostering influence a short-lived blossom, and is soon withdrawn from the agitations of sense. This is the basis of natural religion, that revelation within us through which we are conscious of our proper nature."—"He who should not shrink back alarmed from the imputation of prejudice, which of all scandals is the worst, would not long deny the existence of feelings and dispositions à priori in our nature. At present this form of expression has to encounter objections, which will disappear with time. There is still in philosophy a strong prejudice against all that is called feeling, because abuses have been linked with the word. Speak of feeling, and men think of some transient impression, some paroxysm of weakness, or of some fond manner of thinking, without acuteness, and unsupported by reason. And yet it is an acknowledged fact, that there are cases in which, to refuse the evidence of feeling, is to reject all means of information and conviction. There are lofty and intransitory feelings, independent of passion, humour, and the excitements of sense, which give intelligence of things to which the ideas of sense, and the understanding employed upon them, can furnish nothing more than the clothing. All truths which reason contemplates stand before it as ideas or representations, and thus first they become objects of thought. But this is not the form in which all are originally given. There are truths which are the offspring of the heart, and owe their arrangement only to the head. A merely good head has never known how to speak, and yet less how to act in what regards the end of human life and man's final destination. Through the suggestions of a natural religion, the mind of man aspires to a region of greater spiritual freedom above this world of sense; but wanting a certain object, it endeavours to sustain its hope by images which are very dissimilar according to the degrees of intellect and cultivation in different tribes and persons. To deliver it from this state of visionary expectation or doubt, revelation descends to its succour. The announcement of a heavenly kingdom, the invitation to the full assurance of hope, the commandment to be pure in heart, that we may be qualified to inherit the promise; these are the glad tidings of the Christian revelation, and thus it is 'the anchor of the soul, sure and steadfast.'"

I subjoin the substance of some theological passages on the same subject from the lectures of Knapp, who was certainly no rationalist:

"It is an undoubted fact, that we men could be better than we are, and every man must confess it of himself. The possibility of continual moral improvement suggests the belief, that there is in the nature of man a capacity of being raised to moral perfection; and from the capacity we infer the destination; as we see in the seed that it is intended to be developed into a plant. The true destination of man as a rational being is, continually increasing moral perfection, or in the language of Scripture, holiness; and happiness connected with it, and in the same degrees. But if man has been ordained by God to such an end, he must have the power to attain it; and since he does not possess it of himself, God must have provided the means by the use of which he will become continually better; for it is impossible that God has designed man for that, which for him is unattainable. The power must be sought, and can be found only in religion, that is, in the sense of our relation to God, or faith in God as our supreme ruler, law-

giver, and judge. The knowledge of God, of his moral government and will, is to be obtained either from nature, as in the pagan world, or through immediate revelation from God. Hence the distinction of religion into natural and revealed, a distinction which is made by Paul, Rom. ii 14, who names the divine revelation, the law, and describes those who wanted it as not having the law, but being a law, a natural revelation, to themselves.—Though the religion of nature, in its greatest perfection, (which few, however, have the means and power to attain,) leads man to very valuable conclusions; yet when he begins to feel his wants aright, it leaves him in anxious doubt on several all-important points, and yields not the full power which is necessary to his moral improvement and perfection. The elder Pliny said of his own and of former times, that mankind were still very much in the dark on the subject of religion.—(Hist. Nat. III. 1, Ad religionem maxime etiamnum caligat humanum genus.) Hence it might be expected that God would supply this want of man by a special revelation; but the fact must be established on sure historical evidence. It can never be demonstrated à priori, that no such revelation has been given, or that such a revelation is impossible. Let the fact be well attested, and reason has nothing to shew against it. Christians find a history of true revelations in the Scriptures of the Old and New Testament. (The theological student is here referred to Janis' answer to the question, whether a universal pure religion of reason is possible in this world, and whether a new formation or an abrogation of the Christian religion is to be expected?) The genuine and pure religion of nature can never contradict that of revelation; and when such a contradiction is found to exist, it is a decisive proof that the supposed revealed religion is not a divine revelation, for God cannot reveal himself to man in one light in nature, and in a contrary light in a special revelation. The Scriptures also commend the knowledge of God, deduced from nature, and speak of it reverentially. In the 19th Psalm the first six verses respect the knowledge of God through nature, the remaining verses that of revelation. See Acts xiv. 17; Rom. i. 19, ii. 12. Some theologians have rejected the distinction of natural and revealed religion, as F. Socinus, Ferguson, Gruner, and others. They maintain, that man owes all his knowledge of God to a revelation which was first made to him in Paradise, and was delivered down from thence, and diffused among mankind. It does indeed appear from the Scriptures, that revelations were made to man in the earliest age of the world, and much of the knowledge thus imparted descended, no doubt, to his posterity. Yet the distinction is just; for some of the truths of revelation are also demonstrable by reason, and, in fact, have been known through the light of nature. Thus the Apostle says of the Gentiles, that which may be known of God, the knowledge of God (το γνωστον for γνωσις) is manifest to them (εν αυτοις for αυτοις), for God has revealed it to them: He has given them the means of obtaining this knowledge naturally," &c., &c.

J. M.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. II.

Present—Ebion Adamson, Barnabas, Elhanan, and Caleb.

BARNABAS.

How death is impoverishing the churches! Andrew Thomson and Robert Hall both gone! The Presbyterians of Scotland and the Baptists of England will be long ere they replace such men.

EBION ADAMSON.

Thomson was essentially a Presbyterian; Hall was only accidentally a Baptist. The one wrote but little that did not indicate the sect to which he belonged; and the other as little that did.

ELHANAN.

The difference was not altogether in the men. Presbyterianism, at least Scotch Presbyterianism, is a complete system. It has power over head, heart, and life. It regulates faith and practice. It forms character. The advocacy of baptism may be connected with a hundred different systems.

EBION ADAMSON.

And therefore baptism does not serve well either to unite those who hold its obligation, or to distinguish them from other Christians.

CALEB.

It discriminates as much as the term Presbyterian does in England.

EBION ADAMSON.

About as much. The one tells you that you are admitted into the church by a certain ceremony; and the other tells you that there is no church to be admitted into, either with or without ceremony.

CALEB.

'Twere better if there were. We might profitably copy some of the discipline of the popular sects.

EBION ADAMSON.

Let us wait till the problem is solved of rendering that discipline efficient without the meddling, vexation, and petty tyranny, that are its usual concomitants.

BARNABAS.

Though very decided on the baptismal question, Robert Hall was always the champion of free communion.

EBION ADAMSON.

He was no sectarian. He could not be made the tool of a party; and he had too strong a perception of its defects to make himself its head. His antipathies were always much keener than his sympathies. His most celebrated bursts of eloquence are all of a vituperative cast. His Letters on the Freedom of the Press, his Sermon on Modern Infidelity, and that on the Sentiments proper to the then present Crisis, (to say nothing of his reviews,) are full of even fierce attack.

BARNABAS.

Is not this merely saying that he was eloquent? Southey, in one of his Quarterly articles, has endeavoured to shew that the Pulpit can never rival the oratory of the Bar, the Senate, or the Tribune, because it allows not of those appeals to the violent passions by which they produce so much effect.

EBION ADAMSON.

There is a false implication. Benevolence may be as eloquent as malignity. Nor was Hall malignant, though he was vituperative. He was only under the strong excitement of an indignant benevolence. "The light that led astray was light from heaven."

BARNABAS.

And his most vehement passages are generally founded on Christian principles.

EBION ADAMSON.

They are; and always full of beauty even when most terrible. His style is the perfection of purity and grace. The thought may sometimes be extravagant, but the expression is never turgid.

CALEB.

Dr. Thomson was by far the most influential man.

EBION ADAMSON.

That depends upon the time at which the account is cast up. A later date may shew a different balance. Dr. Thomson was powerful in the pulpit and the assembly. He was a sound Presbyterian, and he made sound Presbyterians. He was an acute debater, a thorough-going partizan, a formidable polemic, and, what was far better, a very faithful and diligent pastor of his flock, in which capacity let us hope Providence blessed his labours, so that he saved the souls of his hearers as well as his own. But his mind and character were altogether of a coarser mould than those of Robert Hall. *His* fame will belong not merely to the Baptists, or to Britain, but to the world. His eloquence will charm and influence in lands where Presbyteries are unknown, and in ages when they shall be forgotten.

BARNABAS.

Let us forget their failings, and honour their memories, and follow them so far as they followed their Master.

ELHANAN.

Robert Hall should have lived a little longer. He was amongst the early champions of Parliamentary Reform.

CALEB.

Yes, and of a broader reform than Lord John Russell proposes. But we may as well, perhaps, not discuss his political consistency.

EBION ADAMSON.

It was something that he was a politician at all. Politics are the morals of a nation, and it is better to err sometimes than to have no conscience.

ELHANAN.

You consider Reform then as a sort of national conversion.

EBION ADAMSON.

Exactly. And the people, like the awakened sinner, in the common theology, cannot reform themselves. They can only pray for the change; and that they have done most lustily.

BARNABAS.

May it do them all the good they expect!

EBION ADAMSON.

Ultimately it will do them a great deal more. At present their chief wish is to have a more direct influence [illegible] legislature in order to lighten the

burden of taxation. The Reform Bill, by which Ministers have nobly redeemed their pledges, and earned the hearty support of all good men, will give them that. The House will not be identified with the public, but the public will be, or at least may be, the strongest party in it.

BARNABAS.

And ultimately ?

EBION ADAMSON.

Their intelligence will be extended, and their prejudices corrected. The Bill might have been called, A Bill for Amending the National Character.

BARNABAS.

But will not elections still be scenes of disorder ? Will not votes still be influenced by corrupt motives ?

EBION ADAMSON.

No doubt. For a while they will be bad enough ; and we shall probably be driven to the ballot at last. But the influence which sustained itself upon the ignorance and degradation of the people will sink under the defeat it has experienced. On the hustings, in the House, and through the press, men of talent and principle will have stronger motives and larger opportunities for conveying sound instruction to the public mind. The taxes on knowledge, as they have been very properly called, must be promptly and totally repealed.

ELHANAN.

As they ought to be. The press, like every thing else in this country, is a monopoly. Capitalists speculate in opinions. They watch the market. They send forth the arguments for which there is a demand, and which will bring the largest returns.

EBION ADAMSON.

The newspaper press, you mean. Ministers must double their proposed reduction of the stamp duty, at least. We may then hope to rival the French papers. They surpass us shamefully now.

CALEB.

The wonderful power of our periodical press might certainly be turned to better account.

EBION ADAMSON.

It must. Scarcely any moral or even intellectual use has yet been made by us of this great machinery. Political and commercial intelligence, and mere amusement, are the chief objects aimed at. All professions, all sects, all parties, ought to have, not only their quarterly or monthly, but their weekly or daily organ. Every man who has discoveries to communicate, or principles to inculcate, ought to have facilities for doing so, without being liable to a tax which acts as a prohibition on all who cannot risk hundreds or thousands of pounds.

CALEB.

A scheme for a Morning Paper knocked up the other day because not more than from fifteen to twenty thousand pounds was subscribed ; and that was not capital enough to make the experiment.

BARNABAS.

Monstrous ! But do the different bodies of religionists wish for newspapers of their own ?

EBION ADAMSON.

At least in one way ; just as the Church wished for schools when it was

found that schools there must be; and Bell was set up because Lancaster could not be put down. As their people must have the article, their leaders would rather have the providing of it themselves.

BARNABAS.

And what is the precise good to be accomplished by this multiplication of newspapers?

EBION ADAMSON.

The promotion of knowledge; and in the long run, and no very long run either, knowledge is virtue.

BARNABAS.

"I see the right and yet the wrong pursue."

EBION ADAMSON.

A false fact. Those who pursue the wrong have no sight, scarcely an owl's blink of the right.

CALEB.

Do not many of the boroughmongers "see the right" of the people to be represented, and yet "pursue the wrong" of making the nomination of representatives their own private property?

EBION ADAMSON.

Yes; that is the owl's blink I spoke of; but if their vision were clearer, they would see the real right of the case beyond that; they would perceive that the relinquishment of their usurpation and robbery would not only do good to others, but to themselves; would make them better and happier men all their lives, and give them experience of the principle that "true self-love and social are the same."

ELHANAN.

You are just come round to your favourite definition, that virtue is the means of happiness.

EBION ADAMSON.

Which is the first principle of my moral science. If the preachers and teachers of "right" had adhered to it, there would have been much less talk about knowing the right and doing the wrong than there has been.

BARNABAS.

But will not the flesh always strive against the spirit?

EBION ADAMSON.

Not so very much, when the spirit knows what it is about. The flesh has no objection to happiness, and will trust the spirit's guidance when the spirit proves itself to be trustworthy.

BARNABAS.

Your language would shock the original sinners.

EBION ADAMSON.

Not more than theirs would shock me, had I not given over being shocked. What can be more preposterous than the question once put to a student in an orthodox college by a visiting minister, "whether he was willing to be eternally damned for the divine glory?"

ELHANAN.

Many of the American divines, such as Hopkins and Bellamy, would, I suppose, have answered in the affirmative without hesitation.

EBION ADAMSON.

The absurdity grows out of a departure from my definition, as you call it

When virtue and heaven are both made *positive*, there is no end to the confusion, and I may add the vice and misery too, which must result. Let mankind see the way of happiness clearly, and immorality will be reduced to its minimum.

BARNABAS.

And for that they must be enlightened by newspapers?

EBION ADAMSON.

The pulpit was a new power happily adapted to an age which had no other means of communication than conversation and manuscripts. Christianity has used that power well. It is now eclipsed by the greater power of a cheap and rapid press. Why should not Christianity use that too?

ELHANAN.

But the pulpit is yet powerful. Men must always be more impressible in masses than solitarily; and on moral subjects more impressible after a social religious service, than when abstracted from the associations of the house of prayer.

EBION ADAMSON.

Certainly; and therefore let the power of the pulpit be still directed, and with energy, to the promotion of goodness and happiness. But its appropriate work now, is that which you have described; it is *impression;* the press is the fitter power for enlightening and convincing the intellect.

BARNABAS.

But on any plan a newspaper must always have much in it that is not strictly religious.

EBION ADAMSON.

There is nothing in the universe which is not strictly religious. Whatever isolates itself is only superstition. All sciences are doctrine; all industry is worship; all laws of matter and of mind are God's will; all results of those laws are God's works; and all devotion, goodness, and happiness, have their best and broadest basis in the truth, that "of him, and through him, and to him, are all things."

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The Second Volume of Sermons.* By the Rev. J. Buckminster (late of Boston, U. S.). Reprinted from the American edition. London. 1831.

THE name of Buckminster, and the circumstances of his life and early death, are too well known to render it necessary for us to advocate the claims of any of his writings to notice and admiration. This work will add to his high reputation, since the discourses it contains, though the subjects of a second selection from his MSS. are, in our opinion, superior to the first set. They are quite as vigorous, as rich, as imaginative, without being exuberant in style; in the more important qualities of truth and devotional earnestness, they cannot, of course, be inferior. Many who might have begun to suspect, like ourselves, that their attachment to the former volume partly depended on early pleasureable association with its animated and poetical style, will find that behind these

embellishments there is a solid structure of truth and piety. These discourses must have been peculiarly effective in the delivery, for we know none which more powerfully suggest the manner and even the voice of the preacher. The suggestion seems so like an act of memory, that it is scarcely possible to believe that the voice of the preacher was silent in death before his appeals reached our land. This affords a proof of the fitness of these sermons for being read as well as heard. As an illustration, take the following extract from a discourse on Providence.

"To shew you how little our lot in the world has been in our own hands, it is not necessary to carry you back to those hours when you were waiting for life, and the little spark of existence, just kindled, was trembling under every passing breath of casualty. It is not necessary to dwell upon the days of your infancy, when it was every minute doubtful whether the being that had been introduced into life would live long enough to understand that he had a life to preserve. We will pass over those days of boyhood when the understanding is not ripe enough to form plans, and when the forethought, just appearing, extends no further than to the pleasures, hardly to the evils, of the morrow. We will pass over too the remaining years of minority, when the imagination just begins to know its own alacrity, and, fertile in youthful projects, leaps forward from one year to another of a life, long in prospect, touching every object it meets with the tints of hope. The whole of this early period, though it often gives a lasting colour to the remainder of life, is so little within our own power, and is so seldom influenced by any plans which we are then capable of forming, that it would be superfluous to insist longer upon the conclusion we would draw from it. There is a time, however, when every man begins to feel something of his own self-sufficiency, when we choose the pursuits we mean to follow, mark out what we imagine to be the road to happiness, and thus prepared, enter on the wide and busy scene of active life. From this period, then, when you think you have taken the thread of your fortunes into your own hands, allow me to follow you a few steps. The first fact which shews us how little our present situation is the result of our own arrangements, is the innumerable defeats every man's plans encounter. I appeal to any one who has lived long in the world, whether, at any period of his life, he has found himself in the precise circumstances he expected. This certainty of disappointment arises from more than one source. In the first place, so various and complicated are human interests, so inordinate are many of our desires, and so unreasonable are others, that two individuals can hardly form extensive plans of conduct which shall not interfere, if not by direct collision, at least in some subordinate parts, so as to affect the issue of the whole. What a range of disappointment does this single fact open! The success of one half the human race is the partial disappointment of the other. From this single source of disappointment, however real or imaginary—the contrariety of human interests—you see how much of your destiny on earth is placed at once out of your own control. It would be impossible to enumerate all the causes of the failure of our plans. One, however, which more perhaps than any other shews the folly of far-extended projects, is the uncertainty of health, a blessing which is attended with no perceptible sensation of pleasure, but which is indispensable to the full enjoyment of every other pleasure. And is this a good which is within the reach of human foresight? I ask you, young man, who have been forming extensive plans of future eminence, you who are so busy while the worm of disease is secretly feeding at the seat of life, and sucking the bloom of health from your cheek. I ask you, laborious man of business, whose plans have attained all the excellence which maturity of mind, long experience, and increasing confidence, can give them, have you never felt pains which warn you of your mortality? Have you never laid your head upon the pillow with a foreboding that to-morrow might sweep you and your projects into oblivion? What then? Is man the arbiter of his own fate, when the least mite that floats in God's air may derange the whole system of the human constitution? Is man the being to forget that his lot is not within his own disposal, when the first breeze may waft pestilence to his heart, and the first exhalation which rises up under his nostrils may poison the source of his being; and, if he recover, leave him a life of debility, of inactivity, perhaps of pain and misery? Go to the tomb-stones, and read there the record of human disappointments. The heads which are now mouldering in those narrow cells once teemed with plans as probable as yours."
—Pp. 18—21.

This extract, as it is merely a philosophical sketch of one department of the experience of human life, is not a fair specimen of the spirit of the volume. It is merely quoted for the excellence of its pulpit style. Every discourse in the collection exhibits the fervour of the author's Christian piety and charity. To the work itself, therefore, we refer our readers.

ART. II.—*Elements of Religion and Morality: in the form of a Catechism.* By W. E. Channing, D. D. London: John Mardon. 1831.

EXPERIENCE has led us to doubt whether religious instruction by question and answer is ever acceptable or serviceable to children: but if any work could reconcile us to the catechetical method, it would be the one before us. By many answers being given to one question, the pernicious association of mere sound is avoided, and the child is obliged to think before he can answer any way but straight forwards. It is nearly impossible to help making such a work too abstract for little minds; but the present is perhaps as interesting as its plan will allow.

ART. III.—*Examen de la Doctrine des Ecritures, touchant la Personne de Jésus Christ, la Rédemption, et le Péché Originel; suivi d'une Dissertation sur la Religion Naturelle.* Par Jean André de Luc, Auteur de l'Histoire du Passage des Alpes. Genève, 1830.

OUR readers will be pleased to find that books of English Unitarianism are attracting the attention of the Genevese; nay, more than this, that a spirit of free inquiry into the several doctrines of Christianity is animating the inhabitants of the interesting cantons of Switzerland; and that promise is afforded ere long of the most decided and acknowledged adoption of the primitive religion of Jesus. We know that the Genevese have, for a considerable period, perceived the light; but the acknowledgment of it, in spite of all opposition, is perhaps that in which they have been deficient. M. De Luc presents a bolder and more determined character. Mr. Belsham's Calm Enquiry is frequently referred to in this volume. *His* consistent scheme of Unitarianism is that which is here advocated. It will be unnecessary to enter into the *minutiæ*, with which our readers are well acquainted. We shall content ourselves with informing them that a few copies of the above work have been imported by the Unitarian Association, who have agreed to insert this interesting contribution to continental Unitarianism in their catalogue for the present year. We extract the following paragraph relating to a text, the precise nature of which is at present a matter of discussion:

"On sait que le mot *Dieu* ne se trouve point dans les manuscrits les plus anciens et les plus approuvés, ni dans aucune version de quelque réputation. Ce mot n'est cité nou plus par aucun des premiers écrivains Grec, ni par aucun écrivain Latin. Mais ce qui est un argument décisif, c'est que, dans la controverse Arienne, avant le sixième siècle, on n'a jamais cité ce mot comme une autorité, et ce ne fut qu'à cette époque qu'on dit que le mot *Dieu* fut introduit dans les copies Grecques, par Macédonius, évêque de Constantinople." —P. 123.

The following note is subjoined:

"Cet historique est tiré de l'ouvrage de Th. Belsham sur la personne de Jésus Christ. Je l'avais communiqué à M. Gaussen, mais il n'en a tenu aucun compte, comme on peut le voir dans sa lettre."—Pp. 57, 68, 72.

ART. IV.—*De la Religion Saint-Simonienne.* Aux Elèves de l'Ecole Polytechnique. Cinq Discours, &c. Paris. 1830.

THE extended notices which have already appeared in our periodical on the subject of the St. Simonite faith preclude the necessity of any analysis of the pamphlet before us. It contains five lectures, addressed to the pupils of the Polytechnique School, on the subjects of Religion, Deity, Humanity, Heritage, and an Appeal to those whose attention is awakened to the system on their duties to humanity.

Deep as is our interest in all these subjects, and in the mode in which they are treated of here, it is with the last that we have most to do. Of all the responsibilities which attach to those who have influence in society, none, perhaps, is at present more serious than that which arises from an observation of this new sect. In sober seriousness we believe that nothing has occurred since the Reformation in which the interests of Christianity, that is, of humanity, have been so deeply involved as in the development of this new doctrine; and it is

time that every adherent of revelation should consider and make up his mind as to what part he is to take in the moral revolution which is spreading abroad, and which he is bound to oppose or aid.

We have taken our part, judging of the system from the statements put forth by those who understand it best. Nothing is easier than to separate the enthusiasm from the rationale of the case; the partizanship from the sound convictions of its advocates; their religious errors (too natural to be startling) from the fundamental piety, which is perhaps even more evident to us than to those who build upon it a structure which Christianity itself will hasten to consecrate. It is nothing to us (in this view) what St. Simon was; we are concerned only with the results of his labours. It matters little that some of his followers expect too soon the full operation of their principles; we have to do only with the principles themselves. Our dissent from the St. Simonite opinions of the essence of Deity and the scope of Christianity, is not a sufficient reason for our rejection of the entire system, especially if we can account (as we clearly can) for the distortion of their principles in these particular applications. Such partial dissent, on the contrary, engages our exertions on their behalf, and impels us to point out to them where we believe them to have found their sound principles, and what has caused them to perpetuate the few enormous errors from which their system will soon, we trust, work itself free. We wish we had as firm a faith that the great body of Christians would speedily learn to refer the details of their religion to its principles, as we have that the true St. Simonites will soon, through Christ, worship the Father in spirit and in truth. It is because Christians have thus forsaken principles for details that this sect has learned to conceive of a "Nouveau Christianisme." Witness the following description (which we translate) of the "direction of the exertions of the Christian Church," the only Christian Church whose proceedings have been known to the St. Simonites:

"God being a pure spirit, all attainment of perfection, in a material order of beings, was judged to be of an essentially inferior nature.

"The principle of evil having matter for its domain, the accession of material enjoyments was not only declared subordinate: it was censured.

"Sorrow being the just punishment of an anterior crime, man accepted evil, and submitted to it with resignation, perhaps with joy, instead of recognizing in it a perpetual indication of progress to be made, in order to reach a better state by his own deserts.

"The church perfected sentiments, and developed sympathies, for its God was a God of love. The church had *priests*.

"The church also proposed to cultivate science; but exclusively with relation to the phenomena of mind. It had *theologians* who studied man in his *intellectual* faculties, and in his relations to God and humanity as a *spiritual* being.

"In these two departments, the church has rendered immense services to the world; but has never pursued the perfection of the *material* welfare of humanity; at least in a *direct* and *consistent* manner. Thus, for instance, no special ecclesiastical body has ever been organized whose office should be to stimulate or accomplish advancement in this direction. Such an institution would have been too absolutely opposed to the constitution of its faith; and the impotence of the attempts that the society of Jesuits has made in this department confirms all our observations," &c., &c.—P. 17.

To whom belongs the shame that this should be given in all simplicity as a description of the social influence of the Christian Church? How happens it that in the first page of this pamphlet we meet in a note with a kind of apology for conciliating the prejudices of the hearers in favour of a religion which, to the St. Simonites, has become a matter of "secondary concern"? Compare this apology with the grand Christian principles which are afterwards advocated, and see whether superstition or Christianity is really the matter of "secondary concern." If afraid that enthusiasm may mingle with an anticipation of the future, as sketched out by these philosophers, look steadily into the principles on which they conduct their retrospect into history, and judge from this survey whether or not they are qualified to assume the offices of preachers and philanthropists. The greater part of this historical survey has compelled our delighted assent to its deductions, and cheered us with the hope that, ere long, a survey of revelation will lead our foreign brethren to conclusions as true, and convictions yet more genial than those at which they have already arrived.

True Christians and true St. Simonites are own brothers, separated by the present conditions of their being, but destined to meet, with an acknowledgment

of kindred on their lips. In the mean time, let the beam and the mote be cast out, that together they may clearly discern the things of the spirit, which it is their equal desire to understand.

GENERAL LITERATURE.

ART. V.—*German Poetical Anthology, preceded by a concise History of German Poetry, and Short Notices of the Authors selected* By A. Bernays. Second edition, improved London. 1831.

WHAT is prettier to the eye than clear German text on good English paper? What is more attractive to the imagination than such groups of names as we here meet with at every page,—names which, all inharmonious as they may be, waken music in the soul of the true lover of poetry? What can be more luxurious than to have all truth and beauty presented to us in the unpretending form of an Anthology?

We speak not of Anthologies in general. We never saw a collection of Beauties in our own language, or in any other but German, that we could interest ourselves in for half an hour at a time: but German minor pieces are unlike all others. If the principle be ever illustrated that "all is in all," it is in those mysterious compositions in which, under the appearance of a well-defined single form, manifold essences are concentrated —essences which change their aspect perpetually, as if the conceptions themselves were alive and stirring before the perceptive power. Thus Göthe brings all earthly life within the compass of fewer thoughts than serve some men in descanting on their mistress's eyebrow. Thus Schiller suggests all heaven by slight references to whatever may have happened to meet his eye, or recur to his memory, in the moments of his "high visitation." The fact is, we suppose, that we except German from other Anthologies, because most of its component parts are *not* morsels, are *not* minor poems; but as great as any number of volumes could make them, as important as any preluding invocation could intimate. Where is the philosopher who can teach more of the intellect than the *Die Ideale* of Schiller? What can all the St. Simonites in all France propound on the fine arts that is not already concentrated in the *Die Künstler* of him to whom nature seems transparent, and all realities equally recognizable, whether material or spiritual?

Mr. Bernays has in nothing pleased us more than in his exaltation of Schiller. It almost enables us to forgive him for his inadequate appreciation of Wieland, which is not a necessary concomitant of the just censure which that great man's warmest admirers never withhold. Exceeding, as we do, the praise that we now quote, it follows that we are pleased to meet with Schiller's name in so many departments of the work under notice.

"If Göthe is the true poet of nature; if he loves to paint man in his dependency on circumstances, with humiliating detail; if he knows the art of reconciling us to our 'flat, stale, and unprofitable' existence, as exemplified in this present age; Schiller delights to raise man from the abject state of mean reality, by stirring up within him every feeling of what is true, honourable, and great in his soul. No one can rise from the perusal of a tragedy of Schiller, (with the exception, perhaps, of his two first,) or even of one of his shorter poems, without the conviction that he has conversed with one of those exalted natures which Providence occasionally sends into the world to prevent its thorough corruption."—P. xxiv.

This collection of poems appears to us as extensive as its purpose warrants, and it is certainly very rich. Its contents are arranged in four classes,—Epics, including Fables, Parables, and Narrative Poems:—Descriptive pieces,—Didactic pieces,—and Lyrics. It may be anticipated that all variety is here comprehended, from the light raillery of Pfeffel to the solemn devotion of Klopstock, and (if we may venture to say so) the sounder and more sympathetic piety of less ambitious poets.—The assistance of the notes must be valuable to those who cannot quite go alone in this land of beauties and wonders; and it is to be hoped that the facilities afforded by works like this will induce many to discover for themselves how they have been misled by the general tone of translations from the German into our tongue, and how untransfusable the best beauties of German composition are, and we imagine will ever be, as far as they are connected with the mode of expression.

ART. VI.—*The Moorish Queen; a Record of Pompeii; and other Poems.* By Eleanor Snowden. pp 166. Longman. 1831.

THE descriptive beauties of Miss Snowden's poems afford assurance that she has that within which will in time prompt

to greater things than she has yet achieved,—to a fuller and freer expression of feeling and discrimination of sentiment. Her poetry at present consists of description and narrative. When she shall have learned to impart to it the deeper and richer charm which we are sure she has to bestow, she will be disposed to confine her efforts within narrower limits, and to make the beauties of her verse relieve each other by a greater force both of contrast and concentration.

We extract the descriptive opening of the principal poem of the volume, and a passage which we are sorry to perceive is the only one of its kind:

" Bathing his golden glories in the main,
The setting sun shines o'er romantic Spain;
The Pyrenean mountains' loftiest height,
The peak, the passing cloud impending o'er,
Where scarce the venturous eagle dares to soar,
Is circled with a crown of crimson light.

On the smooth slope of yonder beetling rock
The lonely goatherd tends his browzing flock,
And sings his simple Andalusian lay;
How musically falls the clear cascade,
Bubbling and brawling through the sylvan shade,
That spreads its coolness o'er the craggy way!

In full fertility below expand
The undulary beauties of the land;
Vineyards and valleys rich with rip'ning grain;
The picturesque and endless interchange
Of chesnut wood, Sierra's frowning range,
The drear ravine and olive-teeming plain.

The citron groves, the cork-tree shaded dells,
Whence the soft echo of the vesper bells
Proclaims the peaceful hour of ev'ning prayer,
Seem floating in the twilight's purple haze
That half obscures their charms and half displays,
As the thin veil conceals the blushing fair.

Now onward glides the bri
balmy night,
The season consecrated to dell
Welcome to all in Spain's
ous clime,
Where, in the gay saloon or
glade,
Love breathes his most impa
serenade,
And hails with song and da
chosen time.

More grateful than the dazzli
of noon,
Serenely smiling gleams the
moon.
With what a silv'ry sheen d
surround
Yon cloister'd convent on the
steep,
Where hooded nuns their wea
keep,
By holy vow irrevocable bou
* * * * *
" 'Tis charming, from the triflin
apart,
To ope the hidden treasure
heart,
Th' exhaustless store Ima
yields
Of lustrous, gemlike thought
feelings free,
That cast a gloss upon reality—
'Tis bliss to range her rich
fields!

To follow where the smilin
Hope,
Points to the future as a flow'r
Making its hazardous ascent
Sun-bright and smooth; or
twilight track
Of the dim past, by Mem'ry
look back,
Illumin'd by its mellow'd r
clear.

In moments sad the sweet b
pour
A healing balm upon the fleetin
The heart relieving of its br
tress;
Or in the full fruition of desire
The visionary sisters then inspi
Chimeras fair, to crown ou
ness."—P. 63.

ART. VII.—*Poetical Ditties f
dren.* Compiled from vario
thors. London. 1831. Joh
don.

PRETTY ditties these; and
bring back childish voices upon

while we sit alone in our elderly gravity. They are freer from faults than verses for children usually are; but as we hold inaccuracies in such works to be more heinous than in those whose readers can detect faults for themselves, we point out a few expressions which need alteration. What sort of an epithet is "snow-back"? And what is a "cent" to any but an American child? The whole pretty story of the blackberries would become unreal to an English child through this one expression. Again: however terribly some little boys may swear, may other little boys speak of their "abominable mouths"? There is faulty grammar too, here and there. If parents will take pen in hand to rectify these few errors, they will have a very pretty book to please and improve their children with.

ART. VIII.—*Castle's Manual of Surgery.* 3d edit. 10*s.* 6*d.*

Castle's Introduction to Medical Botany. 5*s.*

We have before had occasion to praise and recommend the useful compendia of which Mr. Castle is so industrious a compiler. Both those now before us are entitled to commendation; and the Manual of Surgery, especially, is a book with which every professional student should provide himself. "The mere walking from one ward to another, and taking a cursory view of the patient, is not a proper plan to be pursued; they should take with them a pocket companion, and when they meet with any particular case, they should first make their own observations, and then immediately refer to know what they have overlooked, or what is unusual to its general character." Such is the "pocket companion" which our author has here supplied. His chief materials are derived from the lectures of Sir Astley Cooper; those of J. H. Green, Esq.; and S Cooper's Dictionary of Surgery.

OBITUARY.

LIEUT.-COL. HUGH ROBERT ALCOCK.

1831. Feb. 24, in *North Town*, near *Taunton*, after a few hours' illness, Lieut.-Col. HUGH ROBERT ALCOCK, Hon. East India Company's Service, in the 85th year of his age. If the eulogy of the living could render a suitable tribute to the memory of departed worth, it would then be a pleasing employment to dilate on the numerous excellencies which exalted and adorned the character of this truly venerable man. We have never known an individual to whom the language of an admired poet (though originally descriptive of an aged minister) could be so well accommodated:

"Though old, he still retain'd
His manly sense and energy of mind.
Virtuous and wise he was, but not severe;
He still remember'd that he once was young;
His easy presence check'd no moderate joy.
Him, even the dissolute admired; for he
A graceful looseness, when he pleased, put on,
And laughing could instruct. Much had he read,
More had he seen; he studied from the life,
And in the original perused mankind."

In the social circle our late friend shone with peculiar eminence, scattering smiles around, and exciting feelings of "gladness and deep joy" in the hearts of all who came within the sphere of his influence. Wherever he appeared, his general intelligence, the playfulness of his wit, the cheerfulness of his disposition, and the urbanity of his manners, rendered him a delightful guest. To a mind richly stored with knowledge, he also added the *wisdom* which leads its possessor to adapt his means to the attainment of the best ends. He had early discovered that "Virtue alone is happiness below," and to the culture of it, in its various relations, he directed all the energies of his nature. Amply did the fruits reward his toil. He secured for himself the enjoyment resulting from the pursuit of useful labours, from having endeavoured, by a course of honourable exertion, to leave the world better than he found it, and from the possession of a well-grounded hope of the favour of God to eternal life. He obtained

the respect and esteem of all who had the pleasure of his acquaintance, and went down to the grave, in a green old age, deeply and sincerely lamented. For the greater part of his life, our excellent but now departed friend was connected with the Established Church, in whose principles he had been educated. Subsequently, however, he became a convert to Unitarianism, and it is pleasing to be able to state, that some of the latest hours of his existence were occupied in writing a refutation of the doctrine o the Trinity. For several years this ve nerable Christian adorned our religion society, and was an ornament to hi profession in every relation of domesti and social life. We now mourn his de cease; for by his removal from this sub lunary state, consistency has lost an ad vocate, virtue a patron, and humanity friend.

Taunton, March 17, 1831.

INTELLIGENCE.

Parliamentary Reform.

The excitement in which the whole nation has been kept by the discussions on this vital question was increased by the result of the division on the second reading on the 22d ult. A majority of one in a House of 603 members affords little hope of getting the Bill through the Committee without mutilation. A dissolution of Parliament may therefore be expected. The Bill has united the nation; it has been cheerfully acquiesced in and zealously supported by those who had previously petitioned for more extensive changes; and for Ministers to allow it to pass in an enfeebled and crippled form would destroy that public confidence in them which is now the chief barrier against desperation and confusion. Every thing depends upon their firmness. To those who would perpetuate the present corrupt system, with the evils, now become so enormous and intolerable, which flow from it, they must concede nothing. The nation has a right to expect this at their hands; and the nation, we feel assured after what has passed, will not be disappointed by their conduct. In the event of a dissolution, the people, or rather those who by possessing votes are the people's trustees in this matter, will have to do *their* duty. It will be a very simple, though a very momentous task. Let them beware of entangling themselves by promises. Let them look out for men whose political principles, capacity, and integrity, are above all doubt. The next parliament must give us peace or confusion. Let no vote be given but for men who are equal to the crisis. Local influences, old connexions, every thing must be dis regarded in the paramount considera tion of returning a House of Common that will save the country. In the pre sent state of the suffrage it is compara tively little which the people *can* do; bu let them do it all; it will prove to b enough.

Porter versus Clark.

The "Legal Observer" (a Weekl Journal of Jurisprudence) of 19th ul contains a case of some importance t Dissenters, which has recently been de cided before the *Vice-Chancellor.* I may be useful to give it insertion in th Repository, as many Trust Deeds of ou chapels are defective as regards the elec tion and dismissal of ministers.

Porter versus Clark.

"A chapel and buildings were veste in trustees, upon the following trusts to permit and suffer the said messuag meeting-house, buildings, and premise to be used as and for a place for th worship of Almighty God, by the con gregation of Protestants dissenting fro the Church of England, under the deno mination of Particular Baptists, holdin the doctrine of personal election, imp tation of original sin, effectual callin free justification, and final perseveran of the saints, and by the members an successors of the same congregation Protestants holding the same doctrine Shortly before the filing of the bill, di ferences had arisen in the congregation some of the members being desirous appointing Owen Clark to be co-past with Porter, while others were averse

such appointment. However, on the 13th of March, 1828, a church meeting was held, at which it was resolved to invite Clark to preach at the chapel for three months, as a probationer to be co-pastor with Porter. Clark came accordingly, and at the end of that period was elected joint minister with Porter. To this election Porter refused to consent, alleging that the congregation had not the power to appoint a co-pastor without such consent; further disputes and differences were the consequences of this refusal, and eventually, on the 6th of November, 1828, a church meeting was held, at which it was resolved that Porter should be no longer pastor, and that the defendant Clark should, from that time, be sole pastor; and on the following Sunday Porter was forcibly prevented from entering the pulpit, and Clark, the defendant, took possession of it.

"There was no endowment for the minister, nor any trust property, except the chapel and premises, nor was the minister paid by the pew-rents, but solely by the voluntary contributions of persons attending the chapel.

"The bill was filed by Porter, by the trustees of the chapel, and by two of the members of the congregation, on behalf of themselves and all the other members, except such as were made defendants, against Clark and nine of the members, by whose orders Porter had been forcibly expelled. It prayed that the trusts upon which the premises were held might be ascertained and declared, and carried into execution, by and under the direction and decree of the court, so far as it might be deemed proper or necessary; and that a sufficient number of proper persons might be appointed new trustees, in the room of such as were dead, or desirous of being released from the burden of their trust; and that it might be declared that Porter was the lawful pastor and minister of the chapel and congregation, and that he might be quieted in the possession of such rights as appertained to him in that capacity; and also, that the defendant Clark might be restrained by the injunction of the court from performing the duty of pastor or minister of the chapel and congregation, or officiating or performing divine worship in the chapel, that he and the defendants might be restrained, in like manner, from impeding, or in any manner interfering with Porter in the exercise of his duties as pastor and minister thereof.

"A motion was now made for an injunction in the terms of the prayer. In support of the motion numerous affidavits, made by Dissenting ministers of this denomination, were read, who all agreed, that when a minister has been duly elected to be pastor of a congregation, and has been ordained according to the form usual amongst them, he held this office until he thinks fit to decline it; and that no person, or body of persons, has power to remove him, or to appoint a co-pastor with him, without his consent.

"The *Vice-Chancellor* said, that he had looked into the deed creating the trust, and that he could find no directions as to the mode of electing ministers, or as to the duration of their office, when elected; neither could he find that there was any provision made for the minister by the trust deed; but that he was dependent entirely on the voluntary contributions of the members of the congregation: and he, therefore, could not see that the plaintiff, Porter, had made any case for the interference of the court.

"His Honour added, that independently of the want of jurisdiction, he was of opinion that it was very reasonable that a minister who depended entirely upon voluntary contributions, should be dismissible at will by the persons so voluntarily contributing."

Complaint from the Pulpit against the Oxford University.

On Sunday se'nnight, the Rev. Mr. Bulteel, late Fellow of Exeter College, and Curate of St. Ebbe's parish, in Oxford, preached before the University, and a very numerous congregation, at St. Mary's. The subject was from 1 Cor. xi. 12. In the course of his discourse he launched out against "all the Doctors, both the Proctors, the Heads, and Governors of Colleges and Halls, and their respective societies." None were spared, and unceremonious epithets were applied to the Fellows and Tutors. They were charged with want of due discrimination in giving out *testimoniums* for holy orders. The drunken and the wicked, he said, too often obtained them, while the pious and the moral were frequently refused. He pointed out the necessity of reform in the Church, and spoke of other University matters in the strongest language of censure. Never was curiosity more excited, or St. Mary's Church so full. After the sermon the High street was nearly as full as it was when the King was proclaimed. The sermon has since been printed, and in the short space

of three days nearly 3,000 copies have been circulated, the profits of which are to be given to the Benevolent Society. Some "Remarks on the Sermon" have since been printed, written by the Regius Professor of Divinity.

Church Reform.

At a meeting of twenty-eight clergymen of the diocese of Chester, at Knutsford, last week, petitions were adopted, expressing the belief of the subscribers that a modification of the liturgy, and an equivalent for tithes, would tend to the interests, influence, and purity of the church.—*World, Feb.* 28.

Dissenters' Marriages in Canada.

The *Christian Guardian*, published under the direction of the Methodist Episcopal Church in Canada, of the date of the 15th ult., states that the learned Attorney-General had introduced a bill into the House of Assembly, to authorise ministers of various religious denominations to solemnize matrimony between persons of their own communion.—*Ibid.*

French Catholics.

The French papers mention the opening of "a French Catholic Church" in the street Sourcière St. Honoré; the priests of which propose to celebrate the Mass in the national language. They will also exercise all the functions of the ministry without receiving any stipulated payment. Each worshiper will contribute what he pleases. In several districts of France measures have already been taken for establishing this "new church," and the pastors have already been chosen. It also appears that the doctrines which the professors adopt deny any impediments to marriage, excepting those which are indicated by the Civil Code.

Present State of Greece.

(Letter from His Excellency the Count of Capo d'Istrias to his late confidential secretary, M. Belant, of Geneva, dated Nauplia, Dec. 2, 1830.)

You request me to give you some details concerning the internal organization of our country. I will endeavour to satisfy you, as far as my numerous occupations allow me to do it; but you know how few spare minutes I can command.

I have sent your letter to Mustodoxi, and I hope very soon to see him at Egina myself, when I shall act as your functionary in my character of citizen of Geneva. Our little collection of antique relics becomes every day more interesting; and if we were to spend all that is required in excavating, it would be much more so; but I am in no hurry about it for I hope we shall have no more travellers come to steal them from us.

Egina is no longer the seat of government, but it is the centre of all our establishments for public instruction. Besides the Orphanotrophe, (asylum for orphans,) where 500 young persons are receiving their education, there are two normal schools, the one on the plan of mutual instruction, the other for instruction in the ancient Greek language philology, the elements of the exact sciences, drawing, music, &c. This second school is called after Mr. Eynard because it was built and established at his expense. A spacious and noble printing-office is always at work, preparing useful works in the Greek language. The money which was remitted to me recently by the committee at Geneva has been appropriated to the payment of M. Didot for a great part of what this printing establishment had cost us, as you will have the kindness to inform M. Favre, M. Munier, &c.

The different schools of Egina, including the orphan school, contain more than 1500 pupils, and their progress is very satisfactory. In all the province great activity prevails in the course of education. All of them contain one or two schools of mutual instruction, and they give us a total of above 10,000 scholars. In a short time all will be established according to the method of Saraisin, and by masters who shall have been trained in the normal (model) school at Egina.

The military school at Nauplia is quite as encouraging. In the public examination of this year, the pupils distinguished themselves beyond all expectation. A seminary has been lately instituted in the magnificent convent at Poros. It requires a close and diligent attention which I hope to be able to bestow upon it myself.

Lastly, thanks once more to the bounty of M. Eynard, a model farm is established at Tyrinthe. M. Paléologue, who has been trained in the institution of M. Dombâle, presides over it, and has already sixty pupils, of whom he hopes to make good practical agriculturalists.

Nauplia begins to rise out of its ruins and wears every day more and more the

appearance of a town. The cottages which I had built two years ago, in a spot which was intended for a faubourg, are disappearing, and giving place to handsome and commodious houses. It is called the Faubourg of Pronia, or Providence.

The line of a great road leading to Argos is almost completed, and the journey thither is made in an hour and a quarter. The appearance of Argos is very striking: more than one hundred and fifty new white houses have risen up; and if the same activity continues, it will soon become a handsome city.

In my frequent excursions, I have reason to be convinced, that in all the provinces some improvement is taking place. The inhabitants enjoy their tranquillity, and labour to ameliorate their condition. As soon as their external improvement shall have arrived at a certain degree, the moral improvement of the people will follow of course. The schools, also, must largely contribute to this. It is impossible to be well acquainted with the present situation of Greece, without being convinced that this country is making immense advances towards its moral and political regeneration. There still are some persons, natives and foreigners, who see things differently; they imagine it to be enslaved by its government, which does not yet call upon the people to take a constitutional part in its affairs. Every one is free to entertain his own opinion, but I cannot see any reason to change my own, or to alter my line of conduct. The more ardently I desire to see Greece restored to the rank of a free and independent nation, the more anxious do I feel to procure for her the *means* of arriving at this grand object in the shortest possible period—and to do this, I ought always to keep in mind the state to which she has been reduced by four centuries of servitude, and eight years of anarchy.

As soon as Greece shall have risen above her misfortunes by her own efforts, that is by labour, she will provide herself with constitutional laws. The elements of these laws are all prepared. They are already in action in each of the branches whose successive development will grow into constitutional order. The senate is established for legislation, the ministers and the governors of provinces for the administration of the laws, and the tribunals for justice. All these institutions, in my opinion, are so many schools where our magistrates and rulers will be formed. The schools, properly so called, of agriculture, of commerce, of navigation, of the arts, will give us citizens truly worthy of the name.

I have given you these particulars, my dear friend, because I know that some persons entertain a contrary opinion, though I am persuaded you will never adopt it. I am very far from seeking the approbation of all men: let me but obtain it from those who conscientiously wish well to Greece, without being bigoted to any system. These are my inducements for giving you this rapid sketch of the state of the country, and of those principles from which its government is not disposed to depart.—*From the Journal of Geneva.*

American Unitarian Dedication and Ordinations.

Nov. 3. The New Unitarian Church in Province Town, dedicated.

Nov. 10. Mr. James Augustus Kendall, from the Cambridge Theological School, ordained as Minister of the First Congregational Church and Society in Medfield.

Nov. 17. Mr. William Barry, from the Theological School in Cambridge, ordained as Pastor of the South Congregational Church Society in Lowell.

Dec. 8. Mr. Josiah Moore, from the Theological School in Cambridge, ordained as Minister of the Congregational Church and Society in Athol.

Dec. 8. Rev. Hezekiah Packard, D. D., installed as Minister of the North Congregational Church and Society in Chelmsford (Middlesex Village).

Dec. 9. Mr. Jonathan Farr, from the Cambridge Theological School, ordained as Pastor of the First Congregational Church and Society in Gardner.

At the close of 1830, the number of Unitarian ministers settled during the year over Unitarian societies in New England will be about twenty-four; equal, on an average, to two a month. Most of them received their theological education at the Cambridge Divinity School.

A List of the Committee of Deputies, appointed to Protect the Civil Rights of the Three Denominations of Dissenters, for the year 1831.

Chairman, William Smith, Esq., 36, Upper Seymour Street, Portman Square; Deputy Chairman, Henry Weymouth, Esq., 17, Bryanston Square; Treasurer, William Hale, Esq., Homerton; Mr. Serjeant Bompas, 9, King's Bench Walk, Temple; Robert Bousfield, Esq., Manor

House, Walworth; William Bousfield, Esq., 12, St. Mary Axe; James Baldwin Brown, Esq., LL.D., 3, Hare Court, Temple; Edward Busk, Esq., 13, Old Square, Lincoln's Inn; Thomas Challis, Esq., 34, Finsbury Square; Evan Edwards, Esq., Denmark Hill; John Evans, Esq., 4, Gray's Inn Square; Thomas Gillespy, Esq., 12, Billiter Street; Benjamin Hanbury, Esq., Temple Place, Blackfriars Road; William Alers Hankey Esq., 7, Fenchurch Street; Samuel Houston, Esq., 31, Great St. Helen's; Samuel Jackson, Esq., Clapham; Robert H. Marten, Esq., Commercial Rooms, Mincing Lane; John Remington Mills, Esq., 20, Russell Square; Benjamin Shaw, Esq., 72, Cornhill; Isaac Sewell, Esq., Salters' Hall; Richard Taylor, Esq., Red Lion Court, Fleet Street; John Wilks, M. P., 3, Finsbury Square; Thos. Wood, Esq., Little St. Thomas Apostle; William Yockney, Esq., Bedford Street, Covent Garden.

ROBERT WINTER, Secretary.

16, *Bedford Row.*

Manchester College, York.

At the Forty-fifth Annual Meeting of the Trustees of "Manchester College, York," held in Cross-Street Chapel-Rooms, Manchester, on Thursday, the 24th March instant, Nathaniel Philips, Esq., in the Chair,

It was resolved unanimously,

That the grateful thanks of this Meeting be given to Joseph Godman, Benjamin Cotton, and John Coles Symes, Esqrs., and the other parties beneficially interested in the estate of the late Richard Godman Temple, Esq., of Bath and Roehampton, in the county of Surrey, for their munificent benefaction of One Thousand Pounds for the general purposes of the College.

S. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }

Manchester, March 24, 1831.

NOTICES.

The premium of Ten Guineas for the best Essay on the Evidence of the Acts and St. Paul's Epistles as to the form or mode of Christian Baptism, (vide Mon. Repos. for November last, p. 800,) has been awarded to the Rev. H. Green, of Knutsford.

The Ninth Anniversary of the Unitarian Congregation assembling in the Meeting-house, Moor Lane, Bolton, will be held on Easter Sunday, April 3rd. The Rev. J. Cropper, A. M., will preach in the morning; and the Rev. J. Thom, of Toxteth Park, Liverpool, in the afternoon and evening. The congregation and friends will dine together on the Monday.

Society for the Relief of the Widows and Children of Protestant Dissenting Ministers.

The Annual Sermon, recommending this Institution, will be preached by the Rev. John Burnett, Camberwell, on Wednesday, the 13th of April, at the Rev. John Clayton's Chapel, Poultry. Service to begin at Twelve o'clock precisely.

The subscribers and friends of the Society will dine together at the Albion, Aldersgate Street, on the same day.

The Annual General Meeting of the subscribers and friends of the Society will be held on Tuesday, the 26th day of April, at the Queen's Arms, Cheapside, at One o'clock precisely, to receive a Report of the Proceedings during the past year; to choose a Treasurer, Secretary, and Committee of Managers, for the year ensuing; and to transact the other usual business of the Annual Meeting.

The following motion will be discussed at the General Meeting:

"That the Widows of such Ministers of the Scotch Secession Church, resident in England, as at the time of their death were recognized by the Presbyterian Ministers of their respective neighbourhoods, as belonging to their denomination, be eligible to receive allowances from this Fund, under the same regulations as the widows of other Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist Denominations."

The Annual Association of the Kent Unitarian General Baptists will be held at Cranbrook, on Tuesday, May 3, on which occasion the Rev. John Marten, of Dover, is expected to preach. The public service will commence at eleven o'clock in the morning.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LIII.

MAY, 1831.

LETTERS FROM GERMANY.

No. X.

SIR, *Heidelberg.*

I SEND you a specimen of the moral and religious philosophy of Rationalism. It indicates the road by which many of its advocates have reached their present opinions on the subject of revelation: and whatever may be thought of its soundness, it may deserve notice as a doctrine in the German schools, which, with some difference of expression, is embraced with full conviction, and recommended with ardent zeal, by men of intellectual and literary distinction in Germany. What follows is an abstract from several recent numbers of Zimmerman's Allgem. Kirch. Zeitung. The writer, Charles Hey, Archdeacon of Gotha, proposes to explain briefly the principal facts of our mental experience—sensations, ideas, consciousness, thought, identity, will, personality, the religious and moral feelings—by deducing them from one source, the element out of which all are successively developed. He is evidently a disciple of Jacobi,* the last improver on Kant's moral theory. The treatise is entitled, "On the Life of the Soul, especially in its Religious Development." It is remarkable for its coincidence with the doctrine of universal divine illumination, as explained by some of the earliest teachers in the Christian Society of the Friends, and with the same result of a diminished respect for the instruction of a dead letter.

* Jacobi's doctrine of immediate knowledge (intuitive truths) is, that there is knowledge at first-hand, from which all knowledge at second-hand first receives its conditions, a knowledge without demonstration, which necessarily precedes demonstrable knowledge, is the ground on which it rests, pervades it, and presides over it; that the ultimate elements of all our knowledge are original, immediate feelings and determinations of our senses and of our reason; that out of these elements the understanding constructs all our knowledge; and that, therefore, from them is constructed the knowledge, not only that there is a God, but also what God is, that he is the sole being of pure reason (the vernunftiges).

"The whole of our mental experience, from the earliest excitement of the soul by the first sensation to the ultimate development of its intellectual and moral powers, is expressed by one word, the life or active state of the soul. In the investigation of our interior being, two errors seem to have been committed in the analysis of the powers of the soul; either the inquirer has lost sight of the unity, which is implied in its existence, or the soul itself has been regarded wholly as a thinking being, and from its capacity to form ideas, all its actions have been derived. This is an imperfect view, which makes a right exposition of what is within us impossible, and which Jacobi wished to avoid, when he derived that which is highest in our intellectual life, religious belief, not from the capacity to know, but from the capacity to feel; or, as it is commonly denominated, the heart. The life of the soul commences with its first feeling, with its first sensation of pain by means of its connexion with the body, and through it with the external world. Through the impressions thus made the various affections and powers dormant in the soul are excited and developed. Without such excitement it would never awake out of its sleep, and the life or active state of the soul would never exist. Through the body the soul is put in a condition to act upon the external world, and becomes capable of its various manifestations. The body having performed its office is released from its service; and as was the birth so is the death of the body, the passing of the soul into a new sphere of existence. Through the effects of the external world, high manifestations of the life of the soul are revealed; but there is a yet higher influence acting upon the soul; there is a divine influence, that spirit which comes from God, and binds the soul to God; in other words, God acts immediately upon the soul; he wakes in it holy stirrings, and the more it follows them, the more it is united with God. Thus the soul is endowed with various capacities: but they require development, and a fit object to draw them into outward expression. This development and this object are of two kinds, from within and from without; through the body or by the soul itself; and they come from God and from the external world. Neither body nor spirit (in this peculiar use of the term) are the soul itself, but both are given to her, the body that she may rule it, the spirit that she may obey it. This distinction accords with the language of the Scriptures, 1 Thess. v. 23, 'And I pray God your whole spirit and soul and body be preserved,' &c. Gal. v. 16, 'Walk in the spirit, and ye shall not fulfil the lust of the flesh.' Ch. vii. 8, 'He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall from the spirit reap life everlasting.'"

On Consciousness.

"Through the attention, which accompanies sensation, a higher grade of life is soon awakened and manifested, that is, conscious existence. The soul is now not merely a being that feels desires and is excited, but also a thinking being, and therefore a being which has in itself the cause of its own actions. It has an inward eye, by which it can discern itself, and perceive what passes within itself. It brings the various changing feelings and affections before its own consciousness as ideas, and can now retain them there. These it is able to unite after the necessary laws of its own consciousness; it thinks. In this consciousness we discern the soul as an abiding existence, and through it we have the conscious being, myself. With the light of conscious existence the soul comes out of its former darkness, having found the chord which strings all its different states to one

another, and now she can say to herself, I exist; I am myself; and I am perpetually the same being."

On Will.

"By the affections which accompany feeling the will is developed, the highest manifestation of the life of the soul, its power of self-motion; the power which it possesses to follow one or another of its different and often conflicting appetencies; to govern them, more or less, also its feelings and ideas; and to do this freely, that is, independently of any compulsory determination to act thus or otherwise; and therefore to direct its power upon this or that point, self-determined, but confined within the circle of its affections. This freedom of the will is an internal fact which no unbiassed observer can deny, because every man is conscious of it in every self-determination. By the freedom of the will every endeavour of the soul becomes its own act and deed, and by this the active, conscious being is raised to personality. The actions of men do indeed proceed out of the heart, in which is the spring of the affections which give to human life impulse and aim; but desire is not will; it is a merely passive state; it furnishes to us the objects of action, but it does not determine the direction of the active power. This is done only by the highest power of the soul, the will, through which its course of living becomes its own act, and through which it raises or degrades itself, according as it yields itself up to the higher or lower affections. Thus the relation between the three faculties of the soul, capacity to feel, consciousness and will, and the order in which they are unfolded, appears to be this—the heart is the source out of which the others flow, and out of which they create their matter and their object."

On the Ideas of Morality and Religion.

"An idea is the necessary inward image of the received impression; it is not a creation; it is only a representation. The clearer the impressions, the more distinct are the ideas produced by them. These are retained and expressed by us through the instrumentality of language; and a word has been described the vehicle of a thought formed out of an invisible breath. The information of others can obtain entrance into the mind only as it has a relation to our prior experience. We understand it only as it is composed of ideas which we can recognize; but if it contains any thing quite insulated, and which has never stood before our attention, it is not intelligible by us; for the soul can conceive only what it has experienced, and by no art can we raise in one born blind an idea corresponding to our idea of colour. It is the same with the ideas of intellect as with those of sensation: we obtain them only by reflection upon that which has first been felt by us. Whence should the thought of a suprasensible world occur to us, if not suggested to us by our internal feeling, by that inquisitive and monitory intimation from which the thought of it is at length clearly developed? How should the belief of immortality be awakened in us, if the heart did not feel a reluctance from annihilation, and an appetence to a continued existence? And how should we attain to the idea of a divine government, if the active feeling of our dependence upon a higher power did not force it upon our minds? The feelings exist within us before the ideas which represent them. They are the offspring of our inmost nature. They are not derived from impressions of the sensible world: rather, their source is a secret to ourselves, and we can ascribe them only to the influence of the great Creator: for this reason they are represented in the Scriptures as effects of the Holy Spirit. This source of ideas which are obtained from

feelings awakened in us by God, appears most plainly in that lofty idea out of which as a centre all the rest emanate, in the idea of holiness or moral goodness. What it is, we feel. It is the liveliest feeling of the heart. It is recognized in the involuntary homage which we pay it, in the inward satisfaction with which it is contemplated, and the dissatisfaction which is excited by its contrary, of both which the feeling is distinct and complete. The soul is conscious of the feeling, and seeks to make it plain to itself through the understanding; but the feeling is so far from being generated in us through the idea of the morally good, that the idea comes far behind the feeling, and it is long before it can assume a distinct form. We all feel what moral goodness is, but in whom does an exact and precise idea of it exist? Many thinking men have tried to set forth its essence, but none have been able to give a satisfactory definition; and the poet's expression, in its fullest sense, is true of virtue; 'What no understanding of the wise sees clearly, the feeling of the child puts forth simply in practice.' Were there, indeed, a being who could think, yet wanted the moral feeling, in no way could we give him the idea of moral goodness. He would have no sense, no organ for its reception. It would be to him as foreign as light to the blind. For this reason all moral instruction consists in awakening the moral feeling, more or less dormant in another, by placing before him our own, that he may by his own responding experience apprehend what is the morally good. This is, in fact, confessed by Tzcherner, when he says, the suggestions of the religious and moral feelings are sleeping tones, which then only awake to clearness and distinctness when they are awakened by words which strike upon them from without. The conclusion is, that not knowledge, but feeling, is the element out of which all the powers of the soul are developed. But when we derive ideas in this manner from the indwelling feelings, it is scarcely necessary to say, that by this is not meant the feelings and affections occasioned by the changes of human condition, or excited by the images of fancy, often very delusive, and to which the weakest souls are most a prey; but those deep feelings which lie originally in every soul of man, and which we may more or less benumb, confuse, and silence, but can never utterly extinguish within us; and such are the moral and religious feelings. These are so far from being changeable, uncertain, and obscure, that they are rather what is most determinate and abiding in our souls."

On the Nature and Origin of Moral Evil.

"When the soul is not well instructed in the relation of its sensual feelings and instincts to its higher affections, and does not order and rule them according to this view of them, they master the whole life of the soul, they manifest themselves as vehement desires and blind passions, which, like a torrent, carry the heart before it, and overwhelm in their unbridled course the more elevated feelings. In such a condition man is spoiled of his dignity, and is as if he were fallen under the dominion of a blind physical force. All the sensual inclinations and desires come out of self-love, the wish to be and to possess that which gratifies us; an affection of the mind which is not only innocent, but useful, since it is indispensable to the unfolding of the powers of the soul. But when, instead of ruling and moderating this self-love, we suffer it to be unbridled in its strength, and to contradict the dictates of the spirit, it settles into selfishness, the fountain of all moral evil. The sensual desires by their nature easily pass into selfishness; they seek only their own gratification; they wish to be, to possess, to reject, solely for

themselves, and the denial of their own gratification is wholly foreign to their nature. When they are strong they make war upon the noble feelings of justice and benevolence, and when the consequent selfishness fixes its roots in the soul, the heart becomes corrupt and vicious; and ambition, injustice, pride, avarice, envy, hatred, are its natural fruit. Great pains have been taken to discover the origin of the proneness to evil in man, since it could not come from God. A disposition to evil, as such, there is not in man. There is indeed a strong inclination to sensual pleasure, which often strives against the dictates of conscience, and then it becomes evil. Since the sensual part of his nature is first awakened in man, and that long before he perceives plainly in himself the monitions of the spirit, when the latter awake, he must immediately decree war against the sensual desires, which, because they are already strong, commonly resist the rule of the spirit. This is the origin of our sinfulness. Hence ignorance prevails over knowledge, sensual propensities over conscience, and the love of the world over the love of God. But since the higher instincts have already been awakened, the soul has always the power to subordinate the sensual desires to them, how difficult soever it may be; and if it omits to do this, it becomes conscious of guilt. The Creator has wisely ordained that habitual virtue shall be gained by conflict, because innate virtue were not virtue: no victory had been won by a struggle, no acquisition made by deserving it. Thus the sensual feelings and propensities are originally innocent, and they continue to be so as long as a discreet and strong will moderates, rules, and leads them, and subjects them to the nobler movements of the heart. The Scriptures justly derive the evil in man from the sensual part of his nature, denominated flesh (σαρξ), not as if this were in itself evil, for it is also the work of God, and therefore as long as it is restrained by us within due limits, according to the will of the Creator, it is innocent and right: but when our will, instead of leading, submits to be enslaved by it, which is entirely our own fault, it then becomes dominant in us, strives against the divine law which we have in our hearts, and is the parent of sin: so James i. 13—15. The resistance of sense to the higher promptings of the Spirit is described by Paul, Gal. v. 17, 'For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would.' But since sensualism consists in nothing else than the feelings and affections which are excited in us by the effects of the sensible world on our soul, its reign is justly described as the love of the world, and the servitude of the world. For the same reason Christ denominates those who delight in pleasure, children of this world, Luke xvi. 8; John xvii. 16. Hence John exhorts believers, 1 John ii. 15—17, 'Love not the world,' &c. This conflict, and sin, which is too often the issue of the conflict, are sufficiently explained by the freedom of the will, and the different influences which the soul receives from the sensible world and from above, without any necessity of assuming an entire corruption of human nature, and the influence of a powerful supernatural being who undoes the work of the Creator."

On a Divine Influence.

"There are in the soul of man affections which are not produced by means of the sensible world, but rise from the innermost depth of the heart; not changeable, like the passions of sense, but stamped with a fixed value; not a transient inebriety, but a feeling deep, elevated, and stable, conferring dignity and happiness on man. These are the religious feeling. They

awake within us after the powers of consciousness and will have been evolved, without our being able to regard them as the offspring of our minds. Rather, they are immediately imparted to our minds. They awake as of themselves in the heart, and we can regard them only as a gift from above.

"This view of an immediate divine agency upon our soul has been opposed, especially of late, by many divines as a mystical delusion. Tzcherner, in particular, says, 'Mysticism is the mistaken opinion that the spirit of man is immediately moved by the spirit of God, and is able to apprehend it. It appears to me to be an error, because in the thought of God I cannot penetrate to himself, the unapproachable light, and because I observe in myself no change in the heart which must be referred to an immediate influence of the Supreme.' We reply, It is true the human soul is not able to penetrate to God and his inaccessible light, but God can descend to us; he can communicate a ray of his light to our soul, and by his almighty power and universal presence act immediately upon our hearts, and such an effect we do in fact observe in our hearts. This is indeed acknowledged by Tzcherner, when he says, 'The Gospel were a dead letter, a dark and unintelligible word, were it not made quick and luminous by the light which God has kindled in our souls. Could we understand what Christianity communicates to us of the being and government of God without the glimpses of the supernatural, eternal, and infinite, in our soul? What were the promises of Heaven in the Gospel without the aspiration after a higher and greater good? Accordingly, Christianity leads us on to the plain and clear consciousness of that which we bear within ourselves. The revelation of God through the Gospel is a word of the Spirit, which, through the inward religious intimation and moral feeling, is apprehended by us in a definite form.' These expressions say plainly enough that the divining of the supernatural, the desire after what is higher, and the moral feeling, are originally prior in us: but these are the light which is kindled by God in our soul, and which is fanned by the word of Christ into a clear and ardent flame. We ascribe this to the immediate agency of God, because it exists in us in a quite different manner from the feelings of sense, which yet, like the whole of nature, are mediately the work of God. The latter are excited in us by external objects which we can shew, and they are not excited when these objects are remote from us: but with the religious feeling it is not so. Certainly we have not produced it; we have merely received it; and it often forces itself upon us in an unwelcome manner, when it brings with it painful reflections. We do not perceive whence it comes, for without being excited by any thing external, it enters secretly into the soul, and it exercises over it, not a compulsory, but a very powerful influence. There remains then nothing else, but that we consider the Creator himself as its author, and as we observe no means through which it is produced in us, we must ascribe it to the immediate act of God. It will be said, perhaps, that God, at the creation of man, imparted an index of the supernatural to his mind, and that now it belongs to the constitution of the soul, and with its development becomes plainer within it of itself. But it seems a contradiction to account it a part of our proper being, of ourselves, our personal unity, because it is often resisted, and more or less over-ruled and silenced within us. Besides, this view of the subject rests upon a merely human representation of the creation of God. We should consider creation not as an event which passes by, and after the accomplishment of which the Creator rested: no, it is a never-ending work, by which the universe is sustained and governed. The course of nature is progressive creation. The breath of God moves unceasingly in his world.

Not only his will called it once into being: but that it goes on, and is developed according to established laws, this is the work of one supreme will, acting without intermission, and all-powerful, the will of God. In the infinitely various phenomena of the external world, the ever-active power of the Creator reveals itself in different degrees, more or less under a veil; but in the human soul, its noblest work on earth, there is a present divinity. It is created to receive a ray of the eternal, uncreated light, and to be illuminated by it. It is designed to be a temple in which the power of the Highest dwells and works; and this power of the eternal, this ray of the uncreated light, manifests itself in the soul of man by the religious feeling. Hence the Scriptures represent those affections of our nature which look higher than the sensible world, as the immediate work of God; and the power of God which creates them in our hearts is denominated the Holy Spirit. This is a divine influence, not a separate existence; it issues from God as light from the luminary, as the beam from the sun; it penetrates into our soul, and acts there, without being a part of its proper nature, and without being subject to its dominion. This influence is not, however, compulsory, but requires the concurrence and obedience of the will. Since it is ascribed to all the pious under the former dispensations, Luke i. 41, 67, ii. 25, and there is frequent mention of it in the Old Testament; and since Jesus supposes its existence in his disciples during his ministry, the promise of the Spirit, and its consequent effusion related in the Acts of the Apostles, must be explained only of a greater fulness and a higher measure of the heavenly gift than was possessed before by the disciples. This holy power is indeed influential in all men; but when the soul has resigned itself to the impressions of sense, and in its thoughts and will serves only the desires of sense, it disregards the divine monitor, represses its high instigations, casts off its own dignity, and, degrading itself to the merely animal life, is continually less capable of the divine. This condition is affirmed by Paul, 1 Cor. ii. 14. Since man receives the impressions of the sensible world earlier than the influence from above, and their influence is already strong before he receives the divine, he is therefore prone to be subject to it. In this consists the sinfulness of the soul of man; and for this reason he needs to be redeemed from the power of sin. This is the regeneration, John iii. 3, which is never accomplished in us upon earth, because we have to strive continually in different degrees against the passions of sense; and the exhortation of the Apostle is always applicable to us, Eph. iv. 23, 'Be ye renewed in the spirit of your mind.'"

On Practical Religion.

"In relation to the sensible world, virtue consists much in self-denial, the restraining the sensual desires as far as they contend against the law of God. Its fruit is moral purity, the removing of what is unholy out of the heart, and mind, and will. 1 John iv. 18. But in relation to the objects of religion, virtue has the nature of love, and this is the soul's most active life, its noblest affection and highest manifestation. It comes forth from the deepest region of the soul, and aspires towards the holiest heights of our moral destination. 1 John iv. 7, Rom. v. 5. In the Scriptures it is rightly named the first and chief command, the royal law, the sum of all the commandments, and the fulfilling of the law; for all the virtues are but different expressions of the one true and genuine virtue, and what proceeds not from this source deserves not the name of virtue. From the love of God issue philanthropy and friendship; because what we truly esteem in another is

that alone which is divine in man: and the most glorious manifestation of this love is when it animates to severe struggles in the cause of truth, right, and the good of humankind, of what is good and godlike. Thus the most exalted part of the life of man is religion, when the whole soul is consecrated to God, when its energies of feeling, thought, and will. are directed to what is divine, and the life is in fellowship with God. Religion is the breathing of a divine spirit, the vital power of a new life devoted to God. It consists in holy feelings which have been awakened by the divine presence; in religious belief, which contains the ideas of what is above the objects and feelings of sense, and is eternal; in love, which seeks not the earthly but the heavenly; in holy purposes and deeds. It consecrates and ennobles the whole life, and its nature is well defined in the Apocryphal book, Tob. iv. 6, by the pious father who exhorted his son all his life long to have God before his eyes, and in his heart, and to keep faithfully and always his commandments. The soul thus attuned is as the music of chords out of which the spirit from above calls forth the full harmony of holy feelings. True faith, in that comprehensive use of the term which is meant by a living and a saving faith in the Scriptures, implies this determination of the soul to God and to divine objects. It lives and includes in its life not merely religious feelings and aspirations, not merely the conviction of the reality of what is divine, but also a sanctified mind, and a will directed to things divine. Of this faith Paul speaks, Gal. iii. 26, v. 6, John in 1 John v. 4, and James in James i. 18; and the writer to the Hebrews, when he names Jesus the author and finisher of our faith.

"Adoration and prayer are aspirations of the soul towards God, in which the depths of the heart are laid open before him, in order that we may receive his word and light, rise to communion with him, and partake of the divine nature. Hence devotional exercises are the most effectual means of strengthening and invigorating religious belief; and when the heart resigns itself without reserve to that religious feeling which is from God, and which is sustained by faith, the hours which are given to prayer, thanksgiving, and praise, become the happiest part of life."

On Christianity.

"The development of the powers of sense and intellect require social intercourse, education, and example. Every man is formed by his family and nation. The degree of mental advancement in every man is determined by the community in which he is trained, and by the improvement of his species. We are formed by the ages that are past in conjunction with that which is passing. We are the children of our times and of our country, and without great effort on our part, what has been already unfolded in others is put forth in ourselves. It is given but to a small number of very distinguished men to be the authors of their own intellectual advancement, and to advance the mind of their nation and their kind. This is true of the knowledge of sensible objects, and much more of the spiritual world in man, and above all, of that which is supreme in man, the religion of the heart and of the life.

"As long as mankind resign themselves to the dominion of sense, they are unfit to yield themselves to a divine influence. This is the condition of the pagan world at this time, and it was the condition of the nations of antiquity before the Christian æra. The filial, simple piety of the first age of man, in which feeling was active, but with little expansion of mind, soon gave place to the prevailing influence of sense. What remained of the primeval and

simple faith was continually more clothed in imagery by bards and seers. The Divinity was shrouded in sensible forms, in mythologies, in religious usages, and in creations of the fine arts. Only in the mysteries of antiquity something of spirituality was preserved, but very defectively; and through the confusion of the image and the spiritual conception, and the blending of all sorts of foreign representations, the primitive religious ideas were commonly shaped into gross superstitions. With the advancement of intellect, these superstitions were no longer able to satisfy the people. They began to discover their absurdity and contradictions. They felt at the same time the emptiness of a merely animal existence, and the nothingness of all that is terrestrial. Moral corruption, which always accompanies alienation from God, followed rapidly. The mind was disquieted with doubt, or resigned to a comfortless unbelief, with a deep sense of mental wretchedness. Hence sprang an earnest, inward desire of deliverance, the wish for higher light, which should be sufficient to convince the understanding and satisfy the heart, to give an object and an end to human life worthy of the capacity of man. The sense of the need of redemption shewed itself in various ways, and this was one, that the Jewish faith, which declared an invisible God, obtained many proselytes among the Gentiles, although, having lost much of its original spirit and virtue, it had been fashioned into a mere slavery to the letter of a written law, and could no longer raise the affections of the heart but through the hope of an approaching redemption. To desiring and expecting man the Eternal was pleased to reveal himself in truth and holiness by him who was his image, who was in God, and in whom God was, in whom the fulness of the Divine Spirit dwelt, and its fruits were gloriously displayed, eternal truth, moral purity, and heavenly love; by him who is become the commencing point and living centre of a holy community, his universal church, in which his spirit, the spirit of God, quickens, enlightens, and sanctifies all its members, and raises them to a blessed, to a divine life. In the institution of this holy community, which is denominated the kingdom of God, the high destiny of all its members, and of all mankind, was first plainly declared by Jesus Christ. Mankind were now assured of the end of human existence, the conviction was called into active life, and the promise and the proof were thus given, that the kingdom of God, founded by Christ, shall gradually unite all men into itself, and shall reach its final accomplishment. The more men felt the need of a moral redemption, the more gladly they received the word; and in fact the seed grew in the different lands in which it was scattered into a thousand germs, and after a few centuries the Greek and Roman paganism, with all its dazzling pomp, disappeared before the plain and simple religion of Jesus,—the religion of the spirit and the heart. Thus Christ is the great centre of the history of mankind. Through him, that of which antiquity had only weak glimpses in its mythology, or obscure conjectures in its mysteries, has been made plain; through him, a creation has been established in which the Divine Spirit conducts men to truth, virtue, and peace; and through him, love is proclaimed as the sanctuary of the soul, the bond between God and man, the root of all that is great and good, as true virtue and blessedness. In him this love was displayed in a glory never before manifested, that proceeding from him it might flow through all the members of the new creation till the whole race of man shall be made a holy temple consecrated to God. What in modern times of the sublime and beautiful has been developed, has all come out from the bosom of Christianity. Science, arts, education, the domestic and public life, all the present social state, has grown up on Christian ground. This religion, the elements

of which are found by reflection in the heart of man, has been named the religion of reason; but it is reason instructed with the truths with which the knowledge of man has been enriched by Jesus Christ: and he who, in doing homage to the religion of reason, should hold Christianity superfluous, would neglect the living tree which stands rich in blossom and fruit, to satisfy himself with what has been plucked from it, and lies separated and withered; he would turn his back upon the clear and deep fountain, to draw out of a derived, troubled, and thirsty stream. Mankind were first made fit to receive the heavenly influence in higher measure through Jesus Christ; by him they were first assured of the great end of human existence; and through the light and love issuing from him, they must advance to their perfection in the kingdom of God, when the earthly shall be dignified, the sensual purified, even the visible invested with increased beauty; and the whole life of man shall rise into full harmony with what is divine.

"When the faith of reason and the faith of revelation are opposed to one another, arguments of weight are produced on both sides. It may be shewn, according to these views, that they meet and coalesce into one, and thus a way is laid to put an end to the controversy. Since God makes himself known in our hearts, all religion is revealed, and since we receive his inspirations only in our reason, (in that extended use of the word which includes the heart, and comprehends the powers of feeling and thought,) all religion is derived from our reason. True religious belief is then at once the faith of revelation and the faith of reason; the former when we consider its source, the latter when we look at the instrument of its construction. Hence the believers in reason are wrong when they regard the soul as the creatrix of religious knowledge, and disown a divine revelation out of which the knowledge has grown; and the believers in revelation are not less wrong when they impugn our reason as a teacher of errors, since what it teaches has been imparted to the heart of man by God, and in the dictates of reason we must recognize an interior revelation. But if it be said, that since we have these already in ourselves, the revelation through Christ is superseded, it appears, on the contrary, that our reason has been matured to its present stature only through the aid of revelation, and that it is only by continuing in community with Christ that we attain to a divine life. The more intimately the rational advocates of religion maintain their connexion with this divine teacher, the more they will resolve all differences of opinion into harmony, and collect on the truly Christian ground of love. It is the object of this treatise to assist the reconciliation and union, and it is the earnest wish of the writer, that his essay may receive the suffrage of the Christian reader only in proportion as it corresponds with the doctrine and spirit of Christianity."

After perusing the preceding tract, it is difficult to deny that there are men who revere the authority of Christ as a divine instructor, without receiving that part of the gospel history which establishes its claim to be considered a divine revelation; who, in the absence of a historical faith, retain much of practical and vital Christianity; who acknowledge the proof of a divine light solely in the light itself; and who even believe as they profess, that they serve the cause of religion in general, and of Christianity in particular, by endeavouring to place its authority on ground independent of the supernatural facts which constitute a history of a revealed religion.

J. M.

THE HISTORY AND MYSTERY OF CHURCH PROPERTY.

THE history of Church property is the history of fraud: of fraud made successful by imbecility on one side, and by the most cunning artifice on the other. The chief, because the constant, supply of the riches of the Church are tithes. By Blackstone, tithes are defined to be the tenth part of the increase yearly arising and renewing from the profits of lands, the stock upon lands, and the personal industry of the inhabitants. Here then we have a tenth part of all the annual produce of industry arising from lands, devoted to the maintenance of the clergy. Let it be observed, that this source of revenue is no fixed and determinate sum, but a sum yearly increasing in proportion to the augmentation of the productiveness of the land. The richer the country becomes, the greater is the affluence of the clergy; the more industrious, the more enterprising and successful an individual proves, the larger is the portion of which he is deprived by his spiritual guides. There was a time when the claim of the clergy to the possession of tithes was founded on what was deemed a divine right, derived from the hierarchy of Judaism to the hierarchy of Christianity. But the best friends of the clergy have long since relinquished a mode of justification which could not endure even the approach of reason. The possession of tithes is now justified by the assertion that the labourer is worthy of his hire. This axiom no one will impeach, but unfortunately for the clergy it is an axiom which meets not the case. That the labourer is worthy of his hire, proves, indeed, that a competent provision should be made for the ministers of Christ, but it proves no more; it leaves untouched the questions which are at issue, whether or not the state or the hearers should make that provision—whether it should be voluntary or compulsory—whether it should consist in the forcible abstraction of a tenth part of the land's annual increase. Whatever mode of remuneration sound reason might dictate, nothing can be clearer than that it must condemn the system of tithe-taking. It is obvious that the usefulness of a minister of Christ mainly depends on the respect and affection which his flock bear towards him: and it is equally obvious that the measure of respect and affection cannot be very ample in those cases where the parson claims and takes as of right—often by force of arms and process of law—the tenth part of the annual reward of industry. Instead of the mild and winning aspect of a Christian minister, the clergyman assumes in the eyes of his parishioners the unwelcome and vexatious countenance of a tax-gatherer. The bonds of attachment are supplanted by those of lordliness on the one hand, and servitude on the other. The parishioner resorts to artifice to elude the tithing grasp, or to diminish the amount of its abstractions; the clergyman to jealousy and watchfulness, in order to defeat the artifice and secure to the full the measure of his legal claim. Is this a state of things which ought to subsist between minister and people? Can any good arise from the heart-burnings, the jealousy, the intrigue, the violence, to which the present relation of clergyman and parishioner often leads? We undertake to say that if a plan had been purposely devised which should in the present state of society most effectually preclude the influence which a minister of Christ may, under favourable circumstances, exert, the system of tithing would possess claims to notice which it would be difficult to find elsewhere. As yet we have said nothing of the fact that the tithes are enjoyed and taken by those to whom, in general, the people are little or not at all indebted for spiritual aid. In the Church of England, it is the

drones that eat the honey. But into this fact we shall presently enter more at large; at present we shall only say, the people might to a certain extent console themselves for the loss, did they see the fruit of their labours enjoyed by men who were prompt to labour for their welfare as faithful ministers of Christ, warning them of evil, leading them to good, teaching their offspring the way of righteousness, themselves by holiness of life leading onward to the mansions of peace. But such is not the fact. In general the tithe-taker is not the labourer of Christ, and he that receives most of the people's wealth is, in the Church of England, the very person who does the least. In worldly matters it is not unusual to see remuneration allotted in proportion to labour done; the reverse of this obtains in spiritual affairs: throughout the scale of clerical emoluments, as the labour decreases so the remuneration is augmented.

We have already said that the history of Church property is the history of fraud, and this we said on no light grounds. The precise time when tithes were first introduced into this country it is not easy to ascertain. Manifest traces of them, however, are observable in a very early period of our history; and from these traces we learn some facts which do not greatly redound to the credit of the hierarchy. Tithes were at first voluntary offerings, the free gift of the donor to his spiritual guide, compelled by no law but that of gratitude. Soon, however, by the management of the priesthood, tithes changed their character. The gift of gratitude, however undiscerning and void of forethought, was and must be an object of respect, and the more blamable were those who converted a free-will offering into a compulsory tax. Such was their proceeding. The benefaction became, under the influence of the priest, the innocent occasion of a permanent tax on the benefactor. The legislature was appealed to; at first it contented itself with advising and enjoining the payment of tithes; but at last, substituting commands for recommendations, it ordered the people to make their free-will offerings a permanent contribution. From this there was no appeal; might gave right, and the law of the strongest prevailed.

Notwithstanding this compulsory exaction, each individual was at liberty to pay his tithes to what priests he pleased. Pay them to some one he must, but the law left the choice of the receiver to himself. Each then supported his own spiritual adviser, and gave his contributions to those whom he might judge most sound in doctrine or exemplary in practice. Thus, though by the change of a voluntary into a compulsory allotment, an important check on the lives and conduct of the clergy had been removed, still there remained in the portion of freedom yet retained by the people, a salutary and efficient controul over the priesthood. But this controul in the hands of the people was incompatible with that entire dominion over the mind which the priesthood have in all ages sought: and on this account they promptly took their measures for its removal. Again the arm of power was invoked; and by the influence of the local barons, or the general enactments of the legislature, the tithes of each parish were allotted to its own particular and legally appointed minister. Thus were the rights of the people completely destroyed, the act of kindness was converted into an act of compulsion, the amount of payment was defined, and the right taken away of making that payment to the most deserving.

But it must not be imagined that all this time the clergy had for their own share the whole of the titheable increase of the land. There were other objects contemplated in the payment of tithes besides the support of the clergy. Historians variously relate that tithes were originally divided into three or

four separate portions, of which one only was for the maintenance of the priesthood. How this diversity arises it is not easy to say with certainty. For ourselves we are disposed to think that the accounts they give relate to different periods, and that at first tithes were divided into four portions, but that in process of time the clergy, seeking to appropriate the whole to themselves, reduced the portions into three. The earliest account which we have met with of their division, is of that made by Charlemagne into four parts—one to maintain the edifice of the church, the second to support the poor, the third the bishop, and the fourth the parochial clergy. It soon happened, however, that the poor were forgotten, the Church neglected, and the whole of the tenth of the land went to the unholy purpose of maintaining the clergy; unholy we call it because unrighteous, and unrighteous it was to rob the poor in order to feed the priest. But had the clergy rested content with the appropriation of one tenth of the earth's produce, we should have protested indeed, but not denounced their rapacity. The tenth of the produce of the land, however, satisfied them not. The sins of the living, and the fears of the dying, they made alike occasions for the augmentations of their wealth. They told the poor and ignorant people of a purgatory, into which all but the best and the worst, that is, nine-tenths of the Christian world, were sure to go, there to endure punishment in proportion to their sins. But over this purgatory, they persuaded their credulous hearers, they had almost unlimited power, and out of it they could and would, by their prayers, redeem them, provided a portion of their wealth was left to the Church. Scarcely, therefore, did an individual of any property leave this world, but he made a bequest to the priesthood. And should such an unusual occurrence take place, or should the amount of the legacy be too small to prompt the piety of the clergy to a requisite order and perseverance, then the surviving relatives deemed it their bounden duty to supply of themselves the deficiency.

The majority of human delinquencies were, they taught the people, of a venial nature. These the clergy had the power to pardon, but this power could not be exerted unless the machine were set in motion by the all-moving power of gold. Pardon and immunity were therefore bought and sold; the greatest crimes could be expiated, provided riches were abundant, and the needy sinner alone received the merited punishment. And, in fact, riches without end flowed, on this account, into the treasury of the priesthood. Religious houses were all over the kingdom founded and enriched as the penalty due to sin, and the price paid for pardon.

Another chief means by which the clergy enriched themselves consisted in the doctrine which they taught of the intercession of the saints. The saints happily arrived in heaven interceded for sinners upon earth. But saints in heaven, the people thought, resembled their servants the priests upon earth, and would lend their good offices only in consequence of liberal donations. Hence the shrines and chapels erected to their honour, their images and representations set up in their temples. Hence splendid and costly gifts to those who served and kept their shrines. New saints were thought to possess the greatest influence in the court of heaven, as new favourites do in earthly courts; hence a constant increase of canonized individuals, of chapels to their honour and for their service, and abundant tributes, in order to secure their favour and intercession.

By these and a variety of other means the priesthood daily augmented their affluence. The mystic terrors of the invisible world they cunningly and wickedly wielded to draw from an ignorant and superstitious people the

means of their own aggrandizement. Their treasures became enormous; it is computed that at one period they possessed seven-tenths of all the property of the kingdom; for, unlike others, they kept and transmitted from age to age their various acquisitions, and a treasure once gained never left the Church. There was no alienation; the property, when it had fallen into the possession of the priesthood, fell, to use the allusion of several statutes passed to check these shameful accumulations, into the hands of one who, in respect of the exchange and transfer of property, was a dead man. This allusion leads us to remark, that the evils of which we have spoken became so enormous and crying, that the magistrate, in order to prevent the complete absorption of property in the hands of the priests, found himself obliged to interfere. In reference to this interposition, Sir W. Blackstone thus speaks: "In deducing the history of which statutes, it will be matter of curiosity to observe the great address and subtle contrivance of the ecclesiastics in eluding from time to time the laws in being, and the zeal with which successive Parliaments have pursued them through all their finesses; how new remedies were still the parents of new evasions, till the legislature at last, though with difficulty, hath obtained a decisive victory."

Of the property thus amassed by the Church, some at the time of Henry VIII. went to the nobility, some to the king, the major part to the clergy of the Church of England. The priesthood of the day, in imitation of the king, changed their faith, and thus kept their benefices; they abjured the Pope, and retained what, by Papal influence, they and their predecessors had acquired. True, a portion of the property underwent many mutations. On a part the king and nobles rioted. With another part new bishoprics were founded out of the sums of proscribed monasteries. There was one thing in which all agreed—each to keep all he could get, and to take care that the poor man came in for no share. As far as the people were concerned, the change was merely a change of masters; the king being placed in the chair of Christ's vicar; or rather it was a change for the worse; since the rich absorbed what had previously ministered in part to the needs of the indigent. It would have been an act of justice to restore to the people gain so ill-gotten, especially in those who soon after denounced the Roman clergy as greedy wolves and devourers of God's heritage. Alas! how can men be so inconsistent; how can he who lives on the ill-gotten gain of another, have the effrontery to miscall him by whose turpitude he enjoys his riches? But so it is; the history of the property of the Church of Rome is the history of the property of the Church of England, and yet the Church of England term the Roman clergy wolves in sheeps' clothing; little thinking that when a daughter miscalls her mother, she uses foul language of herself. But it may be said the Church of England no longer practises these arts for the enrichment of her coffers. No! independently of the fact that the day will not endure such deeds of darkness, Blackstone has given us the reason—"the magistrate at last, though not without difficulty, hath obtained a decisive victory." But there are facts connected with the present condition of the Church that are enough to make one fear that it is rather the way than the will that is wanting; certainly they prove beyond a question that the day of pious frauds is not yet entirely past.

This leads us to speak of the inequality which prevails in the emoluments enjoyed by the members of the Church. The higher clergy live in princely affluence, while they do little or nothing; the lower clergy live in poverty, and have all the labour to perform. This evil the magistrate has seen—remedy after remedy he has devised, but all nearly in vain. The higher

clergy have, as each provision has been made, craftily eluded the remedy provided, and the reason is, because the Government drew upon them who possessed affluence and laboured not, for the means of a scanty subsistence for those on whose exertions and purity of life the existence of the Church mainly depended. It would lead us too much into detail to speak of the various remedies devised, and the artifices by which they have been made of no effect: a state of things which is still in existence, and which a recent Act of Parliament has failed to remove.

It is not easy to arrive with precision at a knowledge of the annual consumption of wealth by the clergy of the establishment. That it is great, all admit: that it is enormous, some few of the whales of the hierarchy have good reason to know, while it is not easy to mention the exact sum. The third edition of a work, entitled "Remarks on the Consumption of Public Wealth by the Clergy," makes the amount to be £7,600,000. In the Quarterly Review, No. LVIII., it is estimated at £3,872,138, while the latest and most laboured estimate, that which is given in the "Extraordinary Black Book," raises it to £9,459,565. The clergy have taken good care that as little as possible should be really known, and aware of their practices, we incline to think the highest estimate the nearest to the truth. Who enjoy this immense sum? Efforts have been made to mystify the subject and to throw dust into people's eyes. The amount, whatever it has been allowed to be, has been divided by the number of the benefices, and then some two, three, or four hundred pounds per year have been declared the average. And is this, says the Church-advocate, too large a sum for a man of education? We answer first: if this be the average, how small must be the pittance of hundreds, since all allow that a few enjoy enormous emoluments! If the topmost figure be 30,000, what must be the lowest when the average is two, three, or four hundred! And can a greater abuse exist than that a bishop should wallow in luxury while a priest pines away in penury? We answer secondly: the whole of the benefices in England, to the number of 10,674, are in the hands of 7191 incumbents. There are 2886 persons with 7037 livings; 567 with 1701 livings; 209 with 836 livings; 64 with 320 livings. Some people imagine that there are as many rectors as rectories, vicars as vicarages, prebendaries as prebends, deans as deaneries, &c. No such thing; the 26 bishops, 700 dignitaries, and about 400 non-resident incumbents, principally belonging to the aristocracy, enjoy the greater part of the ecclesiastical revenues of *Nine Millions* sterling. And for what service? But the miserable and disgraceful neglects of the beneficed clergy every one knows. Let us then turn to the workers, among whom are hundreds of excellent men. From the last parliamentary return on the subject, we learn that, for the year 1827, out of 4254 curates in England and Wales, there were 1631 with salaries not exceeding £60 a year, and only 84 out of the whole number with salaries exceeding £160. There were 59 with incomes between £20 and £30 a year, and 6 with incomes between £10 and £20. It is a fact that the bench of bishops receives nearly as much annually as all the curates in England and Wales! Yes, the two archbishops and 24 bishops receive £297,115, while 4254 curates receive only £319,050. How it has come to pass that the aristocracy and their dependents have got possession of so many millions of the annual produce of the country may easily be learned from a statement exhibiting the hands in which lies the right of donation to Church livings. "The King's patronage is the bishoprics, all the deaneries in England, thirty prebends, twenty-three canonries, the mastership of the Temple, the wardenship of the Collegiate Church of

Manchester, and 1048 livings. The Lord Chancellor presents to all the livings under the value of £20 in the King's book, which are about 780; he also presents to the six prebendal stalls in Bristol Cathedral, and to five in each of the Cathedrals of Gloucester, Norwich, and Rochester; the Ministers present to the remaining patronage of the Crown. Upwards of 1600 places of preferment are in the gift of the bishops; more than 600 in the presentation of the two Universities; 57 in the Colleges of Eton and Winchester; about 1000 in the gift of cathedrals and collegiate establishments, and the remainder in the gift of the aristocracy and gentry." With many of the latter the cure of souls is as venal as was Rome of old in the eyes of Cataline. They think not who is sound in the faith, but who has the longest purse; not who will best feed the flock, but who will best supply their needs. Not a call, but a golden key opens the doors of the Church. Offices exist in this city for the sale of preferment as for the transfer of funds or the construction of rail-roads. "Not unfrequently a *cure* of *souls* is brought under the hammer of an auctioneer," and a Jew who denies Christ acquires the right of choosing his minister.

To some of the atrocities connected with the Church we have now alluded. To what end? Their removal. But, says the corruption-monger, you have no right to touch a blade of our glebes, nor a stiver of our bags. Not a right to touch what craft got out of imbecility! Look at the history of the accumulation! Who gave the power of acquiring? The legislature. Who, when needful, restricted the amount acquired? The legislature. Who took the ill-gotten mass from the Catholic? The legislature. Who gave it to the Protestant? The legislature. Who has made laws regulating the disposal of Church property in the sale and exchange of parsonage-houses and glebe-lands, mortgages in case of buildings and repairs? The legislature. Who has made laws authorizing the division of parishes, glebes, and tithes? The legislature. Who has forbidden the sale of Church property? The legislature. Who has ordered the clergyman to reside on his cure? The legislature. Well, then, cannot the legislature do with Church property as it sees fit? It *can, for it has done so.* What an Act of Parliament can do, an Act of Parliament can undo. It gave, and it can take away. If it cannot take away, how could it give? If it was wrong to take from the Catholic, it could not be right to give to the Protestant. And if right to take once, it must be twice, and any number of times. What title have laymen to Church property but an Act of Parliament? Have they a good title? If not, let them disgorge. If they have, Church property may be rightfully applied to secular purposes. The various acts of the legislature in reference to Church property shew that it has always looked on it not as private but public right. Does it order Earl Grey to live on his estate? Does it forbid him to alienate his property? Does it make the descent of it depend on a third party? Does it take from his son and give it to a stranger? The Church is a church establishment: that is, it is a Parliamentary Church. It lives in and by acts of the legislature, and by them can it be lawfully put to death. Surely the physician that has a right, if he sees needful, to destroy his patient, may subject him to a bleeding to the extent his maladies may require. Either the Church was foully dealt by in the statutes of Mortmain, or the legislature may still prevent the further accumulation of wealth by the further improvements in land and increase of value in property, and as surely can it interfere retrospectively; taking away part or all of the immense augmentations which the last century has made in the wealth of the hierarchy. Deny that the legislature has the control of the wealth of the Church,

and what then would be the condition of the country if the clergy were to go on increasing their wealth till they had absorbed again the seven-tenths of the property of the kingdom? Yet, it seems, the priests may ruin, but the legislature may not save the country. The land may swarm with drones, as Spain and Portugal, and honest men are to stand by to bend the knee. The priests are to fatten, the poor starve. Every interest in the state is to be neglected but what they think theirs. Fraud is to give a title which the welfare of millions is not to impair. C'en est un peu de trop.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 173.)

In addition to the internal evidence already adduced (pp. 170, 173) in favour of our fundamental position, that the miracle of the Five Thousand was wrought when the Last Passover was nigh, the following facts deserve consideration.

(1.) At the Feast of Tabernacles (John vii. 19—23) we find our Lord referring to the miracle which he had wrought on the Infirm Man at the Pool of Bethesda, (ch. v. 1—18,) and to the purpose which the Jewish Rulers in consequence formed of taking away his life, in a manner which implies that no long period had elapsed since that miracle, and that he had not been publicly at Jerusalem since. That miracle was wrought (ch. v. 2) at a Feast of the Jews. If, as the advocates for the hypothesis of Four Passovers maintain, this festival were a Passover,* then, upon the present arrangement of the sections of St. John's Gospel, (upon which the hypothesis is founded,) the Pentecost, the Tabernacles, the Passover, and a second Pentecost—an interval of eighteen months—occurred between the cure of the Infirm Man, and the period at which our Lord so pointedly referred to it. Is it conceivable, that he should not have been publicly at Jerusalem at any one of those festivals? We are, however, without any proof or indication that he had been there at all. This is at any rate a great difficulty on that hypothesis.—It presses nearly as much on the hypothesis of Three Passovers, agreeably to which, there must have been the Tabernacles, the Passover, and the Pentecost, or sixteen months, between the miracle and our Lord's reference to it.

But (2) the miracle of the Five Thousand certainly occurred *after* that astonishing series of public teaching and miracles in Galilee, (recorded by each of the three first Evangelists,) which followed, in close succession, the imprisonment of the Baptist. Now, is it conceivable that this striking display of miraculous power could have *preceded* the Feast of Tabernacles, (John vii.,) at which period we find our Lord's kinsmen exhorting him, (vers. 3, 4,) if he really worked miracles, to go and shew himself openly to the world? Galilee certainly was at some distance from Jerusalem;

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* The judicious and able critic to whose work on the Chronology of our Saviour's Life we have repeatedly referred, has shewn that it was *not* a Passover (see Benson's Chronology, p. 249); but his successor, Mr. Greswell, has passed by his arguments.

(Capernaum, our Lord's usual residence, was about seventy miles distant;) but no one could be said, with any appearance of plausibility, to do things *in secret*, who (as St. Matthew states, ch. iv. 23—25) went about all Galilee, teaching in their synagogues, and healing all manner of diseases; whose fame went throughout all Syria; and whom great multitudes followed, not only from Galilee, but from Jerusalem, and from Judæa, and from beyond the Jordan. Indeed, it appears that wherever our Lord went, the Pharisees (i. e. the leading men of the sect, some of whom were members of the Sanhedrim), were always closely watching him, and doing whatever they could to interfere with the execution of his work, and to find some pretext for legal measures against him, or some means of destroying his influence with the people: and, on one occasion, (as St. Luke informs us, ch. v. 17,) there were Pharisees and Doctors of the Law sitting by, who were come out of every town of Galilee and Judæa, and from Jerusalem. From the commencement of our Lord's public preaching in Galilee, to the last Passover, there is no indication in any one of the first three Gospels, of any Festival's occurring; nor, indeed, any interval in which a national festival can suitably be placed. In examining this point, it should also be borne in mind that, both from a principle of duty (Matt. iii. 14, and ch. v. 19) and from a desire to give no needless offence to the Jews (ch. xvii. 27), our Lord, if he had been obliged to absent himself from a national festival, would not have kept his Apostles away; and surely some intimation even of his *absence* would have been given. But we do ourselves see abundant reason for the conviction, that *no* national festival intervened between the commencement of our Lord's Public Preaching after the imprisonment of John, and the Last Passover.

If those who have as yet adopted no hypothesis respecting the duration of our Lord's Ministry and the arrangement of its records, attentively examine the portion of Matthew's Gospel beginning with ch. iv. 12, and ending with ch. xiv 14, *which must necessarily* precede *the* sixth *chapter of John*, they will not, we believe, deem us unreasonable in maintaining, that nothing short of positive, unambiguous evidence should lead the Harmonist to arrange the sixth chapter of St. John before the seventh. There is no such evidence; and the very nature of a *supplementary* narrative renders it probable that the Apostle would place the portions of his Gospel (if he arranged them himself) in the order he found most convenient. From ch. vii. to the period of the Resurrection is a series of narratives, all closely connected with *Jerusalem*, and with the purposes of the Jewish *Sanhedrim;* and all having so intimate a connexion with each other, that if we had ourselves to arrange the *portions* of the Gospel so as to form one book, we should not willingly interrupt that connexion, in order to insert the detached document of the sixth chapter, respecting a miracle in Galilee.* Besides, that detached document has its specific date; and this would obviate all objection arising from a regard to chronological accuracy, and from the desire to shew the true force of several expressions in our Lord's discourse at Capernaum, and in the Evangelist's own narration, which accord only with a near approach of the period when he was to give himself "for the life of the world." That date is the near approach of the Passover. Now as the Gospel of John gives an

* How close the connexion is, from ch. vii. to ch. xii., may be inferred from the way in which the transactions at the Tabernacles, and the visit at the Feast of Dedication, are united, in the Public Version, in ch. x., and the raising of Lazarus with the Last Passover, in ch. xi.

account of *two* Passovers only, this date would, as a matter of course—no hypothesis interfering—refer it to the Crucifixion Passover; and the narrative of one of the first three Gospels being known, would have removed all doubt, could any have existed; for no one of them gives an account of any other. Whatever becomes of the other leading principles of the Arrangement which will, in a future article, be submitted to our readers, we have a full and unhesitating conviction that, eventually, it will, by all competent judges, be received as a FACT, that the *miracle of the Five Thousand occurred a short time before the Last Passover.* This principle essentially affects every other Arrangement, but often repeated and cautious examination shews us in it nothing but the characteristics of reality; and it will be found to give consistency and definiteness to the course of this all-important history.

Before entering further upon the consideration of the peculiar texture of each Gospel, as respects the succession of events, we beg the reader's consideration of the following Tables, which exhibit the arrangement of the events between the Baptism of Christ and his Entry into Jerusalem at the Last Passover, as given by Matthew, by Mark, and by Luke. Each Gospel is divided into convenient sections, corresponding with those of the other Gospels where contained in more than one; and those of Matthew and Luke are numbered—the numbers of each being uniformly placed in the same relative position. By consulting the Table for MATTHEW, it will be seen in what order the corresponding sections occur in Luke; by consulting the Table for LUKE, it will be seen in what order the corresponding sections occur in Matthew: and, in each, to what sections there is nothing correspondent in the other. Again, the Table for MARK will shew in what order his sections occur in Matthew and in Luke.

Arrangement of the Transactions in our Lord's Ministry, previously to his final Entry into Jerusalem, as given by St. MATTHEW.

(The Figures denote the Sections into which, for reference, the Gospels of Matthew and Luke are divided in this Tabular View.)

Matt.	*Luke*
1. The Baptism of Jesus	1
2. The Temptation	2
3. Commencement of Christ's Public Preaching in Galilee after the Imprisonment of John	—
4. Call of Peter, &c.	6?
5. First Progress through Galilee	—
6. Sermon on the Mount	14, 47
7. Cure of the Leper	7
8. Cure of the Centurion's Servant	15
9. Cure of Peter's Wife's Mother	5
10 Rebuke of hesitating Disciples	34
11. Stilling of the Tempest	22
12. Gadarene Demoniacs	23
13. Cure of the Paralytic	8
14. Call of Matthew	9
15. Matthew's Feast, &c.	10
16. Cure of the Disordered Woman	24
17. Raising of Jairus's Daughter	25
18. Restoration of Sight to Two Blind Men	—
19. Cure of Dumb Demoniac	—
20. Second Progress through Galilee	19?
21. Christ instructs and sends forth the Apostles	26, 45
22. Message of the Baptist and our Lord's subsequent Discourse	17
23. Christ upbraids the Unbelieving Cities	36
24. Christ's Thanksgiving	38
25. Walk through the Corn-field	11
26. Christ cures the Man with the Withered Hand, and goes to the Lake	12

Matt.	*Luke*
27. Cure of the Blind and Dumb Demoniac; Discourse on the Blasphemy of the Spirit	42
28. The Pharisees demand a Sign	43
29. Christ's Mother and Brother desire to see him	21
30. Parables of the Sower, Tares, &c.	20, 52
31. Visit to Nazareth	—
32. Herod, after beheading John, hears of Christ	27
33. Miracle of the Five Thousand	28
34. Christ walks on the Sea	—
35. Miracles in the Land of Gennesareth	—
36. Discourse respecting Unwashen Hands	—
37. Woman of Syrophœnicia	—
38. Miracles near the Lake and Feeding of the Four Thousand	—
39. The Pharisees again seek a sign, and Christ admonishes his Disciples	28
40. Peter's Confession near Cæsarea Philippi, and Christ's Declaration	29
41. The Transfiguration	30
42. Cure of the Epileptic	31
43. Tribute Money required at Capernaum	—
44. Christ rebukes the Apostles for Ambition	32
45. Discourse respecting Forgiveness of Injuries	—
46. Departure into the Peræa	—
47. Discourse on Divorces	—
48. Christ blesses the Children	65
49. The Rich Young Ruler	66
50 Parable of the Householder	—
51. Request of Zebedee's Wife	—
52. Cure of the Blind Man	67
53. Entry into Jerusalem before the Last Passover	70

Arrangement of the same, as given in the Gospel by St. MARK.

Matt.	*Luke*
1. The Baptism of Jesus	1
2. The Temptation	2
3. Commencement of Christ's Public Preaching in Galilee	—
4. Call of Peter, &c.	6?
— Demoniac at Capernaum	4
9. Cure of Peter's Wife's Mother, and many others	5
5. First Progress	—
7. Cure of Leper	7
13. Cure of Paralytic	8
14. Call of Matthew	9
15. Matthew's Feast, &c.	10
25. Walk through the Corn-field	11
26. Cure of the Man with the Withered Hand, &c.	12
— Selection of the Apostles	13
27. Blind and Dumb Demoniac, &c.	42
29. Christ's Mother and Brethren desire to see him	21
30. Parables of the Sower, &c.	20, 52
11. Stilling of the Tempest	22
12. Cure of Gadarene Demoniac	23
16. Cure of the Disordered Woman	24
17. Raising of Jairus's Daughter	25
31. Visit to Nazareth	—
21. Instructs and sends out the Apostles	26, 45
32. Herod, after beheading John, hears of Christ	27
33. Return of the Apostles and Miracle of the Five Thousand	28
34. Christ walks on the Sea	—
35. Miracles in the Land of Gennesaret	—
36. Discourse respecting Unwashen Hands	—
37. Woman of Syrophœnicia	—
38. Miracles near the Lake and Feeding of the Four Thousand	—
39. Pharisees seek a Sign, &c.	—
— Cure of the Blind Man near Bethsaida	—
40. Peter's Confession, &c.	29
41. The Transfiguration	30
42. Cure of the Epileptic	31
44. Christ rebukes the Disciples	32
46. Departure into the Peræa	—
47. Discourse on Divorces	—
48. Christ blesses the Children	65
49. The Rich Young Ruler	66
51. Request of Zebedee's Wife	—
52. Cure of Blind Bartimeus	67
53. Entry into Jerusalem	70

Arrangement of the same, as given in the Gospel by St. Luke.

Matt.	*Luke*
1. Baptism of Christ, with the Genealogy	1
2 The Temptation	2
— Returns to Galilee and visits Nazareth	3
— Demoniac at Capernaum	4
9. Cure of Peter's Wife's Mother and many others	5
4? Miraculous Draught of Fishes	6
7. Cure of the Leper	7
13. Cure of the Paralytic	8
14. Call of Matthew	9
15. Matthew's Feast, &c.	10
25. Walk through the Corn-fields	11
26. Cure of the Man with the Withered Hand	12
— Selection of the Apostles, and Cure of great Numbers	13
6 Sermon on the Mount	14
8. Cure of the Centurion's Servant	15
— Widow's Son at Nain	16
22. Message to the Baptist, &c.	17
— Christ anointed at the House of Simon the Pharisee	18
20? A Progress through Galilee	19
30. Parable of the Sower	20
29. Christ's Mother and Brethren desire to see him	21
11. Stilling of the Tempest	22
12. Gadarene Demoniacs	23
16. Cure of the Disordered Woman	24
17. Raising of Jairus's Daughter	25
21. Mission of the Apostles	26
32. Herod hears of Christ	27
33. Miracle of the Five Thousand	28
40 Peter's Confession, &c.	29
41. The Transfiguration	30
42. Cure of the Epileptic	31
44. Christ rebukes the Apostles	32
— Christ, going to Jerusalem, refused reception in Samaria	33
10. Rebuke to hesitating Disciples	34
— Mission of the Seventy	35
23. Christ upbraids the Cities	36
— Return of the Seventy	37
24. Christ's Thanksgiving	38
— Parable of Good Samaritan	39
— Visit to Martha and Mary	40
— Christ instructs the Disciples respecting Prayer	41
27. Blind and Dumb Demoniac	42
28. The Pharisees demand a Sign	43
— At a Pharisee's Table, Christ reproves the Scribes and Pharisees	44
21. Discourse to the Apostles	45
— Discourse on Covetousness	46
6. Part of the Sermon on the Mount	47
* Miscellaneous Admonitions on Watchfulness, &c.	48
— Respecting the Galileans slain by Herod	49
— Parable of the Barren Fig-Tree†	50
— Cure of the Infirm Woman	51
30. Parables of the Mustard Seed, &c.	52
— Reply to the Inquiry, "Are there few that be saved?"	53
— Christ told that Herod sought to kill him	54
— Miracle and Discourses at the House of a Chief Pharisee	55
— Discourses to the Multitude on Counting the Cost	56
— Parables encouraging Penitence: ch. xv.	57
— The Unjust Steward	58
— The Rich Man and Lazarus	59
— Instructions to the Disciples, on Forgiveness, Faith, and Humility	60
— Cure of the Ten Lepers	61
— The Kingdom of God cometh not with Observation: see Matt. xxiv.	62
— The Unjust Judge	63
— The Pharisee and the Publican	64
48. Christ blesses the Children	65
49. The Rich Young Ruler	66
52. Near Jericho cures a Blind Man	67
— Visit to Zacchæus	68
— Parable of the Ten Pounds	69
53. Entry into Jerusalem	70

* The greater part found in different portions of Matthew's Gospel, ch. xxiv. &c.

† The expression "three years," in Luke xiii. 7, has been supposed to refer to the duration of our Lord's Ministry: it may as well refer to the three great festivals at which our Lord had already offered the Jews the means of salvation.

It will at once be evident that the arrangement of events by Matthew, and the arrangement by Luke, cannot both be in the order of *time;* that from the miracle of the Five Thousand (Matt. §. 33) the arrangement and the substance of Mark's Gospel accords with Matthew's; and that before that period the arrangement of events in Mark closely accords with that in Luke, while, nearly in the same degree with Luke's, it leaves that of Matthew. We have nothing but internal evidence, and the consideration of the respective circumstances of the Evangelists, to guide us in the choice of our general authority for determining the succession of events.

Partly from the expression employed by Luke (ch. i. 3) declaring his purpose to write to Theophilus *in order*, καθεξῆς, and partly from the exclusive accordance of Mark's arrangement of events with his, in the portion of the history preceding the miracle of the Five Thousand, most Harmonists, it appears, have fixed upon Luke's arrangement as their basis. It is admitted that this expression *in order* would be a reasonable ground for adhering strictly to his arrangement, if we had no other authority; for the caution, skill, and accuracy, displayed in his other admirable history, would afford a presumption that one possessed of such advantages for knowing the reality of things as he had, and endowed with such abilities and judgment, would employ that arrangement which was best adapted for his purpose. We might, however, not have seen reason for the assured belief that the order he proposed to follow was the order of *time*, or that, in the circumstances in which he compiled his Gospel, he could always have attained it. To supernatural aid he lays no claim; and till some evidence is given besides theological hypothesis, we shall not hamper ourselves with the opinion that either he or any other of the sacred historians had such aid in the recording of facts. If not, it is reasonable, à priori, to expect a greater accordance with the order of time in that Evangelist who was a personal witness of the history he records. "St. Matthew (says Sir Isaac Newton) was an eye-witness of what he relates, and so tells all things in due order of time, which St. Mark and St. Luke do not."* More complete and detailed examination, however, might have led our great philosopher to make a less unqualified statement; but the general principle is a solid one, and deserves our adhesion, unless cause be shewn to the contrary. It might have been the fact, as Mr. Veysie maintains,† that St. Matthew intentionally departed from the order of *time* to give his Gospel a more forcible bearing on the great purpose of it; but while we admit the possibility of this, we must add, that we see abundant reason to conclude that he did not knowingly depart from the order of time, in some cases where his arrangement entirely differs from that of Mark and Luke. For instance—he could not have placed the cure of the Leper immediately after the sermon on the mount, when he knew that it occurred at a different period, merely *for the sake of argument*, and at the same time

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* See Marsh's Michaelis, Vol. III. Translator's Notes, p. 10.

† In pp. 74—78 of his "Examination of Mr. Marsh's Hypothesis respecting the Origin of our three first Canonical Gospels." We do not know whether this able treatise has undergone the critical scrutiny of the Bishop of Peterborough; but we think that Mr. Veysie gave him abundant reason either for refuting him or for abandoning his own Hypothesis; for he has shewn that it neglected various opposing phenomena. We recommend the cautious and generally judicious investigations of the Examination to all of our readers who study the Hypothesis. On a recent review of the former we were interested in perceiving how nearly we had come, by independent study, to the same general conclusions with Mr. Veysie on the original sources of the first three Gospels.

have so connected it with the descent from the mountain and the entrance into Capernaum, that no reader of his Gospel alone could come to any other conclusion than that it took place between those occurrences: nor could he have connected the application of Jairus with the feast at his own house, if he knew that it occurred, as St. Luke has placed it, at a very different time, after the Message of John, and the Parable of the Sower, &c. The supposed system of arrangement might be well adapted to his object; but he could not have carried it so far as to sacrifice historical truth to it.

Where the relation of subject matter, or the real connexion of events with others not in close succession, or the want of connexion with those exactly contemporaneous, or uncertainty as to the actual time of occurrence, rendered arrangement by the order of time less convenient, or less useful, than by some other principle, there was nothing to prevent a faithful and accurately-informed historian of our Lord's ministry from departing from the order of time, provided he did not professedly unite the events together as occurring in close succession.

It deserves consideration that the constantly occupied period which St. Matthew records in the portion (§ 3—21), beginning with ch. iv. 12, and ending with ch. xi. 1,—including the chief discrepancies in the order of time—probably occupied (as we shall hereafter shew more at large) less than the interval between the Tabernacles and the Dedication, which was about ten or eleven weeks. Now, how extremely difficult must it have been —nay, naturally impossible—for any one, not a continual eye-witness, to have given a narrative of such a period, in strict chronological order, at the distance of thirty years from its occurrence, and after so many other interesting events: nay, how difficult would it have been for even an eye-witness to have done it, unless he had made some records at an earlier period, or had satisfied himself with a few prominent facts! It must be recollected, too, when appreciating the resources of the Evangelists, that they had no maps, no public chronicles, no leading historical events to refer to; that in the period peculiarly in our view, the whole series, though crowded with occurrences, had little necessary connexion, in its several parts, with time and place; and that this little connexion would be likely to fade from the memory as the distance of time made the facts themselves alone of moment.

Those who adopt the Hypothesis that one Common Document formed the basis of the narrative part of the first three Gospels—whether in the refined form given it by Bishop Marsh, or in any more satisfactory one, if such there be—can scarcely avoid the conclusion, that the accordance between Mark and Luke, and their discrepancy from Matthew, so far from being an objection to the chronological accuracy of Matthew, favours the supposition that he alone followed the order of time: for why should not he, as well as Mark and Luke, have adopted the order of their common document, except from his knowledge, as a personal witness, that it was not chronologically correct? If it be replied that he departed from it for another purpose, such as Mr. Veysie supposed, we might repeat the remarks already offered against his supposition.

But let us proceed to consider the composition and characteristics of each Gospel, as respects the chronology of our Lord's Ministry.

That St. Luke wrote his Gospel without any knowledge of St. Matthew's, or any personal knowledge of the facts recorded, appears to us indisputable from his introduction, ch. i. 1—4; and as he must have spent a considerable time in Palestine, during the period of Paul's imprisonment at Cæsarea,

(A. D. 58—60,) preparing for the writing of his Gospel, it is not credible that Matthew's Gospel should have been written before that period.

The book of Acts was obviously finished after the close of Paul's first imprisonment at Rome (A. D. 61—63); and the introduction leads to the opinion that his Gospel was not finished long before the book of Acts was commenced. The completion of Luke's Gospel is therefore, with great probability, placed by Lardner about 63 or 64. If this be correct, the Gospel of Matthew could not have been published much earlier than 60; and the internal evidence would lead one to place it, with Lardner, about 64. The minuteness with which the Apostle records the declarations of Christ respecting the wickedness of the leading men, and his prophecies respecting the approaching ruin of the nation, accords well with the opinion that his Gospel was not composed (though various parts were probably written) long before the commencement of the Jewish War, which broke out in 66.

St. Mark's Gospel could not have been written with a knowledge of Matthew's. This does not, indeed, necessarily follow from its abbreviated character, or from its total omission of important parts, particularly of the Sermon on the Mount; because Mark might have had in view to make that history easily accessible to Grecian or Roman converts, which Matthew obviously designed, in the first instance, for his own countrymen, and almost certainly wrote in their language: even then, however, one would not suppose that Mark could have *purposely* omitted the whole of that inestimable discourse, and at the same time recorded the parables of the Sower, &c. But it is not admissible that Mark would have intentionally departed from the order of Matthew's Gospel, if he were founding his own upon it; or even if he had the advantage of its guidance. In some instances, from his personal intimacy with Peter, he would be likely to give circumstances which Matthew had not given; and in a few others, to record events in a different order from that of Matthew, where they were peculiarly connected with the personal history of Peter—as in his first chapter, where he places the cure of Peter's Wife's Mother on the sabbath after Peter's call, whereas Matthew, less conversant *at that period* with the transactions of Christ, places it after the first progress through Galilee closed by the Sermon on the Mount, but still before his own call. This advantage, however, would not be likely to lead to an order so entirely different, in the early part of his Gospel, from that of Matthew, with which, indeed, his own cannot be made to coalesce. The then aged Peter was much more likely to furnish vivid impressions of particular transactions (see 2 Peter i. 16—18) than a series, *chronologically* correct, of the whole period; and he would scarcely, at that distance of time, have advised the abandonment of the digested arrangement already formed by a fellow-apostle. But, indeed, the supposition that Mark formed his Gospel as an abridgment of Matthew, (or, with the *knowledge* of it, as Mr. Greswell strangely maintains, *to supply its deficiencies and rectify its transpositions,*) will scarcely be adopted by any one who has studied Lardner's careful and accurate investigation of the subject.

The Gospel by St. John is so distinct from the others, and is supplied with so many definite notes of time, that all we have to do is to determine where its separate portions are best interwoven with the narrative derived from the other Gospels.* We have already stated, in p. 171, and in this

* That acute critic, Bishop Marsh, when shewing how the ancients reconciled the chronology of John with that of the other Gospels, (Notes to Michaelis, Vol.

article, all that we at present find requisite respecting the chronology of St. John's Gospel; and we will only add here what respects its supplementary character. But for his inestimable record then, we should have known nothing of the circumstances connected with the Baptist's repeated testimony to our Lord; the two miracles at Cana and Capernaum; the transactions at the First Passover, including the conference with Nicodemus; the conversation with the Woman of Samaria; the cure of the Infirm Man at the Pool of Bethesda, and the important discourse it occasioned, delivered probably in the presence of the Sanhedrim; the transactions at the Tabernacles, so graphically described by the Apostle, together with the restoration of the Blind Man; the transactions at the Feast of Dedication; the Resurrection of Lazarus; (the Discourse in Capernaum after the miracle of the Five Thousand;) the Washing of the Apostles' feet; the Discourses of our Lord at the Last Supper, and his subsequent Prayer; various interesting particulars connected with the Trial, Crucifixion, and Resurrection of Christ; and the subsequent circumstances at the Lake of Galilee, respecting Peter and John. This enumeration will recall abundant proof that the Gospel of John is peculiarly rich in those discourses and works of Christ which display at once the source, and the greatness and extent, of his power and authority; which shew the spiritual union between himself, his Father, and his disciples; and which introduce, so to speak, into the interior of Christian faith. The enumeration also gives abundant proof, that it was clearly St. John's object to make his records supplementary to some existing narrative; and considering that John himself wrote his Gospel at Ephesus, (probably not long before the destruction of Jerusalem,) and that Luke's Gospel was, from the circumstances of its origin and design, and of its author, most likely to be early known in that region, it does not appear unreasonable to suppose that Luke's Gospel was that other narrative. On this conjecture, however, we lay no stress; nor do we expect to draw from it any inferences: but it would explain why John not only records the discourse of Christ at Capernaum, but also the preceding miracle. (Comp. Luke ix. 10—17, with John vi. 1—21.)

One thing is certain, that Luke's Gospel was written for the instruction of a man of eminence, who, without doubt, was a Gentile convert;* and the third of our Tables will shew how rich it is, not only in matter which it has, in part, in common with Matthew, but also in interesting facts, and especially in parables, which it contains exclusively. It is further clear, that Luke purposed to give Theophilus a regularly arranged account of all that he had learnt respecting the words and actions of Christ through his acquaintance with Apostles and other personal witnesses, and by his own dili-

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III. p. 59,) falls into the error of representing the first *six* chapters as relating to a period preceding that with which Matthew, &c., *began* their account of Christ's miracles: though ch. vi. relates the miracle of the Five Thousand.

* Suppose we had possessed no other instructions in the Gospel than the two histories of St. Luke—is there room for doubt, when we consider the purpose for which they were written, that we should have had all *necessary* guidance as to the nature and the requirements of the Christian dispensation—as to its faith and duty? The Unitarian cannot be far wrong, if he believes, respecting Christ and his salvation, all that Luke, the companion of Paul, communicated to his friend concerning the work, the death, and the exaltation of our Lord, and concerning the instructions given by the Apostles when teaching the Gospel among Jews and among the Gentiles: nor need he be afraid of the decision of his Judge, if he have made the spiritual instructions contained in those two invaluable records his habitual guide, in heart and in life.

gent inquiries in Galilee and the Peræa, to which regions alone, for obvious reasons, his opportunities of investigation would be likely to extend. That arrangement would naturally be framed in the order of time, as far as he had a clear and decided knowledge of it; but in his circumstances it would be impossible but that (even if he considered the order of time as of great moment) he must often be satisfied with other principles of connexion, such as those of subject, and of cause and effect. Not unfrequently, too, as respects the *words* of Christ, he could only have possessed some of the many precious records which the disciples must, in various places, have made of sayings that, at different times, they had heard from his own lips, or which they had heard retraced together, though not originally so delivered, in the discourses of the Apostles or of the Seventy. That this view of the matter accords not only with the actual phenomena of the Gospel by Luke, but also with the circumstances in which we have, historically, reason to believe he did actually compile his Gospel, is a corroborative evidence for its genuineness, and, consequently, for its credibility. No person, not circumstanced as we have abundant reason from the introduction to the Gospel, and from the book of Acts, to suppose that Luke was, could have framed a Record like that which we owe, under the blessing of God, to his faithful, intelligent, and zealous inquiries.

Few persons, we apprehend, going to the Gospel of Luke without any critical inferences from the expression καθεξῆς, *in order, in a regular series*, and without any impressions from the assertions of critics, would infer from the Gospel itself that Luke did write in strict chronological order: it does not present those specifications as to time and place, which in regular annals we might reasonably expect to find, and which St. Luke does give us when he knew them, e. g. in ch. iii. 1, 2, vi. 1, ix. 51. We know from St. Matthew, the place where the paralytic was cured, viz. Capernaum; and we know also that it was on Christ's return from the cure of the Gadarene demoniacs, and just before he was himself called to attend our Lord's ministry; but Luke, though he mentions circumstances which Matthew does not, speaks of it (ch. v. 17) as being "on a certain day," and gives no clue to the place where it was taught: and the attentive reader will find several other similar indications of his not possessing all the information as to time and place which we can derive from the other Gospels; though, on the other hand, in some instances he supplies us, from personal witnesses, with more definite specification than the others give. But whatever doubt may be felt on this point respecting the former part of his records of Christ's Ministry, it is, we conceive, impossible to form any arrangement of the portion between ch. x. 57, and xviii. 15, (i. e. between our Lord's quitting Galilee, and his near approach to Judæa,) which can accord with the order of time. For the present we will only observe, (1) that on that journey he could not have taught his disciples the brief prayer recorded in Luke xi.,* nor could they have applied for such instructions after the Discourse on the Mount; and (2) our Lord could not, during that journey, have sent forth the Seventy, and received them back from their mission.

* See the true reading in Griesbach, or in our present volume, p. 37.

CITY MISSIONS.

How much justice is there in the reproach that, however vehement in defence of their opinions, Unitarians are inert in the application of those principles which they call life-giving? How far is it true that we do *not* consider it a primary duty to heal the broken-hearted, to preach deliverance to the captives, and to give the gospel to the poor? Now is the time to answer these long-agitated questions, which admit of none but a practical answer. That some among us are not obnoxious to such reproach is proved by the steps which have been already taken to establish City Missions. With the Unitarian body at large it rests to justify the cause in England, as it has been justified in America. The resolutions of the Unitarian Association Committee, which we subjoin, will explain the objects of this new institution; and the extracts from the reports of Dr. Tuckerman explain the modes in which those objects may be best effected. A selection only from the latter is here offered, from which enough may be gathered to stimulate us to learn the rest by experience. If these fail to stir us up, there is little hope that any quantity of testimony, any urgency of suggestion, can be of any avail.

"*Extracts from the Minutes of the Committee of the British and Foreign Unitarian Association, relative to the subject of City Missions, on the Plan and for Purposes similar to those detailed in the Reports of the Rev. Dr. Tuckerman, of Boston, U. S.*

"The Committee having, in obedience to the directions of the General Meeting held at Manchester on the 17th of June 1830, inquired into the nature and design of the Missions referred to in the resolutions passed at that Meeting, and being strongly impressed with the true benevolence of the plan, and with the great good that may be accomplished,

"Resolve,

"That the establishment of City Missions in the Metropolis and other large towns in this country be recommended to the next General Meeting of this Association.

"That, for the information of members of the Association, and of supporters of every good work, such extracts be made from Dr. Tuckerman's Reports and Correspondence as will fully explain the nature and design of these Missions, and that those extracts be printed and circulated wherever they are likely to be of service.

"That, as the present disposable funds of the Association are altogether inadequate to the support even of a single Mission by way of example, an appeal be made to the public for pecuniary aid.

"That, should such an increase to the funds of the Association be obtained as will justify the attempt, and the General Meeting sanction the undertaking of one or more Missions, the duties of the Domestic Missionary may be thus defined:

"To seek out and visit the poor and ignorant at their own habitations, and to communicate to them moral and religious instruction, avoiding theological controversy and sectarian opinions;—

"To select for this purpose individuals and families not connected with any congregation, nor already receiving visits for the like objects from Missionaries employed by other denominations of Christians;—

"To act as the almoner of the charity of individuals and congregations; and, by the relief of distress, the introduction of destitute children into schools, and similar means, to alleviate wretchedness, and promote the comfort and improvement of the poor;—

"To keep a journal of his proceedings, which shall be from time to time

submitted to the Committee, stating the names and addresses of the persons or families under his superintendence—the number of his visits to them—the subjects of the conversations, and the apparent results;—

" To prepare and deliver to the Committee at stated periods a digested Report of all his proceedings.

" That the Salary of the Domestic Missionary be paid out of the funds of the Association, but that his poor's purse be supplied by individual Donations.

" *Extracts from the Reports of the Rev. Dr. Tuckerman, the Boston Domestic Missionary, to the American Unitarian Association.*

" From the First Semi-annual Report of the Second Year. Boston, United States, 1828.

" It is incidental to the very nature of a City, that it should collect within itself great numbers of those who are dependent for their daily bread upon their daily labour. The demand for labourers in a City, considered, as it always will be, in connexion with the facilities which a City affords for association with many of the same class, and with the hope, often a very delusive one, of opportunities of more constant employment and of better wages than can be obtained in the country, will secure a supply far beyond what will be required, in all the departments of the service for which labourers are wanted. Some, also, will be brought into a city by the hope of living in it in unchecked indolence and beggary; and some, that they may here more securely indulge in vice, and support themselves by crime. From these and other causes, there always has been, and there always will be, a very large number in cities who are very poor; who will feel, as it is not felt, because it is not so manifest, in the country, how wide is the distinction of *their* condition from that of the rich; and who either *cannot*, from feebleness, or sickness, or the want of suitable apparel, unite with us in worship in our churches; or, from pride, or the influence of passions and habits not more commendable, *will not* join with us in our public religious exercises. The question, then, arises, and it is a very solemn one, What are *our* duties in regard to the moral, the spiritual wants, of this very large class of our fellow-beings around us? If we have the means, to a very great extent at least, of meeting and supplying these wants, of rescuing many, who are very near to us, on our right hand and on our left, from the degradation, and misery, and ruin of sin—of sending to very many, who otherwise will not have them, the regenerating instructions and excitements, the supports and consolations, of our religion; I would ask, is our worship, or are our offerings to God in our churches what they should be, while we are there blessing him for that dispensation of his grace and truth which he has given to us by his Son, which, however, we are ourselves withholding from multitudes who can receive them only through our Christian sympathy and benevolence? To *my mind*, it is as plainly the will of God that there should be a permanent ministry for the poor of cities—a distinct ministry for the special purpose of the poor, as it is that we, who are not poor, should meet together to worship him. This is the sentiment which I now wish to bring before the opulent, the pious, and the charitable of our city. *There must be a ministry at large for the poor of cities; and the number to be employed in this ministry must be determined by the numbers in a city which cannot be brought under the pastoral charge of the ministers of its churches.* Bear with me while I offer, in as few words as I can, the character of the service for which this ministry is required.

" I will ask you to suppose the city to be divided into quarters, and that, in one of these quarters, a Minister at large has entered upon the duties of his office He is, of course, to become acquainted with every family in it which is not regularly visited by some minister of a church, and he is to feel that each of these families is committed to his pastoral charge. His first object is their religious instruction, in order to their eternal salvation.

" Look, then, at the work of the religious instruction of this class of the poor. What is required for it? What is to be anticipated from it?

"Here permit me to remark, that the hope of rescuing a fellow-creature from sin and misery is never to be given up while God shall continue to spare him. The most depraved and debased Being in society, who has apparently cast off all fear alike of God and of man, is to be an object of strong compassion and interest. Nor is the repeated failure of endeavours for his recovery to justify discouragement. I have seen cases of apparent total depravity, a more intimate acquaintance with which has brought to my knowledge some spring of feeling, or of desire in the soul, which, with God's blessing on the labour of cleansing it from its defilements, has sent forth the sweet waters of virtue and peace. I have even seen him who was habitually profane and intemperate, a most wicked and cruel child, husband, and father, and early broken down, and apparently brought near the grave, by his irregular and abandoned life, restored to health through the means by which he was restored to virtue; restored to his mother, his wife, and his children, to whom he had been lost, as far as respects all that is interesting and happy in these relations; and, by penitence and prayer, as I believe, recovered to God and to the hopes of the life to come. Let the Minister at large, then, feel, that in every family in his department which is unprovided with a Christian pastor and teacher, and which will accept his services, he is to be a pastor and a teacher. He will have families in his charge, the parents of which were religiously educated, and began their married life with an intention to maintain domestic order and a due observance of the Lord's-day. But they began life with little or no preparation for any emergence which would call for any extraordinary expense. The necessity of extraordinary expense was, however, soon occasioned by sickness; and in this time of difficulty one small debt was contracted, and then another; and then the harassed mind sought a refuge from its troubles in intemperance, and in vicious company; and then came the necessity of frequent removals from one place to another. He will find some who, under the pressure of great embarrassments, have struggled hard to maintain their principles as Men and Christians; and others, who are but just beginning to feel strongly the perplexities and exposures which have brought many to ruin, and who, by affectionate advice and a little timely and judicious assistance, may be saved from falling. He will find that, in some of the families in which there is an intemperate husband, there is a well-principled and virtuous wife and mother, who is silently enduring and patiently striving in the care and for the education of her children. And he will find widows with young children whom they cannot leave on Sunday; and aged and feeble families, to which, if the Gospel is to be preached, it must be in the apartments in which they live, and from house to house. In taking upon himself the charge of these classes of the poor, it should be a primary object of a Minister at large to bring as many as is possible of them into a connexion with the religious societies of the city. And happy will it be if he can go forth among them for this object without any of the spirit of sectarism. Strongly as I am attached to what *I* think to be the great doctrines of Christianity,—and they are the life-spring of my soul,—I do not hesitate, when I find a decided preference for a church of other sentiments than those which I receive, to recommend a connexion with that church to all who express this preference, as a very important means of their improvement and happiness. I find my own views of our religion, indeed, to be very acceptable among the intelligent and serious of the poor. But I feel that a great good has been obtained by every instance in which a family is linked with almost any of our religious societies —The Minister at large should consecrate to the Poor his strength and his life Nor do I doubt whether he will find enough of ignorance, and vice, and suffering, to task *all* his faculties, and to require *all* his time. Let him, from day to day, and, if he have strength for it, from morning till night of every day, be passing from house to house Let him make his presence welcome by the affectionate interest which he feels and manifests for the welfare and happiness of those whom he visits. And let them find in him a religious teacher and pastor who is willing to listen

to their doubts, and difficulties, and sufferings; who can kindly encourage, or rebuke, or advise them; who prays with them, and helps them to pray for themselves; and who has aided them in being happier, by aiding them in being better than they were; and he will be cordially welcomed as often as he may visit them. He may, indeed, in many cases, feel strong doubts of the usefulness of his labours. But he will also see precious fruits of them. Nor, painful as are some of the scenes through which he must pass, and trying as are some of the circumstances that must occur in this ministry, do I believe that there is a department of the sacred office that is either more useful than this, or one that will yield greater satisfactions than will be found by him who heartily engages in it.—Pp 5—11.

"The *second* object of this service is the assistance of parents in the education and the care of their children.

"It should be an aim of the Minister at large to know all the children in every family of the district in which he makes his pastoral visits. The children will also know him as the friend and religious teacher of their parents; and his influence in this character will be felt. He will also have the power, and it will be *known* that he has it, and that, if it be necessary, he will use it, to bring the child who will neither yield to command nor to persuasion, under an authority to which he must submit. Suppose him, then, as he passes from house to house, to be as regular in his inquiries respecting the children as he is respecting the spiritual interests of their parents. He will find some parents who feel but little interest in the character or conduct of their children. But he will find also broken-hearted mothers, whose tears and sobs will awaken his strongest sympathy, and by whom the offer of his aid in rescuing their children from sin and destruction will be received with a gratitude which is to be fully conceived only by him who has witnessed it. He will find children who are kept from school by the want of books, with which their parents cannot supply them; and others, by the want of clothes. He will find some who are kept at home in the winter to gather chips, or to beg; and others, between the ages of nine and fourteen, who are much of their time employed as errand boys in shops and offices, and on whose wages the parent, or the parents, depend perhaps for the payment of the rent of their rooms, but who are yet often at home in idleness, and exposed to the most vicious influences. And he will find truant boys whom their parents cannot keep at school; profane and quarrelsome boys, the great annoyance of the neighbourhood in which they live; boys who have made some advances in the arts of petty pilfering; and even lads who have begun the guilty indulgence, in which, if they are not soon arrested, they will sink into the debasement of early confirmed intemperance. It will not, therefore, I think, be doubted whether the Minister be suitably employed, and well employed, in the work of putting as many as may be possible of these children into a school, and of maintaining an oversight of those whom he has placed there, that he may be sure of their faithful attendance. Or, where there are those who scoff at parental controul, and whose vicious example exposes others to corruption and ruin, let the parent be assisted to find masters for them whom they dare not disobey, or to place them in the school of reformation at South Boston. The difficulties are neither few nor small which will sometimes arise in the discharge of this part of a Minister's duty; but its compensations will also be great, if he shall assuage and even heal the anguish of many a parent's heart; and shall save, as I believe that he may, many children not only from ignorance, but from moral death.

"In the *third* and last department of the duties of a Minister at large, I would include all those acts and offices by which he may relieve the poor in their immediate and most pressing necessities, or aid them in the improvement of their temporal condition. Here I am aware that an objection may arise in the minds of some, who may otherwise view with favour the cause which I am pleading. The charity of a Minister, it may be said, and has been said, will lead to pretensions of piety, and to base hypocrisy, as a means

of supplying the wants of those who, if they were but truly virtuous, might support themselves and their families by their own industry. And full well, indeed, do I know how manifold are the evils of an indiscriminate charity. But is a Minister less able than are others to detect the pretensions of hypocrisy? I appeal to common sense, whether an experienced Giver, if in other respects his judgment may be trusted, will not probably be the best Giver; and whether any one can have better advantages for a knowledge of the actual characters, capabilities, and necessities of the poor, than one who, allowing him to be an ordinarily sensible and practical man, is constantly visiting in their families, hearing their reports of one another, and is never willingly absent from any, longer than ten days or a fortnight? It is known to many of the Poor whom I visit that I act as the Almoner of some of my friends. But it is quite as well known to them that I will not, in any way, minister to their vices. I must, indeed, in this office, either impoverish myself, or have my *poor's purse* supplied by others; for I cannot daily, and from morning till night, be passing from one to another of the abodes of sickness and want, and witness distress which it would be cruel not to endeavour to relieve, and pray with and for these suffering families, and leave with them nothing but my advice and exhortations and prayers. I cannot say to virtuous and industrious Widows, whose whole earnings of the week will barely pay their rent, and who sometimes cannot obtain the employment by which they may earn a shilling, but who yet have children who look to them for bread; or to the aged poor; or to the feeble and sick poor, who are but partially covered from the cold, and who are without fuel and without food,—'Be ye warmed, and fed, and clothed,' while I give them none of those things that are needful for the body.

"*I would, therefore, propose, that the Minister at large be the Almoner of those who cannot themselves visit the poor; and that he shall always hold himself accountable for the disbursements of his poor's purse to those who shall contribute to the supply of it.* He who has not a judgment and caution that can be trusted in this work, is not qualified for the office of a Minister to the poor. If a man is so easily to be deceived that he is not to be trusted with the bestowment of alms, is he fitted, I would ask, to be a spiritual guide?

"But it is not alone by *alms-giving* that he is to seek the immediate and the temporal good of those to whom he ministers. He is to be to the *poor*, emphatically, and in all things, *a Christian friend.* And innumerable are the cases in which his advice and personal assistance may do much to save them from the dependence on charity. I need not descend to examples."—Pp. 11—15.

"*Extract from a Letter received by the Foreign Secretary of the British and Foreign Unitarian Association, from Dr. Tuckerman, dated Boston, September 18th,* 1830.

"I cannot tell you how much I was gratified by reading in the account which has come to us of the doings of your Association in Manchester, the proposition to establish a permanent Ministry for the poor in the large towns in England. *To this Ministry I look as the great agency by which, above all others, the moral redemption of Cities is to be accomplished.* In all times, Cities have been the centres of the moral corruption of Countries, and they will continue so to be, till suitable moral means shall be employed for their purification; and what, I ask, is known of poverty and crime in cities, but from the records of courts, and prisons, and alms-houses? And what has all the knowledge thus obtained done to call forth any thing like the sympathy which our religion would excite in us for our poor and sinning fellow-beings? What have been the moral results even of your parliamentary investigations of these great subjects? I find no preventive or remedial measure proposed by your Politicians and Statesmen, *other* than the question of encouraging emigration, and an improvement of the parochial police. You will pardon me, I know, when I say, that I am shocked at once by the levity with which

these subjects are often treated in your Newspapers, and hardly finding men in Parliament, and your authors, looking alone at the society for the causes and cure of these terrible evils. Poverty and fast outrunning the growth of population in your country, and what masses of poor and criminals? Are they not men and women, and *moral beings*, whose condition is to be improved alone by an impro their characters; or, in other words, of their moral nature? W much by neglect or by oppression to make them, to a great exte low order of thinking beings; *but* we cannot altogether undo wha done in giving them the elements of a nature similar to our own; appetites, propensities, which, if roused by vengeance and directed may make them instruments of a dreadful retributive justice. unhappily, are generally known only as they are seen in the streets houses in which they are collected that they may be in the charge of or as they are arraigned as culprits. But they should be sought known in their miserable homes by those who will visit them, n once or twice, but often, very often, as their Christian friends. Th seen in streets, and in courts, and in poor-houses, are the most de their class. But there are very large numbers in this class who street, and who revolt from the thought of begging, and there numbers of the poor who are every day in danger of falling into of the debased, from the pressure of wants, a relief of which they where to seek, and who might be saved from this debasement by vention of Christian sympathy and kindness. A Minister at lar exclusive service of the poor, who will give himself wholly to th their salvation and happiness, may be the Christian friend of thre hundred families, each of whom he may visit as often as once weeks, allowing for the extra visits he must make to those who, fro or other causes, require more frequent attentions from him; and go to them in the spirit of Christian respect and affection, aware o might himself have been if he had lived under similar influences, h within himself the springs of a moral power, which will be effici numbered cases to which no municipal regulations can be extended. this ministry, schools may be established for the instruction of the the poor, and poor parents may assemble with their children in the modious rooms of some of their own class for social worship an instruction, *and let the Minister be provided with a poor's purse to affluent may contribute*, and from which he may supply the mos wants of those, who, if unrelieved, must fall into sin. These Minist make semi-annual reports to those who patronise and support th these reports should embody those facts and observations which light upon the questions of the causes of pauperism and crim means of their prevention and remedy. In this way I think you new light on these subjects. How, indeed, are the poor to be bles gospel, except by its influence on those in the more favoured co life? Are not all our blessings, responsibilities? I am sick of a n party Christianity; I want to see in *our* class of Christians a gre of the humble, pure, generous, self-sacrificing spirit of our Mas for the neglected, the oppressed, the suffering, and even the deba fellow-creatures. It is easy enough to find Ministers for the rich ful. *Let us* endeavour to send out wise and judicious, earnest, but self-denying and devoted men, who will feel what should be felt f and the criminal. Those whom *we call* Criminal, are often ve guilty in the sight of God than are many who were never arra human tribunal. Every thing, I am ready to say, depends on the of the men to be employed in this ministry. Do not commit th the raw and undisciplined, nor to the worn-out and broken Cler man who engages in this service should know human nature Christianity, should know how to find his way to a rough heart w

uting it, and to deal faithfully with a bad heart, without dealing cruelly with it. He must know how to inspire the poor with true sentiments of their own nature, and with a true sense of the worth of character; he should know how to sympathize with human weakness, and how to call forth human strength; how to count and to characterize the pulsations of the mind, and, like a skilful physician, to direct his attention to the prevailing symptoms of moral disease. Do not say that such men are not to be found; let the demand for them be what it should be, and they *will* be found. I shall hail with joy unspeakable the day, should I live to see it, when I shall learn that this ministry is *well begun* in England."—Pp. 14—16.

DR. DODDRIDGE'S CORRESPONDENCE AND DIARY.*

THE first half of this volume closes the Correspondence of Doddridge, on which we have already said enough to shew our opinion of its value. Our present concern is with the Diary.

We were not mistaken in our anticipation that its publication would lay open recesses hitherto unexplored of a spirit whose ingenuousness, never perhaps surpassed, had to maintain so incessant a struggle with timidity, that its inward workings were never so fully revealed to men as those of many a less innocent being. Here we have the revelation complete: we mean in the union of the Correspondence and Diary; for heaven forbid that Doddridge should be judged by the Diary alone! In it we see how a sensitive constitution like his, made for perpetual alternations of joy and grief, for transitions from mirth to meditation, for impassioned love, for devoted general benevolence, for a true understanding of the bliss of existence, and for a foretaste of the steadfast, substantial enjoyments of a better state, may be cramped, may be perverted, may be exasperated by tyrannical restraints, till it becomes ferocious in the infliction of self-torture, and all but impious in its erroneous estimate of the good and evil that are in the world. It has been long enough urged and acknowledged that Doddridge was a bright example of the efficacy of religion in stimulating to benevolent exertion, and in sanctifying the life. He was such an example; but for the honour of true religion it must be further inquired whether his powers were developed to the utmost, and whether he enjoyed—whether his heart and mind *were kept* in the peace which passeth understanding. It needs but a glance into his Diary to be convinced that it was not so. We find there a paralyzing superstition under which his powers languished; and a harrowing misery under which faith could not but faint, and almost expire. Endowed with an imagination which should have poised itself on steady wings in an exalted region of light and hope, he crouched in the darkness, he grovelled in the dust beneath the scourge of a savage theology. The vivid apprehension which should have been clear to discern the workings of God throughout a wide range of objects, was directed full upon petty coincidences, till the finest sensibilities were placed under the tyranny of the commonest accidents, and the pilgrimage from strength to strength was rendered gloomy by the shadows of superstition, and retarded by needless fears of the multitude of spectres which haunt such an obscurity. That all things are done by the workings of the Divine Spirit, that thoughts pass through the mind of man as shadows glide over the face of the earth, that every dewdrop has its destination, and every whisper of the breeze its burden of meaning, is acknow-

* The Correspondence and Diary of P. Doddridge, D. D. Vol. V. Edited by J. D. Humphreys, Esq. London. 1831.

ledged by every religious man as amply as by Doddridge; but under none but a heart-withering system of theology could such a belief be made the instrument of torture like that he groaned under. What must it have been to the mind of such an one as Doddridge to believe that he had incurred the Divine displeasure by praying too earnestly for the life of his child; and that this child was made the instrument of his punishment, directly by her own rebuke, and indirectly by her sufferings!

"God only knows with what earnestness and importunity I prostrated myself before him to beg her life, which I would have been willing almost to have purchased with my own. When reduced to the lowest degree of languishment by a consumption, I could not forbear looking in upon her almost every hour. I saw her with the strongest mixture of anguish and delight; no chemist ever watched his crucible with greater care when he expected the production of the philosopher's stone, than I watched her in all the various turns of her distemper, which at last grew utterly hopeless, and then no language can express the agony into which it threw me. One remarkable circumstance I cannot but recollect: in praying most affectionately, perhaps too earnestly, for her life, these words came into my mind with great power, '*Speak no more to me of this matter.*' I was unwilling to take them, and went into the chamber to see my dear lamb, when instead of receiving me with her usual tenderness, she looked upon me with a stern air, and said with a very remarkable determination of voice, '*I have no more to say to you,*' and I think from that time, though she lived at least ten days, she seldom looked upon me with pleasure, or cared to suffer me to come near her. But that I might feel all the bitterness of the affliction, Providence so ordered it, that I came in when her sharpest agonies were upon her, and those words, '*O dear, O dear, what shall I do?*' rung in my ears for succeeding hours and days. But God delivered her; and she without any violent pang in the article of her dissolution, quietly and sweetly fell asleep, as, I hope, in Jesus, about ten at night, I being then at Maidwell. When I came home, my mind was under a dark cloud relating to her eternal state; but God was pleased graciously to remove it, and gave me comfortable hope, after having felt the most heart-rending sorrow."—P. 361.

This child, whose eternal state was transiently considered doubtful, was seven years old, and so amiable and engaging that she won all hearts.—Was Jesus ever heard to say, "Of such is the kingdom of hell"?

It is most painful to read the self-reproaches which abound in almost every page. The causes of many of them appear to us to be wholly visionary; and where facts are mentioned, such as indolent habits, the indulgence of impetuous emotions, and other sins, it is perfectly evident that such faults and failings would have been much more readily cured by the stimulus of energetic hope than by the depressing torments of fear and remorse. Doddridge's theology seemed framed for the express purpose of detaining him or dragging him back to the very beginning of a spiritual course; and when he made progress, it was in spite of his creed and not in consequence of it: it was through the power which remained to emancipate himself from the bondage of his superstitions, and not because those chains were any thing but a hindrance to him. The very office of religion is to lead us on far out of the reach of fear and abasement; to invigorate and not to depress; to bid us rejoice evermore, and never to countenance such despondency as is here expressed:

"On the whole, I apprehend my character has risen much of late, and stands fairer and brighter than it ever did. But surely if many of those that now hold me in the greatest esteem knew what I was in secret, if they had seen what the eye of God has seen, with what horror, with what contempt would they behold me! I have lived a most trifling, foolish life; have taken

little care to dispose my business, to redeem my time, to manage my expenses. I have been extremely negligent in reading the Scripture, and in attending to the exercises of secret devotion. I have not a heart to lament it. The spirit of God has justly deserted me, and left me under the conviction of the most aggravated guilt, without the least emotion of tender sorrow. O God, I humbly own that thou art just, and wilt be so, if I am hardened in this world and condemned in the next."—P. 286.

What wonder that there was an indisposition to secret devotion and to studying the Scriptures, if the one was to be pervaded with remorse, and the other defiled with injurious conceptions of the Giver of grace? What charm can the Scriptures have while they are believed to teach that it may be just to harden men in this life, and condemn them to all eternity in the next? We will make but one more extract from the copious records of the wearing griefs of this gentle, tender-spirited being, who needed and ought to have enjoyed the most animating and soothing influences of the gospel to whose service he had devoted himself. These records bear a mournful character from the first page, with few intermissions, till the last:

"... Notwithstanding all this, my conduct has been very ungrateful and thoughtless. I must confess that, in one respect, I have been more cautious than usual, for I have read a chapter in the New Testament every morning and evening. I have preached several times, and now and then with some spirit, though generally ill. But as to keeping up a lively sense of God upon my spirit, I must confess that I have exceedingly failed, and that my soul has been strangely sunk into carnality. I am ashamed to think how much I have been attached to flesh and sense; in how irregular a manner I have indulged my inclinations and passions; and how total a neglect there has been of inward communion with God. Since my return home, I have most shamefully trifled away my time by lying in bed by far too late, by meddling with books in which I had no concern, by neglecting self-examination, and making proper memorandums. And even now, in the reflection upon these things, my heart is strangely cold and unaffected. The Lord mercifully forgive me, and pour forth something of his grieved and forfeited spirit to cause me this day to approach him in his worship, and to enjoy communion with him, which is a thing I now seldom taste, and only know by report and by remembrance."—P. 310.

How was it forgotten in the midst of this self-reproach that there is communion, close communion, with God in every emotion of joy which attends the vicissitudes of sunshine and shade, or echoes the melodies of the groves, and in every thrill of gratitude which is excited by domestic endearments and social pleasures? Such emotions, such gratitude, were ever stirring in the bosom of Doddridge; and it was never, therefore, true that he knew nothing of communion with God but by report and remembrance. His false theology deceived him, by giving him wrong notions of the nature of communion with God.

We have referred to intermissions of his remorse and fear. There are such; but they are few, very few; and they are made up of rapturous emotions whose very nature is to be transient. We look in vain for the record of any one occasion of tranquil enjoyment of religious services. We do not, of course, suppose that there never were such. The composed spirit of some of his letters on religious subjects assures us that he found rest and peace in his dependence on God: but the private record before us bears no traces of such repose. We imagine that he had recourse to his Diary as a relief to his excited feelings, and that he was unwilling to disturb his calm states of mind by putting himself under the power of agitating associations. In other words, the substantial goodness of his religion was testified in the

actions which he imagined to be the least religious; and its substantial peac experienced when he thought least about it. We, at least, see more of tru religion in some of his gayest letters to his young friends than in the followin retrospections, which it is but justice to extract, after having exhibited som of an opposite character:

"In the prayer I had much communion with God, in the sermon little c none, but so much in the sacrament that my very heart was almost swallowe up. A variety of plain, solid, and natural thoughts sprung in upon my min like water from a fountain, and gave unutterable pleasure. Many of thes are vanished away, some few remain; the substance of which is as follows. (In all this we sympathize, and would readily approve, if the thoughts were as he says, "plain, solid, and natural;" but none such do we find in the ab stract of his discourse, which is too long to be here given. The sentiment are flighty to an extraordinary degree. He goes on,) "Such were th workings of my heart at this most delightful and edifying ordinance. O that it may not prove only a transient blaze of spirits; but that the happ consequences of it may go along with me into all the devotions and all th services that lie before me this month, and that I may be prepared for all th will of God!"—"This, like yesterday, has been a day of unmerited, un bounded goodness. I can hardly express the sweet communion with Go which I had in his house and at his table. I had been discoursing on com munion with him, and through grace I have felt it. A sermon compose under great deadness, which when I composed it I thought very meanly of was delivered with great seriousness, spirit, and pleasure. It was the lan guage not merely of my tongue, but of my heart. I had communion wit God as my compassionate, wise, almighty, bountiful Friend; with Christ a my atonement, righteousness, intercessor, head, and forerunner; and adore the divine grace for such manifestations to so guilty and wretched a crea ture."—Pp. 342, 344.

We have referred to mistaken views of the design of prayer, and, there fore, we are unwilling to pass over this part of our subject without notice but it is one of peculiar delicacy, and one on which we should scarcely hav ventured to pronounce in the case of such a man as Doddridge, had not ou astonishment been excited by the record before us of his vestry retirements How such minute considerations of time and circumstance could coexis with passionate devotion we can scarcely imagine: and still less what good consequences could be expected to arise from communion so pre-arranged and limited, and regulated. Such regulations are the necessary condition a present of social worship; but why they should be brought into arbitrary connexion with private devotion, whose very essence is freedom, and how any wise man can attempt to determine his own precise state of feeling a any future moment,—how he can resolve at what hour to be penitent, a what to rejoice for others, at what to mourn for himself, while, at the same time, devotion is made professedly to consist in impulses, we do indeed wonder. A few words from the Diary will suggest all we would say. Alone in the vestry,

"Till near one, I addressed myself to God in suitable thanksgivings, hu miliations, and confessions; then nearly three quarters of an hour was spen in prayer for the increase of the church; in pleading many select promise before God, and interceding for my brethren and their societies, as well as fo my own; nor shall it I trust be altogether in vain. Then till twenty mi nutes past two, I drew up some maxims agreeably to what I had intended t think of in relation to my daily conduct in general, and as to my behaviour a a husband, father, master, tutor, pastor, and correspondent, and some mis cellaneous purposes, which then I turned into prayer, beseeching of God re solution and prudence; and concluded by recommending to him the labour of to-morrow."—P. 522.

We have not the heart to extract the record of one of these days of retirement, (dated June 1st, 1751,) which is one of the most afflicting confessions we have ever met with. We are glad to see it here, nevertheless; because it affords an unquestionable proof that bodily indisposition was the cause of much of the spiritual grief which this pious man experienced. The adherents of his theology will hasten to cast the burden of his conflicts on the peculiarities of his physical constitution; and it is very true that he was so framed as to be naturally indolent, yet excitable, subject to alternate raptures and deadness of feeling. What we complain of is, not that Doddridge was thus predisposed, but that his religion was one which incessantly aggravated, instead of alleviating, these natural evils. When in society, where he was exposed to the salutary checks arising from a diversity of opinions and sentiments, the religion of Doddridge exerted its pure and genuine influences. He was cheerful as innocent, and dignified as meek: but when removed from these restraints, he was wrought upon by the corrupt conceptions which carried fear and darkness into the deepest recesses of his spirit, or illumined them with a fitful and artificial light. Had Doddridge known God only as a tender Father, Christ only as his holy and approved messenger, sin and sorrow as finite and limited influences, holiness and peace as the natural and ultimate elements of being, how serene, how exalted, might have been his mortal life! As it was, how was it made up of extremes! Now weak, now mighty; in some things narrow and puerile, in others lofty and enlarged; now in raptures, now on the brink of despair; sometimes commanding our reverence, and sometimes pleading for our compassion. This is not what life is intended to be; such is not what the gospel is designed to make us. None ever surrendered himself more unconditionally to the workings of the Spirit than Doddridge. Alas for him that its operations were disturbed and perverted by human intervention!

We may say alas! for others also, to judge from the abstracts of his devotional services given in his Diary. We have never seen examples of a more imaginative and less solid and profitable style of preaching. Upon occasion, no doubt, very strong impressions must have been produced; but there is throughout an assumption of a very excited state of feeling in the hearers to begin with; and of a kind of excitement merely factitious, in very many instances. Such preaching is equally unlike the apostolic method, to which Doddridge would have done well to refer more frequently; and inapplicable to the spiritual state of men in this or in any other age.

The Editor of this volume will probably be as vehemently assailed on occasion of its appearance as he was when the first came out to scandalize so many good people. We think him perfectly right, however, in presenting us with the whole truth, unacceptable as it will be to many, and painful as in some respects it must be to all. It is high time that some one should set an example of intrepid fidelity in the article of biography; and in no instance could the example be more useful than in the present. No wise man will think the worse of Doddridge for any thing he may have said of himself. What blame there is lies with his theology: what scandal there is rests with those who have hitherto misrepresented him. Doddridge is now proved to be, not exactly what he was thought to be, but something more. He is proved to have quite as strong a right to our admiration; quite as close a hold on our affections; while to these is added a new and irresistible claim to our compassion and respectful sympathy.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. II.

JOHN CAMPANUS is said to have been the first avowed advocate of the Unitarian doctrine among the Reformed. He was a native of Juliers, and settled at Wittemberg, A. D. 1528. At first he professed himself a follower of Luther; but differing from the great Reformer on the subjects of the Eucharist and the Trinity, he separated from him at the end of two years, and, according to Moreri, formed a sect of his own. This statement of Moreri's, however, is not strictly true; for Campanus, as Mosheim observes, was not so far encouraged by the number of his followers, or the indulgence of his adversaries, as to be in a condition to form a regular sect. He is said to have taught that the Son was inferior to the Father, and that the Holy Ghost was not a distinct person; and the first article of the Augsburg Confession is supposed to have been framed with a direct reference to these opinions, which Campanus was engaged in propagating at Wittemberg at the very time that the Diet was sitting at Augsburg. Melancthon, who was no less distinguished by the mildness of his disposition than by his great learning, was the author of this Confession, which he contrived to draw up in terms as little offensive to the Roman Catholics as a regard to truth and consistency would admit. On its completion, it was submitted to the inspection of some Popish divines, by the order of Charles V.; and after they had scrutinized its contents, and objected to some of its articles, Melancthon revised it, softening down some of its expressions, expunging others, and giving to the rest the mildest and most favourable construction which they would bear. Such indeed was the anxiety displayed by the Reformed party, on this occasion, to smooth down the differences which existed between them and their Roman Catholic brethren, that they seem almost to have lost sight of the grounds upon which they had seceded from the Church of Rome, and to have been inveigled into concessions at utter variance with the true Protestant principle. In accordance with this time-serving spirit, the doctrine taught by Campanus was openly condemned, and a formal censure pronounced upon all who were friendly to its dissemination. The majority of those who have written commentaries upon the Confession of Augsburg suppose that, in the words *Damnant Samosatenianos Neotericos*, Servetus and his followers are the persons denounced; and this opinion is favoured by ancient and respectable testimonies. In an anonymous edition of the Augsburg Confession, published at Rostoch as early as the year 1562, the following observation is subjoined by way of note upon the words *Veteres et Neotericos*: "*Michael Servetus*, of Arragon in Spain, who was burnt at Geneva, in Savoy, Oct. 17, 1553, has revived in our age the heresy of Paul of Samosata, by his writings, published in Germany and France." Melancthon himself also, in a conference held at Worms, A. D. 1540, addresses Eccius to this effect: "There is no controversy concerning the first article, in which it is evident that our churches have faithfully defended the commonly received doctrine, against *Servetus* and others." There are nevertheless good reasons for supposing that Melancthon, with all his caution, has here fallen into a slight anachronism; for at the time that the Confession was drawn up, Servetus's opinions had not been openly promulgated in Germany. It seems probable, therefore, that the doctrine in question was that taught by Campanus, who was actively employed in disseminating it at Wittemberg, before Servetus had published any thing on the subject of the Trinity, and

at the very time that Melancthon was engaged in framing the Augsburg Confession. The extent to which Campanus carried his opinions respecting the person of Christ is unknown. Sandius classes him among the Arians. He is supposed to have died about the year 1532.

Claudius Allobrox, or Claude the Savoyard, was a zealous propagator of Antitrinitarian sentiments about the year 1530, and is said to have excited great commotions in Switzerland and the neighbouring states by his opposition to the doctrine of our Lord's divinity. He contended that the Father was the only true God, and wholly rejected the doctrine of Three Persons in the Godhead. He maintained likewise that the Scriptures had been corrupted by the orthodox, and suggested that, instead of Θεος ην ὁ λογος, *the word was* GOD, (John i. 1,) the Evangelist probably wrote Θεου ην ὁ λογος, *the word was* GOD'S. This conjecture, though by no means destitute of plausibility, is wholly unsupported by external evidence. It was revived by Samuel Crellius, from whom it is commonly supposed to have originated; but having the authority of no manuscript or version in its favour, it meets with few advocates among the Unitarians of the present day.

While Claudius Allobrox was employed in disseminating the doctrine of the Divine Unity in Switezrland and Germany, another able and zealous friend of the same cause appeared in the person of *Michael Servetus*. This celebrated Unitarian Confessor was born A. D. 1508, according to some of his biographers, at Villanova, a town of Arragon in Spain; according to others, at Tudela in Navarre. He received the rudiments of his education at a monastery in his native province, after which he devoted himself to the study of the law at the University of Toulouse, which was then in deservedly high celebrity as a place of education among the members of the legal profession. But having heard of the breaking out of the Reformation, he betook himself to the study of the Scriptures, in the perusal of which he found many things at variance with the commonly-received faith. This discovery had such a powerful effect upon his mind, that he resolved to abandon the profession for which his friends had destined him, and devote himself to the dissemination of purer views of Christianity. He commenced his labours in the South of France; but finding that his efforts were not attended with the success which he had anticipated, on account of the opposition of the priesthood in that country, he resolved to proceed to Germany, where greater freedom of opinion was allowed, and where the cause of the Reformation had already made considerable progress. Having left Toulouse, therefore, where he had been resident about three years, he travelled, by way of Lyons and Geneva, to Basil in Switzerland. During his stay at Basil he had several religious discussions with Œcolampadius, in which he argued against the doctrine of two natures in the person of Christ, denied that Jesus pre-existed as the Son of God, and contended that the Jewish prophets uniformly speak of the Son of God in the future tense. An idle story was raised and propagated by the enemies of Servetus, that he visited Africa, and derived his religious notions from the Jews and Turks residing in that country: but no one was ever able to say whether it was from France or Spain that he passed over into Africa, and indeed the whole story was got up in so bungling a manner, as to furnish abundant materials for its own refutation. To this disposition, on the part of his contemporaries, to rank him among Jews and Mahometans, Servetus alludes more than once in his own writings. "Some," says he, "are scandalized at my calling Christ *the prophet*. Because they happen not themselves to apply to him this epithet, they fancy that all who do so are chargeable with Judaism and Mahometanism, regardless of the fact that the

Scriptures and ancient writers call him the prophet." It has been suggested that the circumstance of Servetus's having been born in Spain may have given currency to the above rumour, since that country, besides containing many persons of the Jewish persuasion, lies directly opposite to the coast of Africa, where Mahometanism is the prevailing religion: but it seems far more probable that the charge originated in a perversion of passages occurring in Servetus's own writings, in which he alludes familiarly to the Talmud and the Koran, speaks of the doctrine of the Trinity as affording matter for derision to the followers of Mahomet, and says that the Jews ridicule the folly of the Christians for their belief in this dogma, and are prevented by such blasphemies from acknowledging Jesus as the Messiah promised in their Law. Servetus left Basil in the year 1530 or 1531; for he found that the doctrines which he taught were not more acceptable to the Protestants of that city than they had been to the Catholics in the South of France. From Basil he proceeded to Strasburg, where he sought an interview with Bucer and Capito, who were then residing in that city. Capito, if we may judge from the silence of the writers who allude to this interview, saw little or nothing to censure in the opinions of Servetus; but Bucer appears, from a passage in one of Calvin's letters, to have been completely horror-struck when he heard them, and to have publicly declared that the man who could hold such opinions deserved to be disembowelled and torn in pieces. Servetus's stay at Strasburg was short. As his usual occupations were entirely of a literary nature, and he had no knowledge of the German language, he was unable to procure a livelihood in that city, and therefore soon quitted it, and returned to Lyons. Up to this period, as we learn from himself, he had been somewhat guarded in the dissemination of his opinions; for he repeatedly declared, in his supplicatory letters to the Senate of Geneva, that his religious discussions in Germany were entirely confined to Œcolampadius, Bucer, and Capito. If, however, we are to give credit to Zeltner, Spanheim, and Beza, he was actively employed in diffusing his sentiments in France as early as the year 1523. But at that time he was a boy of fourteen years of age, and it is scarcely credible that he should have commenced the office of Reformer at so early a period of life as this. Bullinger fixes the time of his first appearance as an avowed opponent of the doctrine of the Trinity five years later: but he also seems to have fallen into an error, for Servetus's work *De Trinitatis Erroribus* was not published till 1531, and before this time all that he had advanced upon the subject was in the way either of correspondence or of private conversation with literary men. Before Servetus left Basil he consigned the above-mentioned work to the hands of Conrad Russ, the printer, with a view to its publication; but Russ, not being able to elude the vigilance of the Swiss clergy, sent the manuscript to Hagenau in Alsace, where it was printed under the immediate superintendence of its author, who had removed to Strasburg for that purpose. It found a ready and quick sale, and was perused and approved by immense numbers, particularly in Germany. The majority of Christians, however, as might have been anticipated, joined in its condemnation. The leaders among the Reformed party in Switzerland were extremely apprehensive that its appearance might prejudice the cause of Luther and his associates in the eyes of the Christian world, which induced Œcolampadius to request that Bucer would write to the great Reformer, and say that the work had been surreptitiously published. It was suppressed at Ratisbon, A. D. 1532; and Œcolampadius, at the instigation of the magistrates of Basil, publicly denounced it as an impious work in a discourse delivered in the presence of the senate. Servetus now

began to suspect that men's minds were not yet prepared for a full disclosure of the truth; and, in order to allay the ferment which he had excited, he published (A. D. 1532) "Two Dialogues on the Trinity," in which he strove to soften down some of the expressions which he had used in his former publication. At the opening of these "Dialogues" he says, "Quæ nuper contra receptam de Trinitate sententiam lib. viii. scripsi; nunc omnia retracto, *non quia falsa sunt, sed quia imperfecta*, et a parvulo parvulis scripta; quod autem ita barbarus, confusus et incorrectus prior liber prodierit, imperitiæ meæ, et typographi incuriæ est adscribendum." But his attempts to rectify the mistakes, to improve the style, and to elucidate the argument of his former publication, tended only to exasperate and inflame the minds of his opponents; and passages not unfrequently occur in the theological writings of his contemporaries, in which they inveigh with great bitterness against him and his doctrines. The Protestants of that age appear to have been seized with a pious horror at the thought of submitting the doctrine of the Trinity to the test of argument; and Servetus, who had not only done this, but done it in a bold and uncompromising spirit, brought down upon himself the whole weight of their vengeance. They feared that the agitation of this question might prejudice the cause of the Reformation in the eyes of their Catholic brethren, and laboured with all their zeal to silence those who had the temerity to transgress the prescribed bounds of Trinitarian orthodoxy: but the more discerning among them foresaw, that, in spite of all the efforts which were made to put down Servetus, the great controversy which he had started would one day or other embroil the Christian world in disputes of which it was impossible to foresee the issue. Melancthon, writing to Camerarius on this subject, expresses himself in the following terms: "You ask my opinion about Servetus. I find him sufficiently acute and cunning in argument; but I cannot allow him the praise of solidity. He seems to me to labour under a confusion of ideas, and not to have very clear notions of the matter upon which he treats. On the subject of *Justification* he evidently ventures beyond his depth. With respect to *the Trinity* you know I was always apprehensive that these things would sooner or later break out. Good God! What tragedies will this question excite among posterity,—whether the Logos is an hypostasis, and whether the Holy Spirit is an hypostasis? I satisfy myself with those words of Scripture which command us to invoke Christ, which is to attribute to him the honour of divinity, and is full of consolation." Servetus remained at Lyons between two and three years, and seems to have supported himself there as a corrector of the press. From Lyons he removed to Paris, where he abandoned the study of the law in favour of that of medicine, to which he devoted himself with such assiduity and success, under the direction of Sylvius and Fernelius, two of the most eminent physicians of the age, that he was soon enabled to take his doctor's degree. It was during his residence at Paris that he first became personally known to Calvin, with whom he was anxious to hold a religious discussion: but his own inclination being probably overruled by the advice of his friends, the discussion never took place. This was in the year 1534; but it appears that he was at Lyons again in the year following, where he was employed in superintending the publication of an edition of Ptolemy's Geography. In the Preface to this work he speaks of having visited Italy, and being acquainted with the Italian language. This journey into Italy, however, has been entirely overlooked by many of his biographers, and is not even mentioned by La Roche, whose account of him is on the whole drawn up with great accuracy. Servetus himself alludes to it not only in the

Preface to his edition of the Ptolemy, as has been already observed, but in his "Restitutio Christianismi," where he says that he had "seen with his own eyes, in the streets of Rome, the Pope treading upon the necks of princes, and receiving homage from all the people upon their bended knees." According to Calvin, this journey into Italy did not take place till the year of Servetus's death. But this is evidently a gross mistake. Others have placed it in 1535. The most probable opinion is, that it occurred about the beginning of 1530, when, in the dress of a Dominican Friar, he is said to have witnessed the coronation of the Emperor Charles the Fifth. In 1537 he gave to the world his first medical treatise, entitled "Ratio Syruporum," under the name of Michael Villanovanus. Of this treatise Anthony Van der Linden, the author of a work "De Scriptis Medicis," speaks in the highest terms, styling its author "Galeni interpres doctissimus, et medicus excellentissimus." At this time no notice whatever had been taken by Luther of his writings against the doctrine of the Trinity. Even when professedly treating on that subject he maintained the most profound silence respecting Servetus; nor did he make the most distant allusion to him in his Commentary on the Proëm of John's Gospel, where he has spared neither heresies nor heretics. At length, however, he made mention of him A. D. 1539, and classed him, together with Campanus, among the enemies of the Gospel. Different reasons have been suggested to account for Luther's silence on a subject which appeared at least to call for some incidental notice. His own mind, it has been supposed, was still wavering. His silence has also been attributed to a feeling of contempt for *the man*. "Forte contemsit Lutherus *hominem*, ut Seb. Francum et alios." But the most natural solution of the difficulty appears to be, that Luther was restrained from intermeddling with so delicate a subject, by the advice of his friend Melancthon, lest it should be a means of hastening on that great controversy which the latter so much dreaded to encounter, and which he expected would be the occasion of so much persecution and bloodshed. The die, however, was cast. Servetus's controversial writings were already disseminated far and wide; and that prudence which had before dictated silence, now seemed to call for active interference. The very same year that witnessed Luther's attack upon Campanus and Servetus, produced a similar attack from the pen of Melancthon, who wrote to the Senate of Venice a letter of complaint on the subject of Servetus's work "De Trinitatis Erroribus," which was widely circulated in that part of Italy, and which he denounced as a most heretical and dangerous book. From the study of this book it is not improbable that Lælius Socinus, the Father of the Italian Unitarians, received his first impressions of the erroneousness of the doctrine of the Trinity. Of this, however, we shall perhaps have occasion to say more hereafter. In the year 1540, Servetus was practising as a physician at Charlieu, a town about twelve miles distant from Lyons; and two or three years later we find him at Vienna, superintending the publication of an edition of Pagnini's Bible. From his Preface to this work it appears that he supposed all the prophecies of the Old Testament which are usually thought to relate to Christ, to have had a literal fulfilment in some other person, and to be applied to him only in a figurative or spiritual sense. His annotations are principally confined to the Psalms and the books of the Prophets. Of the second Psalm he says, that it treats of David's liberation from his enemies. He explains the twenty-second of David's flight over rocks and precipices, in which his hands and feet were pierced: and the forty-fifth he refers to Solomon. The prophecy in the seventh chapter of Isaiah he applies to the birth of Hezekiah; and that in the fifty-third

chapter of the same book he supposes to be a prediction of Cyrus. These notes gave great offence both to Protestants and Catholics, and the work was condemned in the Expurgatory Indexes of Quiroga and Sottomaior. Yet Protestants and Catholics of great eminence have since adopted the very same principles of interpretation. Grotius "maintained that the predictions even of the Evangelical Prophet Isaiah, related, in their primary and literal sense, to the times and circumstances of the Jewish people, but that they respected the Messiah in a secondary and allegorical sense." Simon advocated the same opinion: but Father Baltus, the Jesuit, in his "Défense des Prophéties de la Religion Chrétienne," denounces this as "a Socinian mode of expounding the prophecies." We are nevertheless indebted to Dr. Benson, a learned Unitarian writer of the last century, for one of the ablest treatises ever published on the other side of the question. After replying to all the arguments alleged in favour of a double sense, Dr. B. comes to the conclusion, that "no text of Scripture has more than one meaning;" and, what is perhaps still more remarkable, Dr. J. P. Smith, the highest authority among the English Calvinists of the present day, adopts that very principle of interpretation which Calvin himself alleged as one of the greatest aggravations of Servetus's offence against orthodoxy. "Notum est, Calvinum in accusando Serveto hæc quoque Biblia, imprimis adnotationem ad caput quinquagesimum tertium Esaiæ, crimini ipsi dedisse." (Allwoerden Historia Mich. Serveti, p. 167.) The following is the passage to which allusion is here made. "*Quis credidit auditui nostro*, &c. Incredibilis res de *Cyro*, et magnum etiam mysterium, quod sub humilibus historiæ typis lateant CHRISTI arcana sublimia. *Ibidem. Vulneratus est propter prevaricationes nostras.* Quasi exigentibus populi peccatis interfectum *Cyrum* deflet Propheta, eo quod postea sub *Cambyse* multo deterius habuerint, impedita tunc et diruta Templi ædificatione jam inchoata, Daniel ix. Fuitque hæc a Deo data occasio prædicandi passionem CHRISTI cui soli convenit horum verborum sublimitas et veritas." Calvin is said to have uttered the most bitter reproaches against Servetus, when on his trial, for having been the author of these annotations; but whether the disposition to honour the Saviour is not quite as conspicuous here, as in the following remarks of Dr. J. P. Smith, upon another passage, (Is. vii. 14,) in the writings of the same prophet, let the candid reader judge: "It appears to me that the passage can be proved to be a prophecy of the Messiah in no other than a remote or typical sense, and that no argument can be drawn from the words or context, capable of determining whether Emmanuel was designed to be a descriptive title, and therefore declaratory of the union of the divine nature with the human, or a commemorative name to express and celebrate the fact of the divine interposition for the salvation of mankind." "It seems to be as clear as words can make it, that the son promised was born within a year after the giving of the prediction; that his being so born at the assigned period was the 'sign' or pledge that the political deliverance announced to Ahaz should certainly take place; and that such deliverance would arrive before this child should have reached the age in which children are commonly able to discriminate the kinds of food." "This passage comes under the class of prophetic testimonies which had a primary but inferior and partial reference to some proximate person or event, but had another and a designed reference to some remoter circumstance, which, when it occurred, would be the real fulfilment, answering every feature, and filling up the entire extent of the original delineation."

TRANQUILLITY.

AH! what shall man desire?
To dwell in tents beneath the tree?
To guard his hearth? To skim the sea?
Or to deep caves retire?

The firmest rocks may quake:
And many a corse is in the deep;
And winds through ruined homes may sweep,
And wailing music wake.

What shall man fear? To lie
Subdued by pangs of heart and brain?
To hope and gather only pain?
To mourn and then to die?

Angels are with the brave.
Heaven's eyes are on the couch of woe.
Hope learns for higher strifes to glow:
Her pillow is the grave.

What shall man hope or fear
When gifts are not alike to all;
When the same dreams in some recall
A smile, in some a tear?

In tumults or alone,
'Mid hosts or in the still recess,
Feeling its power to feed and bless,
Let each receive his own.

V.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 248.)

"IN several parts of the Old-Testament Scriptures," says Dr. Smith, "a person is introduced under the name *angel of* JEHOVAH, in circumstances and with attributes and ascriptions so remarkable as to require a peculiar consideration."

We need not at present enumerate the passages selected. Our author states that three modes for their explanation are proposed:

"1st. That the angel of the Divine presence was some eminent, celestial creature; sent to convey the messages of the Divine will to those who were the immediate subjects of revelation; acting, therefore, on the behalf of the Deity, and allowed to *personate* the Deity in the assumption of the attributes and forms of address which are distinctive of him."

This, the hypothesis of Episcopius, Le Clerc, Dr. S. Clarke, and Henry Taylor, in *Ben Mordecai's Letters*, is examined and rejected by Dr. S., but it does not seem necessary for us, in reference to the object we have at present in view, to detain our readers by its discussion.

"2. That the expression is nothing but a Hebraism to denote God himself, or any peculiar token of the Divine presence, such as the burning bush was, or the pillar of cloud and fire, or the ark of the sanctuary. Thus Mr. Belsham says, 'The phrase *angel of Jehovah* means either the visible symbol of the Divine presence, or Jehovah himself.' (Calm Inquiry, p. 308.) But this hypothesis utterly fails, by its leaving unaccounted for the very strong attributions of *intelligence, will, power, moral action,* and all personal properties; which it would be perfectly absurd to apply to a visible splendour, or any symbolical phenomenon whatever; and by its overlooking the *essential* part of the case, the clear and marked DISTINCTION which is preserved between this personal angel and him who sent him. It is this distinction so widely different from the idea of either a symbolical token or a personal periphrasis, which makes the insuperable difficulty upon the Unitarian hypothesis."

"3 That the being eminently called the angel of Jehovah, is one who is in certain respects or properties *distinct* from God; and yet is at the same time truly and essentially THE SAME with God."

To our minds this latter hypothesis is encumbered with difficulties incomparably greater than any which can be supposed to belong to either of the others. It is in fact perfectly unintelligible, predicating *distinctness* or difference, and *sameness* or identity, at one time, of the same subjects, which, if words have their ordinary meaning, is absurd and contradictory, and if otherwise, can convey no useful instruction; but we must inquire a little into the alleged *utter failure* of the Unitarian hypothesis. It fails, according to our author, 1st, by leaving unaccounted for the attributions of intelligence, &c., which it would be perfectly absurd to apply to a visible splendour or any symbolical phenomenon. But is it absurd to apply them to the being whose immediate interference the outward symbol was intended to manifest, and to whom alone the acts and words accompanying it were alleged to belong? The question we apprehend to be, whether it can be shewn by sufficient examples that the phrase *angel of Jehovah* is used to signify any agent, animate or inanimate, which is specially employed to accomplish the Divine Will, or any sensible manifestation of his presence visible, audible, or both, in human form or otherwise, which God was pleased to make in accomplishing his purposes. It is nothing to our present argument if the word angel is sometimes applied to human messengers, sometimes to a superior order of created intelligences. If we can shew that it is used in the manner stated above, Dr. Smith's objection is answered, and his own explanation of the passages he has cited is rendered needless and improbable. Now, in Isa. xxxvii. 36, we read, "The *angel of Jehovah* went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, they were all dead corpses," where, although there is some difference of opinion among the commentators whether God made use for the accomplishment of his purpose of a sudden plague, or of the Simoom, the pestilential wind of the desert, it is generally agreed that he employed some natural agent which is denominated the "angel of Jehovah," Ps. xxxv. 5. The angel of the Lord signifies any instrument of Divine vengeance. In Exod. iii. 2, the angel of Jehovah most plainly means the "*flame of fire* in the midst of the bush." It was a visible symbol of the Divine presence intended to fix the attention of Moses on the spot from which the voice was to proceed. Another indisputable instance of the symbol of the Divine presence being called the *angel of God*, is found Exod. xiv. 19, compared with xiii. 21, 22, "And the angel of God, which went before the camp of Israel, removed

and went behind them, and (rather *even*) the pillar of cloud went from before their face and stood behind them." "And Jehovah went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light, to go by day and night." Compare also Exod. xxiii. 20—22, xl. 33—38. The former of these passages is quoted by Dr. S., and the clause, "for my name is within him," seems to be properly understood by him as identifying the angel with Jehovah; but he does not seem to be aware that this angel means *the pillar of cloud and fire* from which Jehovah talked with Moses, and gave manifestations of his peculiar presence and agency, not in any respect a distinct being or person. In the cases of the angel of Jehovah appearing to Hagar, to Abraham, and to Manoah and his wife in human form, the angel is in each case identified in the narrative with Jehovah himself; we therefore conclude that the human form was only a manifestation of the peculiar presence of God, not a being commissioned by him. Our author indeed affirms that the Unitarian hypothesis "overlooks the *essential* part of the case, the clear and marked DISTINCTION which is preserved between this personal angel and him who sent him." The assertion is positive, but it is unsupported by evidence. We have shewn that the use of the word angel is not of itself sufficient to establish such distinction; and after the most careful examination of all the passages we can find nothing else which even appears to indicate it. Dr. S. has himself quoted the words of Rosenmüller: "Thus very frequently in these books the names *Jehovah*, and *angel of Jehovah*, are used interchangeably, the latter signifying that visible symbol under which God allowed himself to be seen by men."

Dr. S., rightly we think, considers the passage in Gen. xviii., where three human figures appeared to Abraham, as of the same kind with the others which he produces, although the expression *angel of Jehovah* is not there employed; but we are at a loss to conceive how he could regard it as favouring his own views. The sacred historian commences by saying that *Jehovah appeared* to Abraham; the man who remained conversing with him spoke to him as Jehovah himself, not any distinct or inferior being; and the same thing may be observed of the one who spoke to Lot. As there were several different purposes to be accomplished, different manifestations of Divine agency were employed, strikingly representing to ignorant men the idea of sovereign power acting in different places and upon different affairs at the same time; but the language of the historian, taken strictly, identifies all the appearances with Jehovah; and upon the whole, this seems to us to be the explanation of the passage attended with least difficulty. Dr. S. quotes some of the Jewish commentaries, in order, as we understand him, to shew that the person who remained with Abraham, usually considered as the chief of the three, had a peculiar relation to Jehovah, yet a distinct personality.

"Upon this passage the Jerusalem Targum says, '*the word* (mimra) *of Jehovah appeared to him* (i. e. Abraham) *in the valley of vision.*' Other Jewish writings have the following explications:—'*The Shekinah was associated with them, and detained Abraham till the angels departed. He said not who he was, but in all these (appearances) it was the angel of the covenant.*'"

To understand these comments we must bear in mind that *mimra, the word* of any person, in the dialect of the Targums is only a fuller expression for the person himself, and is so used continually both of God and men, so that the words of the Jerusalem Targum express precisely the same as the words of the book of Genesis itself: "Jehovah appeared to him." A single

example of this idiom we shall give for the satisfaction of our readers: the words *a covenant betwixt me and thee* are rendered in the Targum "a covenant between *my word* and *thy word*." So "the word of Jehovah" is a familiar expression for Jehovah himself. In like manner the word Shekinah is constantly used in the Jewish writings for God himself—the manifestation of his presence any where on earth; and the meaning of the second passage quoted is, that one of the persons was a manifestation of God himself, the other two were angels. With respect to the expression *angel of the covenant*, which our author would no doubt have us refer to our Lord Jesus Christ, we have the express testimony of an ancient Jewish writer, that wherever it occurs "the holy and blessed God himself is spoken of." This testimony is taken from the same book as Dr. S.'s quotation; (Sohar, Genes. fol. 68, col. 268;) but this is not all—will the reader believe it? the very passage which Dr. S. produces, and which it will be observed is broken off abruptly as he gives it, concludes, somewhat awkwardly for his argument, "and all these things are spoken of the holy and blessed God himself," clearly shewing that the Jewish writer understood *the angel of the covenant*, as a name of God himself in reference to his manifestation of himself in establishing a covenant with his people. Lest our readers should, too naturally, conclude that Dr. S. intentionally suppressed the important explanatory clause, which we have here given—a subterfuge of which we hope he is incapable, we will mention that in the authority to which he refers, (Schoettg. Horæ Hebr. et Talm. Vol. II. p. 442,) the words of the original being inserted between the parts of the translation, the final clause would be very easily overlooked by one hastily consulting the passage, which, we conclude, must have been our author's case. Dr. S. refers to passages in the prophecies of Zechariah, i. 8, 10—13, ii. 8—11, iii. 1—10, vi. 12, 13, 15,) in which, according to him, we find the great angel who is at once the messenger of Jehovah and Jehovah himself, "depicted in the appropriate and exclusive characteristics of the Messiah, the Saviour, the Priest upon his throne, the Intercessor: and not less certainly described as possessing the attributes, exercising the sovereignty, and wearing the holy and incommunicable name of JEHOVAH." Unfortunately he has not stated how he derived all this from the words of the prophet, and as we can form no conception of the process we know not what remarks to offer, but Dr. S. requests "the serious inquirer to examine the whole"—and if he will do this, he will, we think, participate in our curiosity to know what the particular clauses are upon which the imagination of our author has been at work, and how his ingenuity could find in them any semblance of a foundation for his assertions.

In the passage quoted from Mal. iii. 1, we think it very clear that the last clause, "Behold, he shall come, saith the Lord of hosts," does not prove the person coming to be really or personally distinct from Jehovah himself. The prophecy is, that God will manifest himself amongst his people. They had vainly said, "Where is the God of judgment?" (Mal. ii. 17) In due time they should be brought to acknowledge his presence, and special interference in their affairs. This manifestation may be rightly explained of the coming and kingdom of the Messiah, who exhibited the most convincing proofs of Divine power accompanying his works, and Divine authority sanctioning his words, but it by no means follows that he must be personally spoken of: on the contrary, that "*the Sovereign* הָאָדוֹן whom ye seek," means God himself, seems to be justly inferred from the uniform use of אָדוֹן with the emphatic ה, and we have already given Jewish

authority for understanding the "*angel of the covenant*" in the same sense, as the parallelism seems to require. We would compare with this expression Isa. lxiii. 9, "the *angel of his presence* saved them," where the *angel of his presence* is God himself, manifesting himself by some sensible sign, and cannot possibly be understood of any distinct being; and Gen. xlviii. 15, 16, "God before whom my fathers did walk, the God which fed me all my life long unto this day, *the angel which redeemed me from all evil*, bless the lads"—where no one can doubt that *the angel* means God himself, in reference to his sensible manifestations of himself to Jacob. Upon the whole, we do not hesitate to pronounce our author's attempt to identify our Lord Jesus Christ with the angel of Jehovah, and thence with Jehovah himself, to be a total failure, and incapable of affording satisfaction to any inquiring mind; whilst the general view of the nature of the passages referred to on the subject, which Mr. Belsham has given, is at once rational and consistent in itself, and abundantly established by their examination in detail.

The section on the pluralisms is highly creditable to Dr. S. for the candour and caution as well as the learning and ingenuity which it displays, and we think he has made the most that is possible of a very dubious and obscure argument. We must observe, however, that as he only contends for an *intimation* of plurality of persons, which may not, he acknowledges, have been understood by *the majority of the Jewish people*, which even *inspired prophets may not have fully comprehended*, and which he cannot prove to have been so understood by any of the ancient Jews, his argument at best is only applicable in confirmation of other evidence: but we deny that he has produced, or that any one can produce, any such evidence from the Old Testament, and we feel fully authorized in contenting ourselves with the information which is *directly* afforded us, without disturbing ourselves about fancied *intimations*, that is, obscure and uncertain hints, which we find opposed to the *plain* and (setting aside these supposed hints) *uniform* language of the Jewish sacred writings. And, moreover, though we think Dr. S. has shewn that the rule of Hebrew syntax respecting the use of the plural number to express dominion, dignity, or honour, is not very definitely established, or of very general application, we can by no means allow that he has sufficiently explained on other principles all the alleged instances, or even satisfactorily shewn, supposing that the idiom were observable only in the names of the true God, how it can support the Trinitarian doctrine, since if plurality is at all implied, it must be plurality of beings—plurality of Gods. The notion of different persons in one essence is one which would never occur to any mind without being very distinctly expressed, and of which no conception whatever could be obtained in the way of *intimation*.

The explanation proposed by our author of the frequent use of the word אֲדֹנִים, (adonim,) *lords*, (the plural for the singular,) as applied to human beings is, that the word was originally a name of God, and being *secondarily* applied to human possessors of authority, retained the form which belonged to its *primary* use: but no reason or authority whatever can be adduced to shew that the word was at first a peculiar name of the Supreme Being: its meaning would render it equally applicable to God and man, and it is applied to both in the singular form also; we are therefore justified in concluding, that whatever may have been the origin of the anomaly of the use of the plural form in a singular sense, it was something not peculiar to one application of the word, but common to all the cases in which the anomaly is observed.

The use of *Baalim*, (owners, masters, husbands,) in the plural, with a

singular sense, is so exactly analogous to that of *Adonim*, that no one could have thought of finding a different explanation for it, except under the influence of a favourite hypothesis. That which our author has devised, however ingenious, will hardly be thought, by any competent judge, sufficiently probable to answer his purpose.*

Dr. S.'s observations do not materially affect the probability that *Tannim*, the crocodile, Ezek. xxix. 3, is a plural form with a singular sense, and though he readily adopts the opinion of some modern Hebrew scholars that חכמות, (Chochmoth,) *wisdom* is singular, it seems to us that this opinion rests on very slight foundation, and that the generally-received doctrine of its being a plural form is by far the most probably correct. *Behemoth* we will lay no stress upon, though the Coptic derivation is not certainly established, but other instances of the use of a plural for a singular noun to give emphasis, or to produce the effect of a sort of superlative degree, all seem to belong to the same idiom. Thus *blindnesses* for total blindness, Gen. xix. 11; 2 Kings vi. 18. *Salvations* for complete salvation, Ps. xlii. 5, 11, liii. 6. *Vanities* for much vanity, Eccles. v. 7, &c. There seems, then, good reason for believing that the use of a plural for a singular was one of the various modes of giving emphasis, or marking eminence resorted to by the Hebrews; and that though not applied generally to all words expressive of authority or dignified office, but confined by early custom to a small number, selected in a way which appears to us arbitrary, it does occur in cases where the sense is indisputably singular, and might be used by the people to whom the idiom belonged without suggesting any idea of plurality.

In several of the instances of the application of plural names to the Supreme Being, the intention of augmenting the force of the epithet is sufficiently evident, as Prov. ix. 10, "The beginning of wisdom is the fear of Jehovah, and the knowledge of the *holy ones*, i. e. *most holy*, (as it has been properly rendered by Dathe,) is understanding." So in Hos. xii. 1. Of the same nature seems to be the Chaldee plural עליונין (Elionin), Dan. vii. 18. The word in the singular means *very high*, or might even be rendered *most high*; but the plural form increases the force of the epithet.

It has often been remarked that Jehovah, the peculiar and sacred name of the true God, is singular, whilst the plural name, Elohim, אלהים is one which is equally applied to idols, and is even given, without impropriety, to human objects of respect, and which, so far as we know or have any means of judging, may be supposed to be a word of human construction, signifying an object of adoration. Dr. S. indeed maintains, that when the word Elohim is applied to a single idol, it refers to something plural in its nature, and he reminds us of the multiform appearance of many idols; but this is a mere hypothesis, and it is more natural and reasonable to suppose that the plurality in the name had the same cause in all the cases of its occurrence. Dr. S. thinks that when it is said to Moses (Ex. iv. 16), "Thou

* The word does not occur in the full plural form, but in construction with a pronominal suffix, בעליו. Dr. S. denies that this is plural at all, and supposes the י to be introduced in imitation of other names of relationship, אב, a father, אביך, thy father, אח a brother, אחיו his brother, חם a father-in-law, חמיה her father-in-law. But in all these instances the primitive forms, as our author properly states, appear to have been אבי, אחי, חמי which readily accounts for the insertion of the י before the suffix, and there is no reason why they should have been imitated in words of a different form; at the best the supposition is a mere conjecture, resorted to *to suit a purpose*, and not being a very plausible one, the more obvious explanation founded on the analogy of אדני will continue to be generally received.

shalt be to him (לאלהים) *for, as* or *instead of Elohim*," "The sense is palpably limited to his acting, on the occasion, as the immediate messenger and representative of the Most High," and in like manner Ex. vii. 1. It certainly seems to us, on the contrary, that the only admissible sense is, "thou shalt be to him as a superior being delivering directions, which it shall be his business to obey;" that it is not being the organ of Jehovah, but exercising that kind of superiority and authority which the name *Elohim* implies, which is intended, and, therefore, that the word could not have been used had it been of the nature of a proper name, or had its plural form been considered as connected with any mystery. Again, in the passage adduced by Mr. Belsham from 1 Sam. xxviii. 13, "I see *Elohim olim* literally, *Gods ascending*, but supposed by Mr. B. to mean only the figure of Samuel," Dr. S. affirms, that

"Whatever the impostress saw or pretended to see, her words undeniably affirm a plurality of objects. The figure of Samuel could, therefore, have been only one form out of several; so that to regard Elohim as an appellation given to Samuel, is both begging the question, and a violation of the plain grammar of the passage."

Now this is pretty strong assertion, but it cannot alter the facts of the case. When the woman said to Saul, "I saw Gods ascending out of the earth, he said unto her, What form is HE of?" (Plainly shewing that Saul understood her to speak of *one* figure.) "She said, An old man cometh up and is covered with a mantle, and Saul perceived that it was Samuel." The connexion seems to us to prove, beyond all question, that only one figure is at all said to have appeared, and that this being considered as something supernatural, was called a God (Elohim) by the ignorant or artful woman. As to the grammar, the construction is precisely the same with *Elohim Shofetim*, (both plural,) "a God that judgeth," Ps. lviii. 12. *Elohim haiim*, (both plural,) the living God, &c. Mr. B.'s example, then, is a very clear and important one of this plural in a singular sense being used of one being recognized as distinct from and inferior to God, and consequently implying no mystery of the Divine nature. But, according to our author, *Elohim* not being limited like *Jehovah* to express the Supreme Being alone,

"For that very reason it became the more necessary to guard against possible and probable abuse. As the word was in ordinary use to designate the numerous false deities of the nations, it was the more likely, and even unavoidable that the Hebrews would understand its perpetual occurrence in the plural form as the designation of their own God to be an express intimation that plurality in some sense belonged to HIM."—(Script. Test. p. 517.)

We cannot, we confess, understand the logic of this passage. Because the word Elohim, a plural form, was in ordinary use to designate *any one* of the false deities of the nations, each one of which was known to be, and always considered to be *singular*, therefore the Hebrews would understand it to have a *plural* sense when applied to a Being, "of whose *essential unity*, (to use Dr. S.'s words,) from other infallible testimonies, they were certain." We surely only do justice to them in supposing that had any doubt been suggested they would have drawn the contrary conclusion, and *knowing* the *unity* of the object denoted by the plural term in the case of the idol, would have concluded the unity also, independently of any declaration of it, of that Being, concerning whose nature they could not have direct knowledge. We have enlarged upon this subject, not because we think the argument from the pluralisms likely to have much weight with any inquirer, rejected as it

has been by many of the most learned defenders of the Trinity, and obscure and dubious as it appears, even admitting all that is affirmed—but because, being a curious subject and very ably treated by Dr. S., we imagined many readers might be glad to see it noticed somewhat more fully than Unitarian controversialists in general deem necessary.

A MEDITATION.

THE fragile leaf, that floats upon the wave,
May reach, through many a storm, the distant strand;
While the proud bark, which dared its power to brave,
A shatter'd wreck, with fragments strews the sand!

The tender form, which bends to sorrow's blast,
Oft rears its head and smiles, when woes are spent;
While the stern heart, unyielding to the last,
Strains against grief, and in the strife is rent.

So modest virtue, by temptations tried,
Turns from the foe, and shuns destruction's brink;
But rash presumption, boastful in his pride,
Rushes to meet the peril,—and to sink.

In doubtful scenes, oh be that spirit mine,
Which sways with humble hope the Christian's breast!
So shall I to my God my course resign,
And pass through storms of earth to heavenly rest.

Birmingham. H. H.

CRITICAL NOTICES

THEOLOGY.

ART. I.—*The Commemoration of the Dead. A Sermon, delivered at the Bowden-hill Chapel, Crediton.* By J. Johns. Hunter. 1831.

IT is ever a treat to us to read Mr. Johns's sermons. They are conceived in a spirit and written with a power which we should be glad to see more extensively cherished among our preachers. They are alive with feeling, which is not the less Christian for being poetical; and the impression which they leave is one compounded of the pleasures of poetry and the emotions of piety. In connexion with the text, "Who is left among you that saw this house in her first glory?" &c., we find the following suggestion:

"My brethren, it is not with no object, that I have called up these dear but saddening recollections. Perhaps it would be a thing not a little conducive to the interests of religion, to have one Sabbath set apart, at intervals of five or ten years (as might be thought expedient), for calling up the recollections of the fellow-worshipers, who, within that period, had been taken to their rest. It would bind the living together by the remembrance

of common bereavements and common sorrows. It would give an additional interest to the place and the service in which they had joined, while they were able to join them. It would keep the memory of the Holy Dead more green and fresh in our forgetful hearts; and make those hearts less worldly, by gently reminding us how often we had suffered the moss and mildew of the world to obscure the inscriptions of departed love. With all this, it would recall what was good and amiable in their characters, and animate us (God knows how much we stand in need of it) to 'go and do likewise,' by deepening on us the impression of all that is 'lovely and pleasant' in life and in the grave.

"In fine, my brethren, a Commemoration of the Dead, like that of which I have been speaking, would both remind us that we are hastening where they are gone, and prepare us for an eternal union by the only means which can render that union eternal. It would remind us of the former;—for, whether those we commemorate have fallen in 'the dew of their youth,' or in 'the sear and yellow leaf' of their honoured age—in either case, their loss is a memento to the young and the old, that *they* too must meet what is appointed to all.—It would prepare us for the latter;—for there are few, if any, in whom the recollection of the lost does not awaken some emotions which may be improved into virtue. The future appears a solemn thing indeed, when we thus look into it from the brink of the grave; and the vanities of life appear most vain, when we think what they now are to those who have gone to their God.

"Like the Passover of the Mosaic Institute, such a Festival of Sorrow, while it reminded us of the departed, would remind us also of the mercy by which our days have been prolonged. The Destroying Angel, though he has so often 'taken away the desire of our eyes with a stroke,' has passed in mysterious forbearance over our own heads; and we have heard but the sound of his arrows as they flew around us upon their fatal errands, and the solemn rush of his cloudy wings in departing. But for what, my brethren, have we been permitted to survive them? Is it chance alone, that determines who shall live or die? Are death and life but the blanks and prizes of a lottery—or does the Giver of Existence cut it short or prolong it, for reasons which we 'know not now, but shall know hereafter'? The latter, my brethren, is the dictate alike of unperverted Reason, and of 'pure and undefiled Religion.' The dead have been taken in wisdom; and the living are left in mercy. They have been left, that a longer time may be given them for preparation for that state upon which all must enter. They have been left that, feeling the mercy which has spared them, they may better 'prepare to meet their God.'"—Pp. 15—18.

ART. II.—*The Sunday Library.* Edited by the Rev. T. F. Dibden, D. D. Vol. II.

THE first volume of this work was noticed in our February number. The sermons in the volume now before us are by Bishops Porteus and Heber, and Revs. A. Alison, R. Morehead, Sydney Smith, &c. They deserve our commendation for sound sense and genuine piety, and there are very few sentences in the whole volume which require any modification of our approval.

ART. III.—*Erroneous Views of Death Reproved; with Suggestions towards their Removal.* Reprinted from the American Christian Examiner. John Mardon. London. 1831.

THIS little Essay is not only very interesting, (for what can be said about Death that is not interesting?) but likely to be very useful. There are few things which it would be more difficult to justify than the prevailing tone of feeling of religious people about death, which is more considered as an end than a means, as a resting-place than a transition, as a consummating event than as a temporary process. It would be no more absurd to concentrate the anticipations of a life of wedlock on the few minutes spent at the altar than to refer the thoughts and feelings relating to mortality as exclusively as many do to the act of exit from the present life. About no one condition of existence has the imagination been so unprofitably interested, about no event of human experience have so many shadows of superstition been huddled, at no turning-point of man's eternal course have so many bugbears been stationed, as here whence none return to tell us how idle are our fears. There is much kindness in exposing such folly; not only because all dread is tormenting, but because that which must exceed the crisis is too momentous to justify our emotions being spent on the act which is of com-

parative, if not positive, unimportance. To make such an exposure is the chief object of the Essay before us.

ART. IV.—*The Liberal Preacher.*—No. I. New Series.—*The Duty of Improvement. A New Year's Sermon.* By Henry Ware, Jun. Boston, U. S. 1831.

The Connexion between the Duties of the Pulpit and the Pastoral Office. An Introductory Address delivered to the Members of the Theological School in Cambridge, Massachusetts. By Henry Ware, Jun. London. Hunter. 1831.

If we are to take this Sermon as an average specimen of what is to be offered us by the Editors of the Liberal Preacher, we shall not know where to limit our expectations of the good they will do by their publication. The discourse before us is remarkably beautiful: true, fervid, eloquent. We can scarcely believe we did not hear it delivered, so strong is the impression of the preacher's earnestness which it conveys. Though this impression must be impaired by breaking in upon the unity of the composition, we cannot resist giving an extract.

"For consider, once more, what it is to be prepared and safe; what it is to have done the work assigned us on earth. This is not a light work; not a superficial and transitory labour, which a few days may perform, or which may be the incidental occupation of some leisure season. It is an extensive, complicated engagement,—not for a day, but for life, for every day of life; with which every occupation of life is concerned, and which the doings of every hour serve either to promote or to thwart. And what is this business? this object for which God has placed man here?

"It is, in few words, to form his character for eternity. And what is this character to be? Holy, disinterested, and pure; devout toward God, benevolent toward men, self-governed, and free from sin;—a character, of which earth has yet seen but one perfect model. After all the study, and prayers, and effort, after excellence of so many good men for centuries, the world has seen but one perfect exemplication of this character; and that, in the person of Jesus Christ,—the meek and lowly, the holy, harmless, undefiled, and separate from sin. Him we are to imitate. His character is to become ours.

"And is this to be done in a day, or in a year, or in many years? Is it some easy thing, to be accomplished by feeble exertion at any hour, that we may be thus unconcerned about it, and so little anxious to advance in it? Fashion to yourself what manner of man you should be, if you had the spirit of Jesus, if you had made it your great and chief concern to imitate his excellences. Do you find yourself near to it now? so near that you may pause and cease to go further? Alas! it is at a far and mortifying distance that we follow his glorious steps; scarcely do we seem to reflect a ray from his bright excellence. Yet *that* is our pattern. There is our business in this world. If we have done something toward it, the better reason that we should do more. We may not fully reach it; the better reason that we should not pause in the pursuit. There are hindrances, also, in the path; in the affairs of our calling, in the cares of business, in the pleasures and companions of our pilgrimage; the greater, then, the reason for effort and toil, that these may not defeat the great purpose of our being. There are hindrances from our own desires, propensities, and passions; from our weakness, irresolution, and faintheartedness. It is not an easy task to subdue them; and when seemingly subdued, they may rise again in unsuspected strength and drag us back. Where, then, is the moment for pausing? At what hour may the child of God, having such a work to do, and such obstacles to hinder him, say to himself, It is enough; I will cease from my labour? At what age may man, with his eye on his Master, and his hope on heaven, lay down the staff of his pilgrimage, and say, I have attained; I have reached the stature of my Lord, and my soul may rest from toil?

"Not while we have it recorded that the prince of the Apostles, the inspired, the indefatigable Paul, felt himself at a distance from perfection, and feared to stop in his attainments. Not while man's life is likened in the gospel to a race; for he that pauses must lose it. Not while it is called in Scripture a warfare; for he that lays down his arms, or sleeps upon his post, before the warfare is accomplished, suffers for infidelity and treason. Not while sin is in the world and temptation abounds, and the love of many waxes cold. No; the pilgrimage of duty and toil must go on while the heart throbs and the pulse beats—without intermission, without fainting, steadily, resolutely. Through the desert it

may be; but God is there, giving water from the rock and meat from heaven; and who, then, will faint at the prospect? In perils and straits it may be; but God is in the midst with the cloudy pillar of his providence and grace; and who, then, will shrink from the way? Amongst enemies, in fearful and banded array, it may be; but who will tremble at their power, that is protected by the shield of faith, and armed by the sword of the spirit, and led toward the promised land by the captain of his salvation? Let the believing pilgrim then go on; without halting, without looking back, without distrust; onward, onward,—till the way-worn feet stand on the borders of the Jordan, and the bright inheritance is seen at hand. Then, as it is written, 'the feet of them that bear the ark shall stand still;' then the children of God may rest from their watchings and toils; and having passed the dark river, in whose swelling waters the grace of God shall bear them up, they shall go, every one to the place prepared for him from the foundation of the world.

"Thus are we instructed, from every quarter, that perpetual progress is essential to our safety, acceptance, and glory; that our path must be 'as the rising light, shining brighter and brighter unto the perfect day.' A solemn, an exciting, an admonitory truth! God utters it in our ears from all the voices of his works. Scripture proclaims it to our souls in all its doctrines, commandments, and promises. A voice from the unseen world declares it to all who aspire after future glory. Our understandings and consciences within speak assent to the declaration. And on the winds of the dying year,* which are now sighing around us with their departing breath, the truth is sent home to our hearts in accents of fearful solemnity; warning us that we look back, before the light of another year shall open upon us, and see what improvement has been made of this."—Pp. 10—13.

The connexion between the duties of the Pulpit and the Pastoral office is very forcibly displayed in the second of the publications before us; and far be it from us to question the general truth of the representation. Yet it may be allowed us to suggest that there is a medium between preaching abstract, useless sermons, from ambitious desires, or through an indolent carelessness about the state of humanity, and preaching with a special view to the condition of individuals among the hearers. The feelings which are to be appealed to from the pulpit are common to all; the principles which are to be offered thence are designed for all; the duties which are thence to be enforced are obligatory upon all; and an intimate knowledge of the universal wants, infirmities, and tendencies of humanity, with the utmost possible disregard of peculiar cases, appears to us the best preparation for a safe and efficacious administration of pulpit instruction. Let a minister have his observation ever alive when among men; let him enrich his services with the fruits of his experience; but let him ever remember, that unless he knew more than he can ever know of the processes of any individual mind, any special adaptation of his general offices to a peculiar case is dangerous to himself and to the object of his appeal. There is great evil in the application being obvious to himself; there is danger of its being obvious to the hearer he has in view; (in which case certain injury is the result;) and if it should become obvious to others also, it is plain that all the purposes of pulpit instruction are defeated. We do not speak theoretically. We have witnessed such fearful consequences from a ministry of individual appeals, prosecuted with the best intentions,—we have seen so much of the vanity and priestly assumption thus excited unawares in the minister, so much of the dismay or disgust occasioned in some hearers, of the restive spirit roused in others, and the fatal subservience induced in a third class, that we would almost as soon see the practice of confession restored as this mode of ministration extended. While preachers appeal to *mind* and not to *a mind*, they and their hearers are safe. While they arouse emotions, chasten desires, and supply wants which, being universal, are strictly individual, they may be sure of not mixing harm with the good they do; they may be sure of not failing in the objects of their ministry. This mode of proceeding avoids the folly of inapplicable instruction on the one hand, and the danger of private regards on the other. As for the comparative value of the results, look at the success of the preacher who is felt to understand the things of the spirit while the simplicity and universality of his views are unquestionable, and see whether there is any thing to compare with it in the ministry of one who is perpetually suspected of having a

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"* This discourse was preached on the last night of the year."

particular case in his mind's eye, and of so managing his appeals as that "more is meant than meets the ear" of his collective auditory. The one rouses conscience to say, "Thou art the man;" the other presumes to say it himself; and there can be no question whether the voice from within or the voice from without has the most power.—There is nothing in Mr. Ware's Address absolutely inconsistent with what we have said. It is only to be wished that a little more scope had been left for his readers to infer it: that, as a good deal is said of the absurdity of an abstract, something had also been hinted of the danger of a meddling, ministry.

If our young pastors take to heart, as they ought to do, the contents of this tract, they will feel a deep sense of obligation, not only to its author, but to the agents of its circulation in this country.

ART. V.— *Thanksgiving Discourse.* By E. S. Gannet. Boston, U. S. 1830.

WHEN will any or all of the nations of Europe be in a condition to suggest to their preachers such discourses as this? Mr. Gannett argues from the universally-admitted prosperity of the land to the duties of its inhabitants consequent on that prosperity.

"We have become 'a name and a praise among all people of the earth.' Our institutions have now been so long in use, that the success which has attended them is notorious through the world. Our territory has been enlarged, till it is washed by each of the great oceans, and extends from the cold of a northern clime to the region of constant warmth. Our commerce, familiar with every port in each hemisphere; our manufactures, rivalling and often surpassing those of Europe; the valley of the Mississippi, yielding its products to them who seek a more abundant harvest than can be gathered from the hills of New England; vast tracts of land, but now thought to be worthless, found to contain inexhaustible stores of the most admirable fuel; obstacles once deemed unconquerable, bowing before the skill of the engineer, while distance is almost annihilated; population spreading over the prairies of the West like the resistless fire, yet the Atlantic States experiencing no decrease of numbers; education every where engaging the attention of learned and practical men; a taste for the arts beginning to be cultivated; the national resources exceeding the bounds of calculation; the national revenue, collected without difficulty, and sufficient for the expenses of government; the national debt almost liquidated; the country at peace with all other nations, held in honour or viewed with jealousy abroad; at home, order, freedom, and security, the universal lot; and this scene of happiness marred only by the ephemeral violence of parties, the temporary depression of some particular interest, or here and there a spot of unhappy omen, which fidelity to principles of justice and humanity will remove from the otherwise unclouded firmament of our national character;—what better evidence could we have, that these United States are now enjoying a high state of prosperity?

"There have been periods in our history, when wealth was accumulated more rapidly, as I shall have occasion again to remark, and during the last two or three years sad reverses have fallen on individuals; but the whole country, contemplated under one view, never presented such a scene of successful enterprise and industry, such a development of its inherent resources, such an appearance of healthful growth, such an approach towards the maturity of national existence.

"Compare our situation with that of the other countries of the globe. England, panting and toiling under the burthen of an enormous debt; Ireland, distracted by an inflammable and starving population; France, just regenerated by a revolution that has cost her much blood, yet trembling with the action of elements that may again overwhelm her in the horrors of anarchy; Spain, on the eve of a civil war, the result of which no one can calculate; Portugal, crushed beneath a despot's sway; Italy, in spiritual bondage; Austria, Prussia, and the secondary northern powers, subject to rulers jealous of encroachment on their prerogative by the people; Russia, under an absolute monarch, with the bulk of its immense population little elevated above barbarism; and the last of the European States, Greece, once the home of liberty and letters, awakened indeed from the debasement of centuries, but weak and bleeding from the cruelties of her oppressors. Such is the picture of Europe. With the other portions of the eastern hemisphere we need not institute a comparison. Upon our own continent we behold, on the north colonial dependencies of Great Britain, and on the south republics torn by domestic war-

fare. In South America how sad the spectacle! one only of its governments maintaining an appearance of stability, and that under the coercive force of a despotism, while ignorance and misery reign over regions, endowed by the Creator with every natural advantage, but inhabited by men who know not how to use what they fought like heroes to obtain. Where on earth is the country that can at this moment be pronounced in so prosperous a condition as ours? Traverse the globe from pole to pole, or follow the sun till you shall return to the spot whence your journey began, and where will you find a nation in possession of so many blessings, contrasted with so few disadvantages, as this, in which Providence has assigned us a home?

"In this prosperity, I find an argument for the culture of a high and pure character among the people."—Pp. 4—7.

It is cheering to sympathize with the gratitude of our brethren afar, and to remark the discernment with which this, one of their faithful preachers, discovers, and the earnestness with which he warns them of the perils of prosperity. Our preaching must, at present, take a different tone; but we will trust that our day of national thanksgiving will also arrive, and that we shall have such men to teach us to improve it.

ART. VI.—*American Series of Tracts.* Nos. 41, 42, 43.

On Prejudice. By Samuel J. May.

The Prospects and Claims of Pure Christianity. By John G. Palfrey.

The Beneficial Tendency of Unitarianism. By Lant Carpenter, LL.D.

THESE tracts are as various in their character and style as in their objects. The first is a plain, sensible exposure of the nature and effects of prejudice; a subject on which it is as desirable that the wisest of us should be occasionally reminded as that the most foolish should be enlightened.

Mr. Palfrey's interpretation of "the signs of the times" is interesting and animating in a very high degree. From a faithful and perspicuous review of the circumstances of our social condition, of our improved habits of thinking, of our increasing wealth of information, of our improved state of feeling, and of our experience of the past, he draws inferences full of encouragement respecting the accelerated progress of pure Christianity, in the days even which we may live to witness. If to prophesy good be to bring about the good prophesied, this little tract will be of great service; especially as it is as much distinguished by its superiority of thought and style, as by the fervour of well-grounded hope which characterizes its tone of feeling.

The last of these tracts is well known to our readers under another form. It is the last chapter of Dr. Carpenter's "Examination of the Charges," &c.; and many who value that interesting but somewhat ponderous work, will be glad to diffuse its sum and substance in its present light form among those who might not be persuaded to give their attention fairly to the volume whence it is drawn

We must just observe with respect to all these tracts that their effect is injured more than might be supposed possible by their being very badly pointed. The multiplicity of commas is very wearying, and in innumerable instances they utterly spoil the sense. We would rather dispense with commas altogether than see sentences subdivided to such an extreme as they are here. This hint is to the American editors. To the English Association Committee we are much obliged for making these little publications common among us.

ART. VII.—*The Guilt of Forbearing to Deliver our British Colonial Slaves.* A Sermon, by Daniel Wilson, M.A., Vicar of Islington. London. 1830.

THIS is a very interesting discourse, ably and impressively written, upon one of the most important topics which can engage the public attention, and it does equal credit to the feelings and the talents of its author. Such writings we may justly consider as a national benefit; they diffuse a pure and humanizing influence through society, awaken the careless, encourage the distrustful, and animate and strengthen the faithful labourers in this arduous conflict. We wish we had more such, and we earnestly recommend this to the perusal of all who are desirous to be of service to the cause, and to promote, as far as lies in their power, that act of justice so long demanded by the feelings and opinions of almost all classes in this country, the emancipation of their suffering fellow-creatures. We subjoin a few extracts as a specimen:

"Alas! two hundred years have elapsed since the commencement of this frightful system, and it continues in one

entire division of its evils to the present hour. One branch, indeed, the trade in Slaves, has been abolished. We have ceased, since the year 1807, to seize and tear our fellow-creatures from the coasts of Africa; but the slavery itself—the source of that felonious traffic—remains; the unhappy men, whom we now detain in bondage, are themselves the victims, as their parents were before them, of that first direful and cruel injustice—and yet we still forbear to deliver them. Our princes, our governors, our legislators, our magistrates, our clergy, our commonalty, are 'verily guilty' in different degrees, 'concerning their brethren.'—It is their neglect, their silence, their cowardice, their selfishness, which has tolerated for twenty-three long years this large half of the fatal system.

"The first burst, indeed, of honest indignation, when the horrors of the Colonial Slave-trade and Slavery were displayed in their origin, progress, and consummation, before the eyes of the nation forty years since, was deep and sincere; one feeling penetrated the Houses of Parliament and the general mass of the community. All but those immediately engaged in the evil itself, rose up as one man to put down the mighty oppression; but delay was interposed; hardy denials of the facts were adventured; expediency was suggested against principle and duty; the warmth of men's minds cooled. We forbore, we hesitated, we closed our eyes and ears to the truth. Calculations of base interest, prepossessions in powerful quarters, sloth, fear of giving offence, dislike of trouble and inconvenience interposed, and years were consumed in obtaining even one branch of the act of reparation. In order to this, it was found necessary, in 1791 and 1792, to separate the questions of the Slave-trade and Slavery. Even after this concession, the traffic was defended, pleaded for, maintained with so much pertinacity, that the partial victory was not gained till after twenty wearisome years of conflict.

"Our remissness then returned. We forbore once again to deliver 'them that were drawn unto death,' and whom we had confessed to have been obtained by a crime justly branded as piracy. Had we followed out at once the dictates of those feelings which procured for us the abolition of the traffic; had we pursued the triumph with due perseverance into its consequences in the West India Islands, Colonial Slavery would long ago have ceased, our bondmen would have been free and happy labourers, and our Islands would have become, what, by their natural beauties they are calculated for, the garden of the empire. But the case was remote, it was not Englishmen who were suffering. Had a single British family been discovered in an adjoining isle, kidnapped from our shores, and held in unjust and cruel bondage, driven by the whip to excessive toil, degraded and depressed by neglect and scorn, deprived of the rest of the Sabbath, the rights of marriage, and the privilege of religion;—had Africa committed one such act of atrocity upon England, the whole nation would have joined in the cry of detestation. Not only the first seizure, but the continued detention would have been reprobated with horror; the captives, with their households, would have been instantly set free, and the severest punishment would have been inflicted on the odious Slave-owners. But, because it is Englishmen who have inflicted the crime upon Africans; because the scene is distant; because the cries of misery do not actually ring in our ears; because the gains of the iniquity are supposed to be great; because the oppressors say they are now ameliorating the condition of their victims; because party and political contentions have mingled with the question; therefore we hesitate, we are silent, we delay. Other topics rouse the attention of Parliament—this does not; other topics animate the hearts of statesmen, nobles, magistrates—this wearies them; other national sins fill the mouths of the ministers of religion—this dies upon their lips. Even an incorporated Society for Propagating the Gospel has possessed, with but little actual improvement, a Slave estate for more than a century. All is death-like silence. The advocate for the poor blacks, in or out of Parliament, is heard with suspicion; few will go so far as to deny the facts of the case, but all shrink from the duty of repairing them; all wish to defer the act of justice; all content themselves with rapid generalities and ineffective resolutions. The miserable traveller lies before us, his unjust and cruel sufferings plead for pity, his wounds are unassuaged, he is half dead; we come up to the place where he is; but instead of having compassion on him as the good Samaritan, and binding up his wounds, pouring in oil and wine, and taking care of him, we pass by, with the Priest and Levite, on the other side.

"2nd. *And what can be the excuses by which this neglect is concealed and palliated?* This is the next question. Our

text intimates that this is the secret operation going on in the breast. 'If thou sayest, Behold, we knew it not;' if thou calmest the scruples of conscience by whispering to thy heart, or saying to others, 'I was not aware of the circumstances; I knew not the aggravation of the case; I did not think I could do any material service; I did not judge it was my duty to intermeddle; I waited for further information; I could not see my way; I was as well-disposed as possible towards the cause, but I knew not how to act.'

"By such arts of self-delusion has man, ever since the fall of our first parents, hidden truth from himself: the process especially goes on in cases where the inclinations and fears are on one side, and the duty on the other; where the difficulties, apparent or real, are near at hand, and the duty affects persons or a race of men at a great distance; where numbers in authority, princes, legislators, are unwilling to be disturbed; and where lapse of time and copiousness of debate have chilled the sympathies and irritated the passions of disputants.

"The minister of religion, then, must come forward at such a crisis; he must rend aside the veil; he must lay open the human heart; he must drag into the blaze of day the hidden sophisms of the ill-informed and torpid conscience; he must shew, that if the plea of ignorance might have been plausibly urged before the case had been fully developed, it cannot be fairly urged now; that if it be still pleaded, the plea is our accusation; that, at all events, it shall no longer be in the power of those who will listen to his statements, to allege it another instant."

We cannot conclude the above extracts without earnestly recommending the cause they advocate to the exertions of the ministers of religion of every sect and denomination. Much is in their power, and they cannot consecrate their time and their talents more usefully or more nobly. It is a great duty imposed upon them by the office they bear to come forward in society in every important question involving the moral interests of their fellow-creatures, and to take a decided and active part in it; and surely there can be none that can carry with it a deeper responsibility, or call for interference from the humane and enlightened portion of our community more strongly and authoritatively, than that which we now present to their notice.

GENERAL LITERATURE.

ART. VIII.—*Biographical Memoirs of the Rev. J. S. Buckminster, S. C. Thacher, and J. E. Abbott, deceased American Unitarian Ministers.* Reprinted for John Mardon. London. 1831.

THE melancholy inspired by the contemplation of the similar fate of these exemplary young men, is relieved by the convictions which their three histories confirm, that they were as happy in their lives and deaths as they were useful to society. By the combination of their Memoirs we are furnished with a proof of the efficacy of the principles through which, diversified as were their characters, they shared a common peace, and departed in a common hope. The lives of Buckminster and Thacher have long been circulated among us. If they were found valuable and interesting in their former shape, they must be yet more so when brought into combination with the Memoir which is now appended to them.

ART. IX.—*The Advantages of Co-operation in the Pursuit of Knowledge, and the Benefits resulting therefrom to Individuals and to Society; together with some Hints to the Uninstructed as to the Course of Reading they may advantageously pursue. An Introductory Lecture delivered before the Bridport Association for Mutual Instruction.* By R. Cree. Hunter. 1831.

THIS treatise contains, as our readers will perceive by its title, a series of mighty subjects. They can, of course, be only touched on in a tract of 40 pages; but as the mere survey must be expansive to the minds of those who seek information, we hail this as we hail all works whose design is to illustrate the advantages and pleasures of knowledge. It suggests, however, the hint that in treating subjects which are in themselves eloquence, an unaffected style is the most appropriate.

ART. X.—*An Abridgment of Zumpt's Latin Grammar, for the Use of Schools.* By Rev. J. Kenrick, M.A. London. 1830.

WHY have linguists and metaphysicians so long frowned at each other as natural foes? The lords of literature at Oxford have insisted on it that the

young champions of metre and syntax shall treat with proper indignity the speculations of the abstruser Scotchmen; with the same good reason for which Nelson taught his cabin-boys to hate a Frenchman as they would hate the devil. Time and peace have cured the national antipathy; and good sense will banish the "oppositions of science, falsely so called." The English schoolboy of the present day does not suspect his French master of the cloven foot: and if any one doubts whether Grammar and Logic can shake hands, Mr. Kenrick's little book will help them to solve the question. It makes one feel, what most grammars studiously keep secret, that language is the expression of ideas; that the parts of a sentence are related portions of thought; and that the grammatical links of connexion, with all the varieties of mood and tense, express their several relations. To parse a sentence under the guidance of this rational grammar is a genuine process of philosophical analysis; and instead of being a mechanical procedure whose only issue is weariness to the master and disgust to the scholar, constitutes a better species of mental gymnastics than all the syllogistic evolutions—Aristotle's intellectual nine-pins. The slight inconvenience attendant on the introduction of a few technical terms in this grammar, is abundantly compensated by the logical aid which they afford; and they have the unusual advantage of conveying ideas instead of hiding ignorance. We would point out the sections on the Use and Connexion of the Tenses, and on the Subjunctive Mood, as especially exhibiting the peculiar merits of the book. Inglorious as the task of translation and abrigment usually is, we think that no one can compare the syntax, and particularly the latter of the above-mentioned sections, with the corresponding portions of Zumpt's larger Grammar, without admiring the patience and perspicacity which could so condense and lucidly dispose such a huge mass of grammatical rules. We recommend the Grammar to all who would wish their children's Latin and intellect to advance together.

ART. XI. — *Omnipotence! A Poem.* By Richard Jarman. Chappell. 1831.

IT is the present fashion to take vast abstractions for the titles and subjects of poems, instead of some particular branch of the conception, which in former days was found quite fruitful enough for the purposes of author and reader. "Imagination" would now be preferred to "The Pleasures of Imagination;" "Primeval Man" to "Paradise Lost," and so on. We have lately had "Omniscience;" then "Satan;" and here "Omnipotence" is laid before us. There is something puerile in the practice of taking such unbounded subjects, whereon we received in childhood a very salutary lesson. Finding it difficult to write themes on subjects proposed by our master, many of us asked leave for once to choose a topic. Leave being given, we fixed on "Music," not heeding the warning given that we should write nothing worth reading unless we in some method defined our object. The influence of Psalmody, the power of Harmony, or of Melody, or the effects of Music in particular situations and circumstances, were all proposed; but no! it must be Music, and Music it was. And surely never such discord followed upon such a key-note. O! the ramblings from the heights of ether to the depths of the abyss: the salmagundi of emotions: the precious confusion of topics among us eight theme-writers! Our own convictions, stimulated by our master's suppressed smile, cured us of wide subjects for ever.

It makes no little difference, however, whether the effusions of the poet are wholly desultory, like R. Montgomery's, or whether, as in the work before us, they are arranged in a perceptible order. The vagueness is here more in the title than the matter. To enable our readers to judge of the manner, we extract a picture which will bear separation from the text.

"But, there is one beneath that cloud, whose soul
Heeds not the bullet's sigh or cannon's roll,
Knows not the gloom that thickens o'er his head
And hides from all but heav'n the scene of dread;
His youthful heart hears nought but dying groans,
Sad shrieks of anguish, or despairing moans;
His eye sees nought but corses pale and grim,
Whose rage-clench'd features sternly follow him;
Wounds gaping ghastly which his gaze invite,
And sicken Nature with the dreadful sight:

Ah! many a thought of home and
home's sweet calm
Comes o'er his soul and stays his
nerveless arm!
The tender teachings of a mother's
breast
Light on his thought, in all their worth
confest!
And she—the fairest in his doating eye,
Whose tears and kisses sooth'd his
parting sigh,—
Could she now see him, would her
soul confess
Her lov'd one's form beneath that
blood-stain'd dress?
Or dare believe her Edwin's heart
could bear
To see the murders he is aiding
there?
Sadly he thinks and sighs, for well he
knows
Her angel-heart with purest kindness
glows,
And, 'mid the mob's unmeaning, mad
applause,
His conscience tells of heav'n's offend-
ed laws."

Pp. 71, 72.

MISCELLANEOUS CORRESPONDENCE.

On Naaman's Bowing in the House of Rimmon.

To the Editor.

Sir,

On taking up the Christian Moderator my attention was lately arrested by a criticism under the signature V. on 2 Kings v. 18, 19, which induced me to examine the passage and the opinion of other commentators, and I shall, if you please to accept it, state the result of my investigation. Naaman, a Syrian nobleman, one of the principal officers of the king, being afflicted with leprosy, which was considered as an incurable disorder, is induced by an Israelitish slave to apply to the Prophet Elisha. He obtains a letter from the king, his master, to the King of Israel, and having gone to the prophet, receives from him directions to wash in the river Jordan. On being cured in this simple and easy way, he is convinced that Elisha must be a prophet of the true God, and that he has hitherto been a worshiper of false gods. He resolves, therefore, "to offer neither burnt-offering nor sacrifice unto other Gods, but unto Jehovah." Then follows, in our Common Version, (and it is agreeable not only to the Septuagint, but, as far as I have been able to ascertain, to all the ancient versions and commentaries,) "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he (Elisha) said unto him, Go in peace." We have here the converted courtier, bargaining, as it were, for such compliance with idolatrous practice as would enable him to retain the favour of his earthly master; and we have God's prophet seeming to concur in this compromise with principle; for, without any censure, he gives him the parting salutation, "Go in peace." We Christians have been taught that no one should do evil that good may come, and still less can we approve of sinning against the most high God to please an earthly sovereign. We cannot wonder then that pious men have been staggered by this passage, and that much ingenuity has been exerted to justify Naaman's conduct, or at best to palliate it so far as to vindicate Elisha's part in the transaction. I shall not detain your readers by stating these various suggestions, but shall proceed to my object, which is to notice V.'s mode of removing the difficulty, in which he was, according to Adam Clarke, anticipated by the celebrated Lightfoot. Adam Clarke decidedly adopts the opinion, and it is one of the improvements on which Mr. Bellamy laid great stress in his proposals for publishing a new version. This mode of getting free from the difficulty is to use the past tense instead of the future, and it has been ingeniously shewn that the Hebrew may be so translated. The passage will then run as given in the margin of Bagster's comprehensive Bible, "In this thing the Lord pardon thy servant,

that when my master went into the house of Rimmon to worship there, he leaned on my hand, and I worshiped in the house of Rimmon; in that I have worshiped in the house of Rimmon, the Lord pardon thy servant in this thing." According to this translation, instead of seeking permission to do wrong, Naaman shews the sincerity of his conversion, "not merely by good resolutions for the future, but by humble penitence for the past," which justifies the blessing of the Prophet, "Go in peace." This at first view is satisfactory enough, and some at least of those who have adopted it seem to think they have rendered an important service by the suggestion; but let us, Sir, consider the context.—An idolater, one of an idolatrous nation, is suddenly convinced by a miraculous cure, that the God of Elisha is the true God, but unless a farther miracle had been wrought upon his mind by divine influence, he could not so suddenly form just notions of this true God, or of the mode of worshiping him; that he had previously sacrificed, as his countrymen did, to false gods, is not only to be inferred from the circumstances he was in, but is evident from his declaration that he would sacrifice in future only to Jehovah. And what a notion he had of Jehovah is evident from his supposing it necessary to carry earth with him from the land of Israel to build his altar, which, by the way, Elisha did not object to as unnecessary. He expresses no regret, no compunction for his previous idolatrous sacrifices, or for the other crimes he had committed; but according to the proposed amendment, he implores pardon for the *semblance of idolatrous worship* in attending on the king his master. Now, Sir, what kind of a conscience must he have had to act in this manner? Is it not more consistent with his opinion about the altar, that he was thinking of the future, not of the past, and trying to reconcile his duty to God and Mammon? But, then what shall we say of the Prophet? Would he countenance such conduct? There is perhaps too much stress laid upon his parting benediction, which need not imply approbation, and he might consider it a case in which it would have been *casting pearls before swine*, if he had attempted to remonstrate. Syria was at the time the great terror of the Israelites, and the king of Israel had been so alarmed by Naaman's application as to have rent his clothes. The cure and partial conversion of this favourite of the king of Syria might contribute to peace between the nations, and Elisha might consider it better to conciliate than to irritate a powerful sovereign. I do not, however, pretend to remove all difficulty, nor do I consider it of much importance; for we know that under the Gospel dispensation all such compromises are inadmissible. That great Being, who is alike in all places, who dwelleth not in temples made with hands, and who regardeth not of what clay his altar may be built, requires that his *true worshipers should worship him in spirit and in truth*, and should *abstain* even *from the appearance of evil.*

Δ.

Unitarianism at Sidmouth.

To the Editor.

Sidmouth, Devon,
SIR, *April 11th*, 1831.

AT the close of a course of Sunday-evening lectures, whose design it had been to inculcate the principles and enforce the practice of genuine Unitarian Christianity, it would be pleasing to review their progress, even though the expectations of the sanguine had scarcely been answered; but had *throngs** attended them, in contradiction to the predictions of the most zealous, and had they been the sole means (under Heaven) of re-establishing a decreasing congregation on its ruins, the task would become doubly gratifying.

Such were the anticipations under which a series was commenced at the Unitarian chapel of this place, in the beginning of the past winter, and such the success which has uniformly marked their progress. It may indeed be averred that our highly talented and respected pastor, the Rev. William James, has not scrupled to declare what appears *to us* to be "*the whole counself God;*" and if unexpectedly large and attentive audiences be any satisfaction to an anxious and persevering minister, his labours have, in some degree at least, been requited. It deserves remark that the lectures, avowedly doctrinal, have been, without exception, more numerously attended than those of a different tendency; thus for ever, in this neighbourhood at least, quashing the charge, "Unitarians preach nothing but morality." On the 10th inst., the first anniversary of Mr. James's residence among us, he delivered his closing evening address for the season,

* Frequently 400 persons, with many more anxious for accommodations which could not be afforded from the smallness of the chapel.

on the duties of a Christian minister; and the uniform accordance of his life with his precepts must have appealed to the heart of every auditor. A former attempt at the establishment of a Sunday-school has now every prospect of realization; and the chapel has been furnished with a small library during his ministry.

That these rewards may stimulate both us and others to future and increased exertions, is the sincere wish of

A MEMBER OF THE CONGREGATION.

Mr. Tyrwhitt and Dr. C. Lloyd.

SIR,

PERMIT a constant reader who thinks that by no means an unimportant purpose answered by the Monthly Repository is in recording some account of departed friends who have contributed, by their writings especially, to the diffusion of Christian literature, to suggest, what I believe will be found the case, that the readers of the Repository have never been favoured with an account of the late Mr. Tyrwhitt, of Cambridge, the author of one of the most decisive Tracts circulated by the Unitarians: — nor of the late Dr. Charles Lloyd, who, though educated among Dissenters, may probably be placed, for his accurate and sound learning, upon a par with some of the best scholars whom the richly-endowed colleges have produced. As I feel quite satisfied that such information would be as suitable to the pages of the Repository as it would be gratifying to many of its readers, I take leave, through you, Sir, to suggest the communication of such intelligence to those of your occasional contributors who have it abundantly in their power to furnish the same.

A CATHOLIC.

OBITUARY.

MR. JOHN HUMPHRIES.

Feb. 24, at *Chichester*, Mr. JOHN HUMPHRIES, aged 63, who had for many years filled the office of goaler in that city. The duties of his official situation Mr. H. discharged with great credit to himself, uniting to that vigilance which the public interest required, unvarying kindness and urbanity towards the prisoners whom he had in custody. Mr. H. was a regular attendant at the Unitarian chapel, and the following letter, addressed some years since to a clergyman who was then the visiting clergyman of the prison, at once displays the manliness of his character, and proves that "he knew in whom he had believed," which words were selected as the basis of the discourse delivered the Sunday after his interment, in reference to his removal from this present scene.

"Rev. SIR,

"I was very much surprised, and a little hurt, on returning home this evening to hear from my wife that you had made an unmanly attack on her respecting my creed, which, I think, might as well have been left alone, even had it been on myself; because, Sir, in this country, thanks be to God, every man has a right to worship his Maker according to the dictates of his own conscience, none daring to make him afraid.

"I am very sorry, Sir, to find myself so much mistaken in you; I always thought you a charitable, liberal-minded man; but, alas! I find you one of that illiberal sect which dooms every one to inevitable destruction who does not hold the same creed with themselves. But recollect, Sir, that God judgeth not as man judgeth, but we shall all stand at the last day at the judgment-seat of Christ, there to be judged by him whom the Father hath appointed.

"Now, Sir, my dissent from the Established Church was not the whim of a moment, but the result of a good deal of examination and reflection. Till I was thirty-six years of age, I never went to any place of worship in my life but the Church; nor did I ever read a controversial book of any kind for more than two years after that; nor did I know the tenets of any other sect. But how it happened I know not, but one sabbath, seriously reading the creed of St. Athanasius while it was singing, I was struck with its inconsistencies, which very much surprised me that I had never noticed them before. On my return home I took my Testament, which I examined page by page, but to my great astonishment and uneasiness I could find no such doctrine as there laid down; nor could I bring myself to think I was bound to

believe what I could not find in my Testament, as I was always taught to believe that book to be the rule and guide of my faith. I could not find the word Trinity, nor could I find God the Father, God the Son, and God the Holy Ghost; but I could find a great number of passages where our blessed Saviour prayed to his Father and our Father, to his God and our God, and where the blessed Jesus and his apostles taught prayer to be made to the God and Father of our Lord Jesus Christ; and St. Paul says, 'There is none other God but one; for though there be that are called Gods, whether in heaven or in earth, as there be gods many and lords many, but to us there is but one God even the Father.' Howbeit there is not in every man this knowledge.

"Thus, Sir, I discarded that jumble of inconsistencies from my creed, for I could not reconcile it to my reason that God the Father, God the Son, and God the Holy Ghost, should be three distinct persons, and but one God, because, Sir, I could not find it in my Bible or Testament: and I was therefore sure it was the thoughts of man, who was as likely to err as myself. I therefore laid it aside, not fearing its damnatory threatenings, and determined no longer to believe that one was three, and three one; but, on the contrary, to worship the one living and true God, the God and Father of our Lord Jesus Christ, our blessed Mediator and Redeemer.

"Thus, Sir, I became a fixed Unitarian, before I knew that there was such a sect: which was not till nearly two years afterwards, the whole time of which I absented myself from any place of worship, except when duty obliged me to attend the Mayor; till, forming a resolution to go to all the Dissenting chapels at that time in the city, to try to find one that met my ideas, I began at that which was then called the Presbyterian Meeting, where, Sir, in *that house of the devil*,* I found what I so ardently wished, the unmixed worship of the One living and true God.

"Thus, Sir, I have given you the cause of my dissent, and 'the reason of the hope that is in me,' nor can any argument you can use shake my faith, as it is in Jesus, to whom I give more merit as my Mediator and Saviour, than you give to him by worshiping him as God; for Christ died on the cross, to redeem sinners; but God cannot die.

"I cannot find in my Testament that he was a God-man; the passage* you pointed out to me, to set the question at rest, as you were pleased to say, is, I fear, a sandy foundation, for I believe it was at first but a marginal note, and is now, I think, agreed almost on all sides to be an interpolation, and is the only solitary passage to be found. It is now nearly eighteen years since I left the bosom of my nursing mother, and wandered from the beaten path; since which, like the Bereans of old, I have 'searched daily to see whether those things were so,' and I still continue one of that sect which is every where spoken against. I have read a great many arguments on both sides the question, and, aided by my Testament, I still retain the same opinion, which is, that the doctrine of the New Testament is Unitarianism, and is the doctrine that was taught by our blessed Saviour and his Apostles, who, whilst on earth, was the most meek and lowly, but is now exalted to the right hand of his Almighty Father; but I think it inconsistent to be Father and Son himself.

"This, Sir, I think, must be the opinion of every considerate, impartial man, and is, I know, the opinion of many who, through fear or interest, dare not avow it.

"Now, Sir, I would thank you to let me enjoy my own creed, without molestation, as I wish to live in charity with all men. I hope this will not make you think worse of me than you were wont: I shall always be glad to see you as gaol chaplain, but would thank you not to be harsh to my prisoners, because you are not aware what trouble you give by making them uneasy; for I consider after prisoners are found guilty by the laws of their country, and sentenced to an imprisonment, they have no right to be pressed to a confession of their guilt, unless such as are under sentence of death.

"I am, Rev. Sir,
"Your humble servant,
"JOHN HUMPHRIES,
"Gaoler of the City of Chichester.
"To the Rev. ———."

No comment could improve the plain good sense and manly avowal contained in the above letter. Such firm and consistent believers are cheering, amidst the defections from our religious assemblies which we sometimes have to lament, when pride, caprice, or fashion, sway the

* The Unitarian chapel was so called by the Rev. S. B., of Chichester.

* In John's Epistle.

mind more than does the truth as it was in Jesus; or when offence is taken, as by the rebellious of old, because the prophets "cease to speak smooth things."

J. F.

MAURICE LOGAN, M. D.

April 1, at *Seacroft*, near *Leeds*, MAURICE LOGAN, M. D., aged 67, beloved by all who knew him.

"Thine be the art, the streaming wound to close,
To raise with healing arm the drooping head;
To bless the sleepless couch with sweet repose,
And o'er the pallid cheek fresh bloom to spread.

"So Hope exulting cheers my fearful heart,
So paints thy future worth, thy future fame;
She bids the tear of anguish cease to start,
She bids me triumph in a sister's name."

Verses addressed to her Brother, by Maria Logan.

The following record of the birth of Dr. Logan is extracted from Mrs. Cappe's Memoirs of her own life:

"Well do I remember how exceedingly at the time the birth of this son was lamented; far from being announced by the ringing of bells, it was never mentioned without a sigh sufficiently expressive of the doleful sentiments it excited. Yet has this son lived and prospered, and has long been a very useful and most respectable member of society."

The life of the good and able man whose birth is thus mentioned would be interesting to the public in many points of view; it would shew his rise from what is recorded as a state of almost despondency, to the realization of the affectionate hope of his beloved sister, so beautifully expressed in the verses I have extracted from one of her poems; it would shew that the success which attended him was the result of unwearied attention to his profession, undeviating integrity, firm religious principles, and humble confidence in God: these led him to respectability and eminence, secured to him the esteem of some of the greatest men of his day, and the love of all who had the delight to know him.

It would trespass too much upon the columns of your Repository to do justice to such a man. I shall endeavour, I fear very imperfectly, to trace a few outlines of his exemplary and valuable life.

The father of Maurice Logan merchant, who, being unfortu trade, went to Antigua to endea obtain the means of maintaining mily; it was at that period that was born. The mother follow husband, leaving her son and under the care of the Rev. J. H the father of Mrs. Cappe. Mr died from the fever incidental climate, after which his widow to England. She resided with l dren at Catterick, and continue after that great and good man, Theophilus Lindsey, succeeded l rison in the vicarage of that plac that acquaintance Dr. Logan to principles which were his gu affectionate intimacy commenced continued till death put a stop earthly friendship. He received diments of his education at t school of Catterick, and early sh inclination for the medical pr He was put apprentice to Mr. respectable surgeon at Leeds, a to attend the hospitals in L 1784. It was upon that occa sister wrote the verses from w extracts at the commencemen memoir are taken, and which was published, with other poe small volume, in 1793. Her p chaste, simple, and beautiful.

The period at which Mr. L rived in London was one of gr rest; his friend Mr. Lindsey conscience' sake surrendered l age and all his flattering pro church preferment, and opened pel in Essex Street. There a Logan found his instructor, an his greatest pleasures, even to hour, was to recount the deligh vantage he experienced with t man. Mr. Lindsey's house every Sunday evening for the some of the most able and men of the day, and at those he encouraged young men t where religious topics were and they were excited to the a of knowledge and virtue.

After his attendance upon h sional studies, Mr. Logan w House Surgeon at the Lock and from thence returned to l and sister at Leeds, where he e himself, and where his skill an dical acquirements, his anxiou voted attention, and his amiab gaging manners, brought him tensive practice; but his arr were so made that he seldo

his professional avocations to interfere with his religious duties. He joined the congregation of the Rev. W. Wood at Mill-Hill Chapel.

Mr. Logan was elected one of the Surgeons to the Leeds Infirmary, where he became the colleague of that eminent and excellent man, the late William Hey, Esq., F. R. S., who may be called the founder of that institution; but it was owing to the united talent and exertion of these two men that it became so celebrated and so extensively useful.

Mr. Logan married Mary, the daughter of Hatton Wolrich, Esq., of Leeds, in 1791, who survives him; a connexion which continued in uninterrupted happiness, except from his ill-health, which she, by unwearied attention and sympathy, contributed to mitigate, and rendered a life of suffering even a life of enjoyment. He continued in the active pursuit of his profession till the year 1813, when, in consequence of increasing bad health, he was compelled to withdraw from it. He then removed to Seacroft, about four miles from Leeds, took out his diploma and practised occasionally as a consulting physician; but even that was prevented by his sufferings, which he endured about fifteen years, baffling the knowledge and experience of himself and the most able medical men both in London and the country; but in the agony he has undergone, he submitted with cheerfulness and without a murmur to the will of his Heavenly Father, an example of Christian patience and resignation; and retained the enjoyment of the society of his friends during his occasional intervals of ease.

Dr. Logan was a man of strong natural feeling, thereby enabled to prepare his patients for what he knew they must undergo; but possessing complete and powerful self-command during the performance of painful and dangerous operations. He had a strong, enlarged, and well-cultivated mind. In his religious principles he was an Unitarian, imbibed during his early intercourse with Mr. Lindsey, and confirmed by his research and study; but he never allowed his religious or political opinions, though living during a period of great excitement, to interfere with friendly intercourse; he was strictly the humble but faithful follower of his Lord and Master Jesus Christ. Wherever distress was to be found which he had the power to relieve, there his duty and his inclination carried him; "he went about doing good;" and in looking back to the circumstances of his birth, and to the eminence and respect which he attained, a most useful lesson is inculcated, shewing that gloomy forebodings ought never to be harboured, but that, though we are for wise purposes sometimes humbled by affliction and deep distress, we ought to confide in a merciful Father, knowing that the righteous or his seed are never forsaken, though begging bread.

INTELLIGENCE.

First Annual Report of the Cork Branch of the Irish Unitarian Christian Society, presented to the General Meeting on the 1st of March, 1831.

In laying before you the First Annual Report of this Branch Society, your Committee desire to express their continued conviction of the great importance of the objects which it contemplates, and of its fitness for their promotion.

They feel assured, that where the great principles of the sufficiency of the Holy Scriptures as the sole rule of faith and practice, and the right and obligation of free inquiry and individual judgment, possess their proper force, no error of an important character can long continue to exist; but, that every doctrine of religion, being submitted to the test of scriptural examination, must come out from the fire of trial purified from the dross which may have encumbered it, and shine forth in all the native beauty of gospel truth: and they doubt not that those doctrines which appear to them contrary to truth, derogatory to the character and dignity of Jehovah, and calculated to enslave the human mind, and retard its advancement towards purity and happiness, have their existence only in the substitution of the dogmas of men for the teaching of God, through the absence of those convictions which this Society desires to deepen and extend. Let us therefore discharge

the duties which devolve upon us as members of this Society, in the close investigation of every subject which comes under its notice—that each having first cast out the beam out of his own eye, may see clearly to cast out the mote out of his brother's eye.

Of the utility of association in a common cause, none can doubt. Man is a social being, and feels his heart lightened of its apprehensions, and his hand strengthened to vigorous exertion, when he exchanges the animating look of sympathy and resolution with his fellow. But it is too frequently the case, that while the end for which association is employed is urged forward by the joint impulse of the crowd, the man is lost in the mass, the individual merges in the multitude, and ceasing to possess that self-determining and self-acting principle which it is one great end of religion to induce, he becomes the passive echo of others' minds, and the passive agent of others' wills: but while we derive the support and encouragement which the principle of association is calculated to afford, let us never cease to remember, that it is as *individuals* we possess the right of investigation, and that it is as *individuals* we are responsible for the duties which its possession involves.*

In February, 1830, circular letters were received by some of your present members, from a number of gentlemen in Dublin, whose purpose was the formation of an Irish Unitarian Christian Society, in order that, by the more general diffusion of Christian liberty, the domination of human authority in matters of faith might be brought to a conclusion, and the many errors in religious belief which have arisen from that fruitful source, be gradually dispelled. As a mode of rendering more extensive the benefits of this institution, it was recommended that Provincial Branch Societies should be formed, to communicate with the parent association, and be entitled to certain privileges on subscribing to its support. Acting on this suggestion, a meeting was held on the 25th of February, at which Mr. James Lane presided, when the formation of such a Branch Society was resolved upon, and on Monday evening, March the 1st, your Society's first meeting took place, on which occasion resolutions declaratory of the objects which it contemplates were unanimously adopted. Those objects are:

"To endeavour to produce a more full and general conviction of the Sufficiency of the Holy Scriptures, as the sole rule of Faith and Practice.

"To maintain the right and promote the exercise of Free Inquiry and Individual Judgment on religious subjects, as being alike the privilege and the duty of all.

"To confirm in its members, and universally to promote belief in the fundamental doctrine of the Bible, that there is but One God, the Father;—a doctrine thus unequivocally expressed by our Saviour, in prayer to his Father and our Father, his God and our God,—'This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent.'

"To extend the influence of the devotional and practical parts of Revelation, that men may be 'doers of the word and not hearers only,' 'knowing, that as the body without the spirit is dead, so faith without works is dead also.'"

One of the means by which the attainment of those objects was aimed at, was holding monthly meetings for scripture and other religious reading, conversation, and prayer; and your Committee consider the wishes expressed by the Members of the Society for greater frequency in its meetings, [in accordance with which it was resolved, on the 14th of June, that they should take place once a fortnight, and, on a subsequent occasion, once every week,] as affording some evidence, as well of the adaptation of your Society to the purposes of Scriptural investigation, as of the increasing desire of its members for mutual improvement; and your Committee trust, that the zeal which has thus been manifested in the acquisition and dissemination of pure Christianity, may continue steadily to advance, removing in its onward course every obstacle to just conceptions of the attributes of the Great Being whom we worship—of the powers and capacities with which he has endowed us—and of the responsibility which attaches to us, as their possessors.

Your Committee desire to notice one feature in the constitution and practice of your Society, which is, that as "the adventitious distinctions of rank and station form no bar to admission," so when you meet to receive from the revelation of that Being, who is no respecter

* These ideas upon Association have been suggested by an excellent essay on that subject, in the 34th number of the American Christian Examiner—from the pen of the Rev. William Ellery Channing, D. D.

of persons, the guidance in faith and practice which his word is intended to afford, those distinctions cease to be remembered; and your Committee would rejoice to see that an intimate and fraternal fellowship between the higher and the humbler classes of society formed more generally a characteristic of the professors of a religion so eminently calculated for the intellectual and moral advancement of mankind.

Early last year, the printed statement of your objects and regulations was forwarded to the Parent Society, to most of the Unitarian Christian Societies in England and Scotland, and to the Rev. Dr. Channing, of America, and in several instances letters have been received expressive of a friendly sympathy in your efforts. Your Librarian has also to acknowledge the receipt of liberal donations of Books and Tracts bestowed upon your Library, by the Western Unitarian Society, the Newcastle Unitarian Society, the Rev. Dr. Drummond, on two or three occasions, and by several of your own members.

Your Society at present consists of fifty-two Members and Subscribers, who are generally, if not uniformly, present at your meetings; and your Committee rejoice to see the constant and regular attendance of your intelligent and zealous Female Subscribers, convinced that while just notions of religion are of the highest importance to all, they are, perhaps, most eminently so to those into whose hands are committed by its Creator the first unfolding of the infant mind, and who possess the opportunity of rendering religion as well the comfort as the guide of those thus entrusted to their charge, by associating its glorious truths, not with gloom and melancholy, but with the earliest and happiest impressions.

During the year which has concluded, your Society has held thirty meetings for religious investigation, at which, in the course of Scripture reading, opportunities were afforded of comparing the declarations of Holy Writ with certain doctrines commonly reputed orthodox; viz. Original Sin, the Deity of Christ, Vicarious Atonement, Election and Reprobation, the endless Duration of Future Suffering, and others of comparatively minor import; and it is hoped that the scriptural illustration which has attended the examination of these several questions, has not failed to produce deeper and fuller conviction of the great truths of Christian Unitarianism.

One of those meetings possessed peculiar interest from the presence of a number of visitors, amongst whom were the Rev. Dr. Drummond and Rev. Mr. Armstrong, ministers of Strand Chapel, Dublin; Rev. Mr. Hutton and Rev. Mr. Martineau, of Eustace-Street Chapel, Dublin, the latter Secretary to the Irish Unitarian Christian Society; Rev. Mr. M'Alister, one of the enlightened and independent Christians who formed the Remonstrant Synod of Ulster, and Treasurer to the Irish Unitarian Christian Society; Rev. Mr. Crozier, of Clonmel; Rev. Mr. Hunter, of Bandon; Rev. Mr. Taylor, of Rivington; Rev. Mr. Palmer, of Waterford; Mr. Riall, of Clonmel; Mr. Rowlinson, of Waterford; and several other gentlemen.

In conclusion, your Committee desire to express their happiness at the unanimity of sentiment which prevails in your society respecting the principal doctrines of Christianity, as well as at the spirit of candour and forbearance which is cherished where differences of opinion on some less important questions exist; and would urge, that it is at all times, but particularly at the present season of controversial excitement, our bounden duty to cultivate towards those who differ from us, whether upon minor or on greater points, that Christian spirit of brotherly kindness and charity, which will teach us, while "ready always to give an answer to every man that asketh" us "a reason of the hope that is in us," to do so "with meekness and fear."

Somerset and Dorset Unitarian Association.

The members of this Association held their twenty-third meeting at Ilminster, on Good Friday, April 1. There were two religious services. The devotional parts of both were performed by the Revds. S. Walker and D. Hughes: the Rev. R. Cree, of Bridport, delivered the morning discourse on a passage in Isaiah xli. 21, *Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob;* and the Rev. W. S. Brown, of Bridgewater, discoursed in the evening on the Lord's prayer, Matt. vi. 9, &c.

It may be necessary to give some of the resolutions which were passed at the meeting for business, held immediately after the morning service. They were:

That the next meeting shall be held at Crewkerne, on Wednesday, September 21. Mr. Hughes kindly engaged to preach on the occasion.

That Mr. Cree be requested to print his Sermon.

That the Ministers of the Association be each requested to prepare two tracts in the course of the year, to be printed at the expense of the Society.

That the Committee be requested to make a report at the next meeting concerning the propriety of substituting a public meeting, at which the ladies may be present, in the place of the evening service.

J. Baker, Esq., presided at the dinner, at which a numerous party of friends was present. The afternoon was pleasantly and profitably spent in referring to the present state and prospects of religion, and in strengthening those interests by which the members of the Association are united.

E. WHITFIELD, Secretary.

Ilminster, April 5, 1831.

Southern Unitarian Fund Society Anniversary.

The Anniversary meeting of the Southern Unitarian Fund Society took place on Good Friday, April 1st, at Portsmouth. The Rev. E. Kell conducted the devotional part of the service in the morning, at the General Baptist Chapel; and the Rev. E. Chapman, of Deptford, preached an instructive discourse from John vi. 35, "I am the bread of life." After service, the Secretary, the Rev. Russell Scott, read the report of the Committee, which stated that since the last meeting of the Society its operations had been carried on in the western part of the district, and that a week-day course of lectures had been delivered at Poole and Wareham, by the neighbouring ministers. In the evening, at the Unitarian chapel, the Rev. J. Fullagar introduced the service; and the Rev. E. Chapman delivered the annual sermon before the Society, from James i. 17, in which the benevolence of the Divine character as displayed in the works of nature and the gospel dispensation was ably illustrated. The attendance at the chapels, both morning and evening, was numerous, and the appointment of Good Friday as the day of meeting seemed to give general satisfaction. Between the services, the members and friends of the Society dined together at the Fountain Inn, T. Cooke, Jun., Esq., of Newport, in the Chair, and many interesting addresses were delivered.

EDMUND KELL.

Moor Lane Chapel Anniversary.

On Sunday, April 3rd, the Unitarian Congregation meeting in Moor Lane, held the Ninth Anniversary of the opening of their chapel. Suitable sermons were delivered on the occasion by the Rev. J. Cropper, minister of the chapel, and the Rev. J. H. Thom, of Liverpool, when the collections towards defraying the debt incurred in the erection of a Sunday School amounted to upwards of 17*l.* On Monday the friends of the Society, to the number of eighty, sat down to dinner in the Little Bolton Town Hall, the Rev. J. Cropper in the Chair. Various sentiments, flowing from the great theme of civil and religious liberty, were proposed, which called forth several very animated and eloquent addresses.—*Bolton Chronicle.*

Irish Unitarian Christian Society Anniversary.

On Easter Monday, the First Anniversary of the Irish Unitarian Christian Society was held in Dublin. By the arrangements of the Committee the interest of the commemoration was distributed over four different occasions—two services, a public meeting, and a dinner of the friends of the Society. In order to avoid all collision with either secular or religious claims on the public time, the first service, held in Strand Street meeting-house, was allotted to Sunday, and commenced at an hour when most places of worship in the city are closed. The sermon was preached by Rev. W. J. Fox, of London. He took a broad and comprehensive survey of the practical advantages of the Unitarian controversy; he portrayed, and in portraying exemplified, the effect of purified Christianity in imparting nobility to the intellect, expansion to the affections, purity and elevation to the views of human duty and expectations. This sermon we regard as a remarkable instance of the persuasive efficacy of truthful delineation, without minute argumentative detail; its logic is in its moral beauty and power. We say no more of it, because, in conformity with the earnest request of the Society in whose behalf it was preached, it will shortly appear in print. On the morning of Easter Monday, Rev. H. Montgomery, of Belfast, preached in Eustace-Street meeting-house; and, with much of his peculiar power of manly and touching appeal, exhibited the moral argument against Calvinism, and contrasted the horrors of that system, its dark picture of God and

man and futurity, with the impressions of joyous devotion and benevolence and hope which pour in upon the mind from the universe and life and revelation. This powerful vindication of the Divine and human character is also promised to the public at the especial request of the Society.

After the service on Monday, the Annual General Meeting of the Society, open to all, was held in Eustace Street Meeting-house, Jones Stevelly, Esq., President of the Society, in the Chair. The numbers who were present, and the interest awakened by the proceedings, far exceeded all previous expectations. The following resolutions, with others relating exclusively to the business of the Society, were successively recommended and carried:

1. That the cordial thanks of the Society are due to Rev. W. J. Fox, and Rev. H. Montgomery, for their eminent and resplendent services on the present occasion.

2. That this Society, deeming it of great importance that those who are united in principle should be united in name, and earnestly desirous to see all minor diversities of sentiment absorbed in the great truth, that "to us there is One God, the Father, and one Lord, Jesus Christ," observes with satisfaction the increasing disposition on the part of liberal Christians in this country to adopt the comprehensive name of *Unitarian*: that the thanks of all friends of free inquiry are due to those able and ingenuous men in the north of Ireland by whose example and influence that title is spreading there: and that, when it is perceived that it is our leading object to exhibit the Divine character in those beautiful lights with which revelation invests it, but which the popular theology mournfully darkens, there is hope that the prejudices which still obstruct its diffusion will rapidly disappear.

3. That we owe our warm thanks to the British and Foreign Unitarian Association for the fraternal cordiality with which it has hailed and helped our first exertions; and that from the continuance of its sympathy we shall feel encouraged to persevere amid those first and more formidable difficulties through which the exertions of that Association have, with the Divine blessing, steered our sacred cause in England.

4. That we have embraced with satisfaction the opportunities which the past year has afforded of personal intercourse with some distinguished brethren from America, and affectionately receive the assurances of Christian sympathy which have reached us thence: and that the state and prospects of pure Christianity, and the truly evangelical spirit of its defenders, in that enlightened land, are regarded by us with delight, with gratitude, and Christian emulation.

5. That this Society contemplates with great satisfaction the progress of Unitarian Christianity in Switzerland, and particularly the steadiness and energy of the pastors and people of the church in Geneva, amidst the obloquy with which they have been assailed, both at home and abroad, by the advocates of an exclusive system of theology.

6. That this Meeting has heard with satisfaction of the earnestness and zeal of the Cork Branch Society: and, persuaded of the value of frequent and free interchange of sentiment in stimulating inquiry and eliciting truth, recommends the Committee to advise the establishment of periodical meetings for theological conversation in connexion with the several district societies.

It is much to be regretted that no reporter attended to place on permanent record the animated proceedings of this meeting. The impression produced by the introduction of the 2nd resolution by Rev. W. J. Fox, an impression which Rev. H. Montgomery's proposal of the 5th resolution well sustained, but which it surpassed even his extraordinary powers to increase, will never be forgotten by the many whose indifference it startled, whose efforts it cheered, and whose hearts it touched. The report of the Committee, which was received and ordered to be printed, will be found below.

At dinner more than eighty sat down; among whom it was gratifying to observe some members of orthodox churches. There was nothing in the arrangements to distinguish this social gathering from other similar occasions: but the presence and the inspiring eloquence of the two distinguished strangers whose advocacy the Society had enjoyed, and the novelty in Dublin of such an excitement in such a cause, gave to the evening an interest memorably vivid and brilliant.

The general effect of this anniversary has been conclusive of the fate of the infant and struggling society in Dublin. Operating on a class of minds ready for action, but needing a decisive stimulus to awaken them, it has contributed a vast store of energy and hope to that Society; has placed it beyond its first perils; has augmented its resources; has softened its enemies; has cheered its friends; and has attracted the philanthropic and the pious by shewing the affinity of its objects to the best interests of man and the glory of God. J. M.

Report.

In presenting the Report of the first proceedings of your Society, your Committee cannot refrain from warning you at the outset against any large expectations from the incipient efforts of an infant institution in promotion of an oppressed cause. They are of opinion that such unreasonable expectations, proceeding from that preference of the imposing to the useful which constitutes the bad taste of benevolence, have imparted to the reports of religious societies a style of declamatory and boastful exaggeration, which justly weakens the confidence in their truth. It is the object of your Committee to give a faithful account of the mode in which they have administered their trust, of the amount of valuable influence which their resources may have circulated, and of the means of extended usefulness which appear to them to demand increased exertion.

It was to be expected that the necessary expenses of organizing and setting in motion the machinery of the Society would contract its operations during the first year of its existence. It has been the object of your Committee to reduce as much as possible the merely instrumental and unproductive expenditure of your funds, by the employment of voluntary zeal instead of paid services; and in this they have been specially aided by the kindness of a well-known and public-spirited member of the Society, who has liberally afforded to the Committee a room in the Northumberland Buildings, with all accompanying accommodations, in which to hold their monthly or special meetings. With every assistance, however, the cost of printing circulars, of purchasing the first book stock of the Society, and of providing bookcases for its reception, has considerably exceeded the average of the annual incidental expenses. The encroachment from such causes on an income which does not at present amount to 130*l.*, must obviously have borne a large proportion to the whole. On the other hand, the extraordinary exigencies of the first year have met with extraordinary aid. The liberal donations of books to the amount of 5*l.* from the *West Riding Tract Society*, of 5*l.* from the *Western Unitarian Society*, and of 25*l.* from the British and Foreign Unitarian Association, have not only afforded cheering assurances of the sympathy of our brethren in England, but rendered an efficient and almost necessary addition to the materials of usefulness at the disposal of your Committee. It must also be remembered that, with a view to carry the Society securely through its first difficulties, many of its friends became life members rather than annual subscribers; and that however convenient or even necessary may be such special aid at the origin of the Society, its cessation or diminution at the end of the first year cannot but be seriously felt. At the same time that the Committee have great satisfaction in being able to report an increase in the amount of subscriptions this year, they must be permitted to urge the continued necessity of exertions to increase the funds of the Society. For the guidance of their successors they would record their opinion that efforts should be particularly directed towards augmenting the provincial contributions. In Dublin, the Society may be said to have the principle of self-diffusion; every member is or may be an advocate and promoter of the Society; and its annual meetings, if conducted with due publicity, keep it sufficiently before the view of those who have any sympathy with its objects. But in the country, where there are no such periodical mementos, the very existence of the Society is in danger of being forgotten, or its design of being misunderstood, unless efficient measures be taken to awaken a permanent interest.

Four District Societies have already been formed; others are in progress; and by observing the causes in which these have had their origin, the Committee are enabled to suggest two methods by which the operations of the Society may be extended. (1.) Local agents may be appointed from the known friends of Unitarian Christianity in different places, and may be requested to receive and distribute catalogues and other publications, to collect and transmit subscriptions, and by every available means to awaken an interest in the affairs of the Society. (2.) A minister may occasionally be sent from Dublin on a mission to some of the principal towns of Ireland, for the express purpose of encouraging Unitarianism where it is weak, and bringing its zeal into action where it is strong.

Your Committee cannot avoid expressing a hope that District Societies may not have the effect of intercepting all individual subscriptions from the places where they are organized. If this should be the case, your Society must for ever remain exclusively a book association, and be debarred from ever carrying into effect the missionary objects which were distinctly contemplated at its formation. While the local bodies may usefully represent the tract department of your Society, various other fields of

usefulness will undoubtedly open from time to time, with the power of entering which the central Society should be entrusted by the liberality of distant friends.

The District Societies which have hitherto been formed are at Cork, at Moneyrea, at Carrickfergus, and at Bandon. The Committee have great satisfaction in stating that an Association, embracing the whole province of Ulster, and denominated the Ulster Unitarian Christian Tract Society, is about to be connected with this Society. The troubles which have so long broken the religious peace of the North of Ireland having in a great measure subsided, it may be hoped that Christian truth may have found a fitting herald in Christian liberty. May heaven shed the blessing of visible success on those noble pioneers of its march, by whom the valleys have been exalted and the mountains been brought low!

As this Society originated mainly in the want felt of religious publications in harmony with the great principles of Unitarian Christianity, your Committee have deemed it requisite to confine themselves to the supply of this want, so long as the pecuniary resources at their disposal were not more than adequate to this purpose. Except in one instance, in which they voted a donation of books to the amount of 30*s.* to Mr. Alexander Bradley, of Saintfield, they have not even felt themselves authorized to circulate books gratuitously. The value of the books and tracts distributed during the year is about £30; subscriptions having been repaid in books to the amount of £14, and £16 having been received from the sale of stock. Desirable as it is that these amounts should annually increase, it is impossible to question the good effected by even this circulation of rational and elevated views of Christianity; impossible indeed to calculate it, unless we had access to the minds to which these views have been presented, and could see what stimulus had been given to intelligent research, what perplexities had been relieved, what light infused, what moral courage awakened, what exalted thoughts imparted of revelation, and duty, and God.

It has been urged on your Committee, by an enlightened member of your Society, that the theological information which they seek to diffuse must meet with serious obstructions so long as the Authorized Version of the Scriptures, notwithstanding all its merits of general accuracy, and its greater merits of taste, continues to be the final appeal of the English reader in matters of controversy; that it should be a primary object with every society professing a jealousy for Christian truth to present to the world as nearly as possible what the sacred authors themselves wrote; and that the mere circulation of another translation of the Scriptures would tend to shake the undiscriminating veneration for the Common Version (as if the translators were infallible or inspired) which prevails among those to whom the works of learned commentators are inaccessible. On these suggestions a Sub-Committee was appointed to consider whether the proposed object were practicable, and to report on the best method of accomplishing it. Three plans presented themselves; either to attempt a new translation; or to adopt and circulate some existing version of the New Testament; or to reprint, in the cheapest possible form, the most approved translations of the several books of the Old and New Testaments. The last of these plans appeared to the Sub-Committee the most eligible, but, in the present state of your funds, to be impracticable. Your Committee fully accord with their learned and respected friend by whom this subject has been introduced as to the intrinsic importance of the object, and leave their own proceedings on record for the assistance of their successors: and, in the mean time, it is satisfactory to believe that the publications of the Society are scattering a mass of theological knowledge, and exciting a desire for religious truth, which may prepare the way for a juster appreciation of an improved version of the Scriptures than would at present reward the labours of the translator or the editor.

Though your Committee should be liable to the accusation of laying before you rather suggestions for the future than a report of the past, they cannot refrain from recording their conviction that a wide field of usefulness is open to the labours of the first well-qualified missionary that you may be able to employ. Some opportunities of a peculiar kind have presented themselves of sending Unitarian publications among the humbler classes in parts of the South of Ireland; and the eagerness with which they have been received manifests a desire of religious light which it is gratifying to observe. And your Committee have been assured by members of the Cork District Society, whom they believe to be competent judges, that an intelligent, earnest, and affectionate missionary of Unitarian Christianity would find in many districts ready and grateful audiences. Persuaded of the truth of this statement, your Committee have only to

regret that their means have not permitted them to enter on this animating field of exertion; and to hope that, until some regular missionary can be sent forth, the settled Unitarian ministers in large towns may neglect no opportunity of extending their evangelizing efforts to any parts of the country round them that may afford an opening to their benevolent zeal.

Your Committee have now only to resign into your hands the power which you have confided to them. Their time of service has been cast in "the day of small things:" but when they look back on the past year, and see the approach that has been made to a general recognition of the name of *Unitarian*, the degree in which the courage of the timid has been awakened, the prejudices of the misinformed removed, the scattered forces of Unitarian Christianity concentrated, they discern the promise of greater times: and they reverently leave the noble cause in which they have engaged, —the cause of religious truth, and Christian piety, and moral freedom,—in the hands of that Being "whose attributes it seeks to vindicate, and from whose word it derives its strength."

Dissolution of Parliament.—The crisis is come. Corruption would not commit suicide even to escape speedy execution; and its champions seem resolved to die in the last ditch. Ministers were twice beaten in the House of Commons; first on the number of representatives for England, on which they withdrew the Reform Bill; and then on a question of adjournment, by which the Supplies for the Ordnance Department were virtually withheld, on which they advised the King to dissolve the Parliament It was prorogued, for this purpose, by his Majesty in person; a mode which is understood to convey the highest degree of royal disapprobation. Both Houses were scenes of great confusion on the day of prorogation (22d ult); and on that occasion, as well as in its proceedings against the printer of the Times Newspaper, the Upper House seemed solicitous to lower even the estimation in which it was previously held by the public. And now the time is come for the people, those of them, that is, who have votes, to acquit themselves like men. It is a life-and-death struggle. The Ministers have done their duty by the country; the King has done his duty, and done it nobly, both by his Ministers and his people; it only remains for the present possessors of the elective franchise to do theirs, and the nation is regenerated. Many sacrifices must be made; but the cause deserves martyrdom in its behalf. Our hopes are high; for so is the enthusiasm of the public. If, which heaven avert, such a House of Commons be returned as will not pass the Reform Bill, the non-represented must form one great "Help-yourself Society." But we trust it will not come to that.

Rammohun Roy.—This "Apostle of the East" arrived at Liverpool on the 8th ult., and in London a few days after. His coming has excited great and general interest. His health has suffered from the fatigue of travelling and change of climate; but not, it is confidently hoped, so as to throw any doubt on his assisting at the approaching Anniversary of the Unitarian Association.

The Anniversary of the British and Foreign Unitarian Association will be held, as usual, on the Wednesday in Whitsun-week, May 25th, at Finsbury Unitarian Chapel. For particulars see Advertisement.

The Annual Assembly of the Unitarian General Baptists will be held at the Meeting-House in Worship-Street, London, on Whit-Tuesday, the 24th instant. The Rev. B. Mardon, A. M., is appointed to preach. The business will commence at 9 o'clock, and the public service at 11. The Dinner will be at the White Hart Tavern, in Bishopsgate Street, at four o'clock.

CORRESPONDENCE.

Our Biographer of Continental Unitarians has spoken (p. 230) of the Introduction to Dr. Rees's Translation of the Racovian Catechism as a "hasty sketch." We wish to correct the expression, as it may seem to detract from the learning and accuracy of one who is eminently distinguished by those qualities, and who has shewn them not less in the brief composition there referred to than in his many other able and useful works.

Several Communications are unavoidably postponed.

ERRATUM.

In the notice (p. 206) of the death of Mrs. Wood, of Chorlton Row, the Christian name, "HANNAH," and the age, "51st year," were omitted.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LIV.

JUNE, 1831.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. III.

Soon after Servetus began to practise as a physician, he met with his former pupil and friend, Peter Palmier, Archbishop of Vienne, who strongly urged him to settle in that city, and offered him an apartment in his own house. This offer Servetus was induced to accept; and here he continued to live, in good practice, and upon the most friendly terms with his Right Reverend Patron, till his repose was destroyed by the machinations of his arch enemy. It was not till after a period of thirteen years, spent in the greatest harmony, in the society and under the roof of a Catholic Prelate, that Calvin was able to mature the plan which he had formed for the destruction of Servetus. "Calvin," says Daniel Chamier, of Dauphiny, "not only professed a belief in the doctrine of the Trinity, but defended it with the greatest constancy, while the Papists were slumbering, *among whom, as long as Servetus lived, he lived in safety:* but at length he was made by Calvin to feel the *force* of truth, and when he came to Geneva, was visited with a *holy* severity by the *pious* magistrates of that city." Bolsec informs us, that as much as seven years before the death of Servetus, Calvin declared, in a letter to Peter Viret, that if he should ever come to Geneva, he would not allow him to return from it alive. The following has been assigned as the cause of this unchristian determination. In the year 1546 Servetus sent to Calvin a manuscript copy of a certain work, in which he freely canvassed his opinions, and ventured to point out some of his errors. Servetus at the same time requested Calvin's opinion concerning this work, which is supposed, with good reason, to have been the original draught of the "Restitutio Christianismi." But Calvin was so much incensed at the freedom which Servetus had taken in animadverting upon his views of the Christian scheme, that he ever after inveighed against him with the greatest bitterness, and came, as we have seen above, to the deliberate determination of plotting his destruction. This determination could not be carried into effect at once;

nor would Calvin, perhaps, have been able to accomplish it at all, had not Servetus, in his zeal for the truth, and his indignation against error, ventured upon the publication of the work above-mentioned. His avowed object in the composition of this book was to bring back the Christian world to what he conceived to be the primitive standard of faith; and it was for this reason that he entitled it "Christianismi Restitutio," or "the Restoration of Christianity." It consists of seven parts. The first and last of these are particularly devoted to the doctrine of the Trinity; and the fifth contains a series of thirty letters addressed to Calvin on various doctrinal subjects. No author's name is given in the title-page; but M. S. V., the initial letters of *Michael Servetus Villanovanus*, are placed, together with the date, (1553,) at the end of the work. It was no sooner published than the most strenuous efforts were made, both by Protestants and Catholics, to suppress it, and with such effect, that not more than three copies are now known to exist. A facsimile of it was published in 1791, but copies of this are almost as seldom to be met with as the original. It was in the "Christianismi Restitutio" that Servetus promulgated his discovery of the circulation of the blood. This discovery he beautifully unfolds in a passage which is too long to be transferred to the present memoir, and from which therefore the following brief and necessarily imperfect extracts are taken: "Cor est primum vivens fons caloris, in medio corpore. Ab hepate sumit liquorem, quasi materiam et eum vice versa vivificat." "Vitalis spiritus in sinistro cordis ventriculo suam originem habet, juvantibus maxime pulmonibus ad ipsius generationem." "Ille itaque spiritus vitalis a sinistro cordis ventriculo in arterias totius corporis deinde transfunditur." Calvin, who was always on the watch for something by which he might criminate Servetus, soon gave out that this work was written by him; and availing himself of the assistance of one William Trie, a native of Lyons, who happened at that time to be residing at Geneva, he caused Servetus to be apprehended, and thrown into prison, on a charge of heresy. Some of the friends and disciples of Calvin have attempted to free him from this odious imputation, and he has himself represented it as a calumny; but the fact that Servetus was imprisoned at his sole instigation is too evident to admit of dispute. Abundant proofs of it may be found in the accounts of La Roche, Allwoerden, Mosheim, and Bock. Servetus had adopted the name of Villanovanus at least twenty years before the publication of his "Christianismi Restitutio;" and it was scarcely known that Villanovanus and Servetus were the same person, till Calvin, with studied malignity, wrote to his friends to inform them that "Servetus was lurking in France under a feigned name." In order to prove this identity, William Trie was furnished by Calvin with some of Servetus's original letters, which were transmitted to Vienne; and the evidence supplied by them being conclusive of the fact, Servetus was apprehended, and committed to prison without delay. But having so long and so reputably exercised his profession of a physician in that city, M. de la Court, Vice-bailiff and Judge of Dauphiny, gave orders to his gaoler to treat him with kindness, and permitted all his friends who wished it to have free access to him. After undergoing three separate examinations, in the last of which he acknowledged himself the author of the letters to Calvin, he saw that his life was in jeopardy; and availing himself of the carelessness or connivance of his gaoler, effected his escape. His intention now was to settle as a physician at Naples, where Signor John Valdez, the subject of our next memoir, had already introduced the principles of Unitarianism; but he was induced by some strange fatality to go by way of Geneva; and Calvin, who had heard of his escape from

Vienne, and of the probability of his passing through Geneva on his way into Italy, was on the watch for him, and caused him to be apprehended immediately after his arrival. The laws of this city forbade that any one should be imprisoned, unless his accuser were imprisoned with him. Calvin, therefore, prevailed upon one Nicholas de la Fontaine to undertake the office of prosecutor. Who this man was has never been clearly ascertained. Some say that he was a French cook in a gentleman's family. Others are of opinion that he was Calvin's own cook. La Roche conjectures that he united in his own person the two characters of a student and a domestic. But whatever was the precise nature of the relation in which he stood to Calvin, it appears evident, from a petition which Servetus presented to the magistrates of Geneva, that Calvin was, in some sense, "his master." This man, on the 14th of August, 1553, brought a formal accusation against Servetus, comprising no less than thirty-eight separate charges, to each of which he urged the Senate to demand a distinct answer. The thirty-seventh set forth, that Servetus had, in his published writings, severely inveighed against the doctrines taught by Calvin, which, by a decree passed on the 9th of November, in the preceding year, had been pronounced sacred and inviolable. When Servetus had replied to the charges exhibited against him, his accuser produced a printed copy of the "Christianismi Restitutio," and likewise of the manuscript draught of this work, which Servetus had sent to Calvin about seven years before, and to which allusion has been made above. Of both these Servetus acknowledged himself to be the author. His prosecutor then laid before the Senate the editions of "Ptolemy's Geography" and "Pagnini's Bible," which had been published under the superintendence of Servetus, and demanded whether he was the writer of the notes inserted in those two works: to which Servetus replied in the affirmative. The accuser and accused were then both remanded to prison; but the former was discharged on the fourth day, Calvin's own brother giving bail for his appearance, whenever he should be called upon by the proper authorities. After a long and vexatious trial, conducted in the most arbitrary manner, and attended by circumstances which were a disgrace to the very name of justice, Servetus was at length condemned to be burnt to death by a slow fire. The conclusion of the sentence passed upon him we shall here give to our readers, as a specimen of the deliberate and solemn manner in which Bigotry can appeal to Heaven to sanction its diabolical proceedings: "Having God and his holy Scriptures before our eyes," say the iniquitous judges of this righteous man, "in the name of the Father, Son, and Holy Ghost, by this our definitive sentence, which we here give in writing, we condemn thee, Michael Servetus, to be bound, and carried to the *Lieu de Champel*, and there to be tied to a stake, and burnt alive with thy book, written with thine own hand, and printed, till thy body is reduced to ashes: and thus shalt thou end thy days, to serve as a warning to others who are disposed to act in the same manner. And we command you, our Lieutenant, to cause our present sentence to be carried into execution." The officer charged with this commission was not tardy in performing it; and a bloodier page does not stain the annals of martyrdom than that in which this horrible transaction is recorded. On the morning of the 27th of October, 1553, the day after the above sentence was passed, the Rev. William Farell, Pastor of Neufchatel, who was Calvin's intimate friend, visited Servetus in prison, and strenuously urged him to recant: but Servetus, in reply to Farell's repeated solicitations, implored him to produce one solitary passage in which it was stated that Christ was called *the Son of God* before his birth of the Virgin Mary; and though he was

alive to the awful situation in which he stood, and knew that he woul
shortly summoned into the presence of his final Judge, neither threats
enticements could prevail upon him to retract, or to admit that Christ
the Eternal God. When he was led to the place of execution, he repeat
cried out, "O God! save my soul! O Jesus, son of the Eternal G
have pity on me!" As soon as he came in sight of the Lieu de Chan
he prostrated himself on the earth, and continued for some time in fer
prayer to God. While he was thus employed, Farell, addressing himse
the people, who had flocked together in great crowds to witness the ex
tion, said, "Behold the power of Satan, when he has taken possession o
intended victim! This is a learned man: and a similar fate might l
been yours." Servetus now rose from the earth, and Farell urged hin
address the assembled multitude, probably in the delusive hope that he m
be induced, at the last moment, to retract. But Servetus still continue
invoke the name of the Almighty; and when Farell persisted in urging
to speak, he asked him, what he could say different from what he had alr
said? Farell then tauntingly inquired whether he had no wife or chil
whom he intended to remember in his will. But Servetus, who was an
married man, and whose property had been seized upon by his persecut
and confiscated, was silent. Farell now urged him to invoke *the Eter
Son of God,* which he repeatedly refused to do. "Yet," says one of
biographers, "he advanced nothing in defence of his doctrine, but suff
himself to be led away to punishment." This silence Calvin alleges
proof of Servetus's obstinacy, or, as he himself phrases it, "of his bea
stupidity,"—*belluinæ stupiditatis.* May it not, however, have been dict
by an anxiety to conform himself to the example of his Divine Master un
similar cruel treatment? "The high-priest arose, and said unto Je
'Answerest thou nothing? What is it which these witness against the
But Jesus held his peace." (Matt. xxvi. 62, 63.) Servetus was desirou
treading in the footsteps of his Divine Master, even though at an hum
distance; and however imperfect the attempt may have been, it is deepl
be regretted that the conduct of his inhuman persecutors exhibited so stri
a parallel to that of the unbelieving Jews who imbrued their hands in
Saviour's blood. The pile prepared for the execution of Servetus consi
of wooden billets intermingled with green oaken faggots still in leaf. He
fastened to the trunk of a tree fixed in the earth, his feet reaching to
ground; and a crown of straw, or leaves, sprinkled over with brimsto
was placed upon his head. His body was bound to the stake with an i
chain, and a coarse twisted rope was loosely thrown round his neck.
book was then fastened to his thigh; and he requested the executione
put him out of his misery as speedily as possible. The pile was then ligh
and he cried out in so piteous a tone, that the whole populace was q
horror-struck. When he had suffered for some time, a few of the
standers, out of mere compassion, and with a view to put an end to his
sery, supplied the fire with a quantity of fresh fuel, while the unhappy m
kept exclaiming, "Jesus, thou son of the Eternal God! have pity
me!" "At length," says the manuscript account from which the ab
particulars are taken, "he expired after about half an hour's sufferin
Peter Hyperphrogenus, however, testifies that the sufferings of Servetus w
greatly protracted in consequence of a strong breeze springing up, wh
scattered the flames, and that at last there was scarcely sufficient fuel lef
enable the executioner to carry the sentence into effect. He adds likew
that Servetus was writhing about in the fire for the space of three or f

hours, and that he began at length to exclaim, " Wretched me ! whom the devouring flames have not power to destroy!" Minus Celsus relates that the constancy of Servetus in the midst of the fire induced many to go over to his opinions; and Calvin makes it an express subject of complaint, that there were many persons in Italy who cherished and revered his memory. Some writers, in the exuberance of their charitable feelings, have stepped forward, and endeavoured to screen the character of the Genevese Reformer from the disgrace so justly attached to it, on account of the part which he took in this cruel transaction ; but " candour itself may be engaged in a bad cause, and next to the guilt of the actual commission of this horrible crime is that of endeavouring to lessen its odium, by any degree of palliation. For what is it but an apology for the worst kind of MURDER ?"

We now pass on to *John Valdez*, whose services in the great cause of truth were scarcely inferior to those of his fellow-countryman and fellow-labourer, Servetus: but whose fate was far different. By birth a Spaniard, and by profession a Civilian, Valdez attached himself to the fortunes of the Emperor, Charles the Fifth, whose private secretary he was; whom he is said also to have followed through most of his campaigns, and by whom he was held in high esteem, and treated as a companion and a friend. Being tired, however, of a public life, and wishing to spend the remainder of his days in privacy, he resigned the offices which he held under the Emperor, and quitted his service with this memorable remark, " that there ought to be an interval for reflection between the active pursuits of life and its termination,"—a remark which is said to have produced a powerful impression upon the monarch's mind, and to have led him into that pensive train of thought, which finally determined him to exchange his diadem for a cowl, and to end his life in the monastery of St. Justus. This memorable incident is recorded with some slight degree of variation by different writers. The following is the account of it given by Isaac Walton, in his life of George Herbert: " When Valdesso grew old, and grew weary both of war and the world, he took this fair opportunity to declare to the Emperor, that his resolution was to decline his Majesty's service, and betake himself to a quiet and contemplative life, because there ought to be a vacancy of time betwixt fighting and dying. The Emperor had himself for the same, or other like reasons, put on the same resolution: but God and himself did, till then, only know them ; and he did therefore desire Valdesso to consider well of what he had said, and to keep his purpose within his own breast, till they two might have a second opportunity of a friendly discourse ; which Valdesso promised to do. In the meantime, the Emperor appoints privately a day for him and Valdesso to meet again, and after a pious and free discourse, they both agreed on a certain day to receive the blessed sacrament publicly, and appointed an eloquent and devout friar to preach a sermon of contempt of the world, and of the happiness and benefit of a quiet and contemplative life, which the friar did most affectionately. After which sermon, the Emperor took occasion to declare openly, ' That the preacher had begot in him a resolution to lay down his dignities, and to forsake the world, and betake himself to a monastic life.' And he pretended he had persuaded John Valdesso to do the like ; but this is most certain, that after the Emperor had called his son Philip out of England, and resigned to him all his kingdoms, that then the Emperor and John Valdesso did perform their resolutions." (Walton's Lives, by T. Zouch, M. A., p. 384.) Charles made choice of Placentia in Estremadura, as the place of his retreat; and Valdez took up his abode at Naples. During the Emperor's visits into Germany,

Valdez had often been thrown into the way of the Reformers in that country; and when he retired to Naples, he took with him the writings of Luther, Bucer, and the Anabaptists. The celebrated Peter Vermili, usually known by the name of Peter Martyr, was converted to the Protestant faith by the exertions of Valdez; and by the united efforts of these two celebrated men several persons of rank and distinction in the South of Italy were induced to embrace the same sentiments, and among the rest Bernard Ochino, general of the order of Capuchins. "True it is," says Cœlius Secundus Curio, the subject of our next memoir, "Valdez did not much follow the court after that Christ had revealed himself to him; but abode in Italy, spending the greatest part of his life at Naples, where with the sweetness of his doctrine, and the sanctity of his life, he gained many disciples unto Christ; and especially among the gentlemen and cavaliers, and some ladies, he was very eminent and praiseworthy in all kinds of praise. It seemed that he was appointed by God for a teacher and pastor of noble and illustrious personages: and not this alone, but he gave light to some of the most famous preachers of Italy, which I very well know, having conversed with them themselves." The chronology of Valdez's life is involved in a considerable degree of obscurity. Some accounts represent his death as having occurred about the year 1540, but Sandius informs us that he flourished A. D. 1542; and if Walton's account of him be correct, he must have been living as late as 1555, the year in which Charles V. resigned the crown to his son Philip, and withdrew from the cares and fatigues of public life. Valdez was the author of "Dialogues between Charon and Mercury," after the manner of Lucian; and of "Considerations on a Religious Life." An English translation of the latter work by Nicholas Ferrar appeared at Oxford in 1638; and the learned Dr. Jackson, by whom it was edited, describes it as "containing many learned discourses of experimental and practical divinity, well expressed, and elegantly illustrated: and yet," he adds, "there be some few expressions and similitudes in it, at which not only the weak reader may stumble, and the envious quarrel; but also the wise and charitable reader may justly blame." Dr. J. afterwards alludes to "suspicious places, and some manifest errors," by which he probably means passages which savour of heterodoxy. Beza speaks of this work in very bitter terms, and represents it as the source from which Ochino derived his heretical opinions; and certain it is that Ochino received his first bias in favour of a liberal scheme of theology from Valdez, who openly impugned the doctrine of the Trinity and taught that the Father alone is the Most High God, and that our Lord Jesus Christ is his son. Besides the works above mentioned, Valdez wrote on the Psalms, and on the Gospels of Matthew and John; and published Commentaries on the Epistle of Paul to the Romans, and the first Epistle to the Corinthians, the latter of which, being written in Spanish, was prohibited in the Spanish Expurgatory Indexes. Valdez appears never to have formally seceded from the Church of Rome, and to have laboured principally with a view to the instruction of those who belonged to that communion. His conduct in this respect was not unlike that of certain divines of the Church of England in the present day, who, though convinced of the unscriptural nature of the doctrines taught in some of its creeds and articles, and anxious to see the Church "well rid of them," nevertheless outwardly continue their conformity. We should not be too severe, however, in condemning the irresolute conduct of these men. It was not before many a hard struggle that the venerable Theophilus Lindsey could prevail upon himself to quit the communion of a church in which he had been educated, and

in connexion with which all his early associations had been formed; and when he had taken the resolution of relinquishing his preferment, the propriety of this act was doubted by some of his oldest and warmest friends. Dr. W. Chambers, whose sentiments concerning the Divine Unity differed in no respect from Mr. Lindsey's, although he made a solemn determination never to renew his subscription, "did not think it necessary to follow his venerable friend's example of resigning his living." Nor shall we be justified in pronouncing an unqualified censure upon the conduct of the latter. To his own Master he must stand or fall; since the motives by which he was influenced can be known only to the great Searcher of hearts.

ON THE PARABLE OF THE LABOURERS IN THE VINEYARD.

VERY erroneous and dangerous practical inferences have sometimes been deduced from this parable. It has been frequently appealed to as affording countenance to the prevailing doctrine that all mankind are on a level in respect of justification before God. It has been supposed to teach that those who had spent the greater part of their lives in a state of idleness, ignorance, disregard of God's laws and promises, by a late or even a death-bed repentance, could be immediately placed on the same footing with those who had endeavoured (doubtless with many failures, imperfections, and occasional sins) to observe the Divine commands, and to cultivate the habits of religion and virtue. Such inferences arise in a great measure from the very inconsiderate practice of seeking for an immediate application or improvement, not merely in the general purport, but in the minute details, of our Saviour's parables. In these interesting and valuable portions of his public instructions, our Lord appears always to have had some one point in view which the story was intended to illustrate; but the particular circumstances, and minuter incidents with which, for the sake of exciting curiosity and adding interest to the narrative, the whole is dressed up, must be considered as having this object in view, and no other. Such is evidently the case in the present instance. His object is to shew the Jews that God is just in calling the Gentiles to partake in equal privileges under the gospel dispensation with themselves. They are represented by the discontented labourers who came first into the vineyard. But the remonstrance of the householder represents exactly the argument by which the unreasonableness of their jealousy might be clearly exposed. Neither one party nor the other had any claim of right to the privileges which it pleased the Father of all to bestow on the human race through the intervention of the Messiah. Both were sinners in the presence of God, the Jews not less than the Gentiles. And though these latter were admitted upon equal terms at a late period, yet they had not in the interval been in the state of wilful sinners, who disregarded or set at nought the proffered mercies of God, but were in a condition of ignorance and idolatry, being abandoned to the mere dictates of their own minds. The times of this ignorance, says the apostle, God winked at, but now commandeth all men every where to repent. Things are now changed, and all mankind being now admitted to the enjoyment of the same privileges and opportunities, a change of sentiments, dispositions, and conduct, is called for, and the same duties and responsibility are imposed upon all.

That this parable cannot with any propriety, or even with any conformity to the story itself, be adduced as a proof of the efficacy of a death-bed repentance, or vindication of their folly who wait for it, is abundantly evident; for even those who were the latest hired laboured one hour in the vineyard; and consequently had the opportunity of exerting themselves to a considerable extent, though not so much as those who had been occupied during the whole of the day.

At the same time, however, that I should object to the common practice of attempting to make the comparison on which a parable is founded, and the manner in which it is intended to be applied, extend to all the minute particulars and incidental details, and though there can be no doubt that the parable before us was addressed, and intended to be applied, to the Jews of that time, especially such of them as were then present, yet there is in most cases a general principle involved which it commonly requires only a little reflection and good sense to perceive and apply to ourselves, and from which we may derive some valuable practical improvement. In the present instance, our attention may be directed to the *gratuitous* nature of the dispensations of divine grace; which are not to be considered as in any sense rewards for work done, or as measurable by any scale of proportion to the value of the service rendered. To God, indeed, it would be absurd in us to speak of service, that is assistance or benefit, having been rendered at all by any thing we can do; and at any rate, they who have laboured the longest will find hereafter—and when they reflect upon their situation, opportunities, and facilities, both for action and enjoyment, they will generally find here, that the blessings they derive from the ordinary mercies of Providence, as well as from the discoveries of the Divine word, are (if I may so express it) altogether *incommensurate* to the exertions they have made. How absurd then for any mortal, under a fancied idea of his own merit, and the greater extent or efficacy of his labours and exertions in his Master's cause, to find fault with his award, or to complain of the allotment of another! His doing so is a clear proof in itself, that the discipline of this life has not completely formed and established those sentiments in his soul which are necessary to fit him most perfectly for that pure enjoyment which is to be received in the immediate presence of our heavenly Father, and which will consist in loving our brethren with a pure heart fervently, cordially rejoicing in their attainments and progress as if it were our own, and referring all that we have and are and shall be, to the great Author and Giver of every good gift.

The privileges bestowed by the gospel are represented in this parable under the similitude of *wages*, by which term, when taken literally, we understand a remuneration for services performed, and proportioned to the amount of work done. But it must be evident to those who bestow on the subject an unprejudiced attention, that it would be quite absurd to regard in this light even the temporal, and much more the future eternal benefits derived from the dispensation of grace. And herein we see another instance which illustrates the folly of seeking for some minute correspondence to the fact, doctrine, or principle, intended to be conveyed by any parable, in all the circumstantial details by which it is accompanied.

It may not be amiss to observe, that even if we were to grant this inadmissible mode of pursuing the practical application of a parable, the comparison in the present case would not bear out the argument in support of the efficacy of a death-bed repentance, or the equality of the saint and sinner in the sight of God. For the men who were hired at the eleventh hour appear to have been idle during the day, not wilfully, but through a want of

opportunity; and were therefore a fit comparison for the Gentiles who, through no fault of theirs, but from the accidental circumstance of their birth, continued in the darkness of Heathenism, and under the pernicious influence of an absurd and immoral superstition. Circumstanced as they were, it was impossible that they should be any thing else than idolaters, and addicted to many vices, from which it was the tendency of the purer principles and instructions of the gospel to set them free; and when introduced to this more excellent way, that their former ignorance and errors should no more be remembered, or allowed to operate to their disadvantage in the sight of God, was perfectly reasonable and just.

W. T.

SABBATH MUSINGS.

No. III.

THIS weary watch! In watching by the couch of another there is no weariness; but this lonely tending of one's own sick heart is more than the worn spirit can bear. What an age of woe since the midnight clock gave warning that my first day of loneliness was beginning,—to others a Sabbath,—to me a day of expiation!—At last yonder beacon, with its revolving lights, begins to grow red and rayless before the dawn. Now it looks more like what it is,—made up of earthly fires. Waxing, waning, waxing again without intermission in the perfect silence, they have been distracting to my sense; they have seemed conscious; they have been like spies upon my privacy.—That leaden sea! If storms would rouse it, and scatter that fleet which is just visible, gliding in an unbroken line like a troop of spirits retiring before the dawn; if the trees in the churchyard could stoop above the tombs instead of standing like spectres side by side; if even the hour would strike, I could cast off something of this load.

But shall it ever be cast off? All is dull, dreary, chill before me till I also can escape to the region where there is no bereavement, no blasting root and branch, no rending of the heart-strings. What is it to me now that our freedom there springs from oppression here; our joy there from our sorrow here? What is it to me in the midst of this all-pervading, thrilling torture, when all I want is to be dead? The future is loathsome, and I will not look upon it.—The past too, which it breaks my heart to part with, what has it been? It might have been happy, if there is such a thing as happiness; but—I myself embittered it at the time and for ever.—What a life of folly has mine been! Multitudes of sins now rise up in the shape of besetting griefs. Looks of rebuke from those now in the grave; thoughts which they would have rebuked if they had known them: moments of anger, of coldness; sympathy withheld when looked for; repression of its signs through selfish pride; and worse, far worse even than this·····All comes over me now. O! if there be pity, if there be pardon, let it come in the form of insensibility; for these long echoes of condemnation will make me desperate.

If it were not for this, bereavement might be borne. The loneliness would not be perpetual, for the departed would incessantly return to revive the innocent mourner with a familiar presence and animating words;—an

ancient presence, and words of transient breath, but still and ever real. But are any thus innocent? Was there ever human love unwithered by crime,—by crimes of which no law takes cognizance but the unwritten, everlasting laws of the affections? Many will call me thus innocent: many will speak of consolation springing from the past: the departed breathed out thanks and blessing, and I felt them not then as reproaches. If, indeed, I am only as others, shame, shame on the impurity of human affections! Or rather, alas for the infirmity of the human heart! for I know not that I could love more than I have loved.—Since the love itself is wrecked, let me gather up its relics and guard them more tenderly, more steadily, more gratefully. This seems to open glimpses of peace. O grant me power to retain them all,—the light and music of emotion, the flow of domestic wisdom and chastened mirth, the life-long watchfulness of benevolence, the solemn utterance of prayer, the thousand thoughts.....Are these gone in their reality? Must I forget them as all others forget?

Just now I longed for sound, and it comes all too soon. The twittering swallows are up to see the first sunbeam touch the steeple. The beacon revolves no longer: it goes out and the sun is come. What a flood of crimson light! It mocks me, for there is no one to look on it with me. If it were any day but this, I should see life in the fields. Yesterday at this hour the mower was beneath the window; and as he whetted his scythe, the echoes gave back the sound cheerily to the watcher and the watched after dreary hours, which yet were bright compared with this. To-morrow I shall see the haymakers in the field; but now the high grass is undisturbed by scythe or breeze. The morning breezes seem to be subject to the Sabbath. The gossamer shines, but does not gleam. I will look no more, for all is too bright for the desolate of heart.

Was it thus with the mourners who went out towards dawn on the first day of the week? Not knowing what that day should bring forth, did the golden sunrise of Judea strike into them a prophetic joy, or spread a heavy fall upon their hopes? How eloquent is the silence of that tale respecting the feelings of the mourners, and their transmutation into opposite feelings! The dreary Sabbath is passed over without notice; but how wretched must have been its uncertainty,—the utter irreconcileableness of the past with the present, the war between devoted affections and disappointed hopes, between the imperishable conviction of the fidelity of the departed, and the inexplicable failure of all expectations connected with him! The Sabbath rites must have been cold and dry, and all a blank where Jesus was not. Yet not wholly a blank; for they could mourn with one another, and search together for some interpretation of the promises of God which should restore their shaken trust.—Then, the next day, what shame that their trust had been shaken; what a bright recognition of design; what knowledge, what wisdom to have gained in a day!—Yet I have sometimes thought that we are more privileged in looking back on that day,—the brightest star in the firmament of time—than they in seeing it arise out of the chaos of their emotions. We have a clearer understanding of the whole event, a less tumultuous strife of passions; we are capable of a calmer exercise of faith; we have a knowledge of the results; so that, if we loved Jesus as they loved him.....but we do not thus love him: the love is of a different kind; and if I were to see *my* departed one,—that insensible, wasted form—standing before me as it has been wont to stand, with whom would I exchange my joy? Strange! that I never understood the story of the Resurrection till now.

Why, knowing what I did, from the beginning, of death and sorrow, their immediate pressure and ultimate design, was I thus slow in understanding? Why, having been early and perpetually warned, was I so unprepared; why were my anticipations so utterly inadequate? Night after night for years have we together talked of death as we stood looking up into the blue vault; morn after morn for years have we looked on those green mounds, and chosen in imagination between a grave in the turf and a grave in the deep; a grave within domestic bounds and a grave in foreign lands. Long has each meditated survivorship: often has each acknowledged that heart-searching grief was an element of peace which ought to be welcomed; an impulse of the spirit whose reaction must be joy. Constantly have we watched for it: anxiously did the one give warning that it was at hand; faithfully did the other promise that it should be calmly borne. But now,—how is it? The spirit is wholly infirm; the will paralyzed; the judgment swayed from its balance. It is either thus, or my estimate of all things has hitherto been false. How shall strength or peace arise out of a ruin like this?—Hush, impious doubts! Who can understand the things of the spirit but He who made the spirit? And am I even now without evidence that my former, my firmer faith was right? Has no strength, no peace visited my thoughts since the dawn first broke? Have I not been reminded of the Resurrection?

If the remembrance of one event can thus soothe, may not a long series of experiences communicate peace? Insignificant in comparison as each circumstance may be, must it therefore be weak in its influences? God himself is the life of all influences. It is not possible then to lose all, and however the structure of happiness may be overthrown, the materials remain to be built up again. And not necessarily in a different form. If it were so, I would say, "Let them lie. I will sit for evermore among the ruins:" but the same structure may again arise, less bright, less beautiful, but a fit retreat for the remembrances and devotions of the spirit. It may be found an ungrateful mistake to suppose that there is no alternative between remediless grief and a new and uncongenial good.—What are the elements of the deepest earthly peace? Influences from one beloved, the conscious spirit on which they act, and the eternal benignant presence through which they operate. If that presence should become more evidently benignant through compassion for the mourner, if the mourner should, through a new experience, become more apt to discern invisible things, and to rely on a veiled protection, should the inner soul thus become more richly endowed, the shadows of the past may have as great power as their substance ever had, and the spirit of human love may ever be nigh, invested with a majesty worthy to succeed the lustre of its mortal days. Thus may the dreams of the night be to me instead of communings face to face beneath the stars; and the whispers of holy thoughts which breathe from those sacred walls may be as animating as the sympathies which led us to the house of God in company.

And what shall all these things be to thee who art gone to see at a glance what I must discover with pain and doubt? While my utmost hope is to attain peace through the peace of former days, what is thy hope? Shall not thy joy arise from the joy we have known together? O, if it is thus, our sympathy is not dissolved, even for a time! I will do as thou. If to thee the past and future are as one, I will not cleave to the one and abhor the other. If to thee the universe is open to go whither thou wilt, I will not refuse to learn its most thrilling mysteries; I will not grovel while thou art

on the wing. I will meet thee in the deepest recesses of the conscience where we have never yet ventured together. I will meet thee on the highest summit of hope on which we have hitherto dared to fasten our gaze. But shall we not oftenest meet in the region which lies behind? When we first entered it together, was it not with the knowledge that every future path would lead us back to it again; that, however spiritualized we might find it at each return, it would be our own familiar home for ever? Surely it must be thus with the mortal life of every one. Jesus himself must surely thus resort perpetually to the period of probation, finding the scene irradiated with the glory of his faith; his companions made meet for his friendship through the purification of his gospel; and his most deadly foes made benignant through the softening influences of his own compassion. Can I not spare thee to attain a power like this, when I myself hope to attain it also? Shall I say that I have lost thee when we are carrying on the same work through power granted at the same time by Him who worketh in us alike? We must exalt our hope, we must spiritualize our being; thou in heaven, I for a while on earth.

What was it that I doubted so painfully a while ago? Not the fact that the dead arise. If in the moonlight I had seen a winged one couched at the foot of each of those graves; if in the sunrise, I had seen the tombs teeming with shadowy forms, if in the butterflies which now hover over the turfy hillocks I had seen, not an emblem, but an embodying of a departed spirit, I could not be more sure than I now am that death is only an eclipse and not an extinction; and that this, like every other mystery of nature, shall be revealed and explained when we who survive shall be fit for the revelation. Man has seen how, by an invisible hand, the black shadow has been drawn over the radiant cope above, unnoticed till an answering shadow crept over the earth; and how the sun has ever shone forth again according as the voice of nature promised. Man has also witnessed how a like impenetrable shadow has stolen upon the light of his life, and cast a chill on whatever drank in its beams; and how, from behind this obscurity, Being has again shone forth in renewed glory, according as the word of God had been passed. The same hand wrought in the firmament and in the chamber of death; the same voice spoke in the whispers of nature and in the silence of the empty sepulchre. This has never been, this can never be, my doubt.

Was it the benignity of Providence that I doubted?—of that Providence which made all that I have reverenced, and gave all that I have loved? It was benignity which so organized that now slumbering being that all influences wakened up its harmonies; that all tended to expand, to refine, to ennoble it till, but a few hours since, it retired to await its welcome into a new rank. It was benignity which led that spirit high and deep, and poured over it a flood of joy, which bathed every scene of nature, every circumstance of life, in its own vitality. And, O! it was benignity which made all these mine; which made to each of us the otherwise incommunicable revelation of what the human spirit is; which sanctioned this revelation by the fact, proved to me to-day—that what spirits are to one another they must be for ever. How benign has been the superintendence of our life!—our first meeting, our mutual pleasures leading to mutual pains, the stirring sympathies, the calm confidence, the incalculable aids, the peace pervading all—how benignly have all these been ordered, while somewhat of the same has blessed every living soul,—while they who bear the throne of God have interchanged high thoughts, and playmates have caressed each other in the green shade! With a touch, merciful as his who had compassion on the blind, have our

eyes been open upon the busy world of spirits, that we may see, at first dimly, but continually with a stronger evidence, under what aspect all things shall at length appear when the last film shall melt away. What benignity breathes from even the outward forms I look upon,—the churchyard, where repose abides in the topmost boughs of the trees as well as on the tombs in their shade;—in the fields, where no passenger comes to break the Sabbath stillness;—in the sea, where a hundred vessels lie becalmed, as if to admonish the troubled spirit in which anxious thoughts are tossing to and fro! "I will give thee rest," saith the gospel. "I will tend thy rest," saith the same voice, speaking through nature.—I am at rest; nature shall tend my rest. I will go forth; and beneath the shadow of the fragrant limes, within hearing of the lapsing sea, and where human consolations are offered so that I can accept them,—unobtrusively, in the congregated epitaphs,—I will pay the worship meet for this Sabbath of the soul.

A LAY OF SPRING.

THOU rambling bee! that hum of thine
Sounds sweet to listless ears like mine—
Sweet as "the whisper of the pine,"*
To him, whose dreams
Gave back, on Nilus' banks divine,
His Doric streams:

The streams of distant Sicily,
Reflecting still their splendid sky;
Or shadowing forests dusk and high,
In whose deep heart
Immortal things seem'd to shoot by,
The gloom athwart.

Oh that, in this, my hour of need,
I could rebind thy loosen'd reed,
Re-weave the same "ethereal brede,"†
Sicilian Burns!—
Be mine the wild-flower and the weed,
The worldling spurns.

What, humming still? Perchance of old,
When, on some thyme-bank careless roll'd,
Half-wrapp'd in slumber's mantle-fold,
The poet lay,
Thy ancestor, thou murmurer bold,
Thus buzz'd away.

And yet, methinks that both thy song
And sense, my friend, are somewhat wrong:

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* Ἀδη τι το ψιθυρισμα και ἁ πιτυς, αιπολε, τηνα, &c. Theocritus, Id. i. *l.* 1.
† "With bredc ethereal wove."—COLLINS.

I see not one poor flower along
This mossy side,
While, on the other, violets throng
In sparkling pride.

Perhaps, awhile, with heat oppress'd,
Thou deem'st the shady side the best:
If so, I think with thee the zest
Of life is made
Most open to the alternate guest
Of sun and shade.

The secret is—if our proud clay
Would moralize an insect's lay—
Through both alike to sing away,
Whether across
Joy's violet-tufts with sunbeams gay,
Or Grief's damp moss.

But hark—the ploughman's cheery call,
To me a sound of festival!
Even at the season of the Fall,
Sweet, though scarce gay,
When Nature's voices, each and all,
Prelude decay.

How musical, then, in the Spring,
When happy thoughts, like larks, take wing,
And every glad and lovely thing
Glows into birth,
As Space were but the golden ring,
The diamond—Earth!

"The sacred plough," * thou well wert hail'd,
By him whose loving hand unveil'd
Beautiful Nature's face, nor fail'd
To fix a part
Of what has evermore exhal'd—
Not from my *heart!*

A sacred thing thou *art* in sooth,
Memorial of the world's brief youth,
Ere yet from the sown dragon's tooth
The sword had sprung,
When life was health, and song was truth,
And love was young.

And still, wherever thou hast been,
Thou hast brought with thee, fresh and keen,
All we have left of Eden's green,
Or Eden's air:
Where limbs are strong, and brows serene,
The plough is there.

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‡ "In ancient times the sacred plough employ'd
The kings and awful fathers of mankind."—THOMSON.

Then envy not, thrice happy men,
The glories of the sword or pen,
While your bright keel, aslant the glen,
Parts the brown foam,
From fragrant lark-song hours, to when
The rooks cloud home.

Knew ye in what sweet rays ye bask,
Would Toil for Pride's cold splendours ask?
The veriest trifler has his task,
To which your pain,
Could ye but lift the smiling mask,
Were more than gain.

Little it is that life requires,
Little that innocence desires:
Health-giving temperance never tires
Of simplest food;
And less the grape's rich blood inspires
Than the pure flood.

Yours is life's longest pilgrimage,
Fresh youth, bold manhood, vigorous age;
Remote from scenes of factious rage
And courtly art,
Ye act, upon your daisied stage,
A happier part.

Rarely it falls to courtier's lot,
To know the love that lights the cot;
Domestic happiness is not
With diamonds found,
So oft as in that lowly spot
Of fire-side ground.

Health with his cheek of ruddy brown,
Spirits that fly the murky town,
Sound sleep, oblivion's eider-down,
All these are yours;
And how can the witch, Fortune, frown
Through horse-shoed doors?

Should ye to proud book-lore aspire,
What interdicts the high desire?
A Scottish peasant smote the lyre,
His plough behind—
And, envying not his fatal fire,
Revere his *mind!*

He shew'd—what many since have shewn—
Knowledge has no exclusive zone,
No proud aristocratic throne,
Whence with disdain
She views, and scorns to heed or own,
The peasant-train.

Say, will the share less pierce or shine,
Because ye think of Burns's line?
Must ye neglect the lowing kine
At ev'ning-fall,
If, chance, the songs of auld lang syne
Those sounds recall?

No! though your homes may humble be,
As is the lark's upon the lea,
The mind may spread its wings all free,
The nest above,
And pour down thence new melody
On all ye love.

While, too, on Nature's glowing page
Ye comment with the bard and sage,
More lofty themes may well engage
A thought at times—
When the Great Author fills the stage,
How it sublimes!

The hawthorn's breath, the brooklet's fall,
The distant cuckoo's evening call,
The sunset mountain's gorgeous pall,
The twilight dim,
Touch'd by Religion, each and all,
O'erflow with Him.

And think—whate'er in this world—thou,
Who toilest at "the sacred plough,"
May'st yet lift an immortal brow
In lands unknown,
When o'er the limbs, so vigorous now,
Leans the grey stone.

Crediton, April 28, 1831.

CHRISTIAN PATRIOTISM.

THE sacred and heavenly influences which invest the character of our Lord have inspired the mind with so much reverence, that men have hesitated to think of Jesus as any thing but a divine messenger, and been deterred from ascribing to him any mere, however exalted, earthly excellence. Jesus the Saviour has so absorbed the affections, that few have ventured to look on Jesus the Patriot. Earth and Heaven ought to be in no case disunited, for they are linked together in God's appointments, and by a reciprocity of influences; nor in any case more than in his character, who came down from Heaven that he might lead the sons of men thither. Jesus was in all respects like unto his brethren. Not a feature of humanity is there but he wore it—but each in a renovated and brightened form. He was of the earth, but from it he sprung to heaven—to all divine and heavenly graces, that is—to the per-

fection and blessedness of man made divine. Such is the way in which he would lead his followers. If so, then to be a Saviour he must be a Patriot. His salvation consists in perfecting every human and social virtue. He is not by nature above, but of us; and by being of us, he would lead us to his own likeness, taking our love of parents to deepen and guide it—taking our friendship to make it tender and disinterested like his own—taking our benevolence and converting it from a sentiment into a principle—taking our patriotism and at once giving it energy and allying it with universal philanthropy. The process of Christian salvation is not, as many think, from heaven to earth, but from earth to heaven. The means by which we are to ascend to future bliss is not the sheet let down in Peter's vision, but Jacob's ladder resting firmly on this globe, and hence making a pathway to the skies. Jesus saves the world by transforming the world into his own image. Jesus was a Patriot. His words and his tears attest the love he bore to the land of his nativity, and in the whole course of his short but important ministry he sought, with the utmost earnestness, to promote its welfare. And yet the virtues of a Christian and the virtues of a Patriot are by many thought incompatible; and so great is the discord imagined to reign between them, that the more a man aims to follow Christ, the more he commonly thinks himself bound to abstain from what concerns his country. A grievous error. If the best Christian is likest to Christ, the best Christian is also the best Patriot. And yet those who are specially set apart for the defence of the gospel, are those who, by the world's law, are of all others most strictly interdicted from the pursuits of patriotism. A Minister and a Patriot—the two words scarcely occur in juxtaposition but to have the unholy alliance, as it is thought, denounced. Yet what but a union of the same nature is the alliance between church and state, and the intermingling of the hierarchy with the nobility of the realm? The prejudice has arisen, as do most, in interested feelings. The rulers of the earth associated the clergy with themselves, and to prevent any portion of the clerical influence being turned against them, gave out the fallacy that it was wrong for the ministers of Christ, that it was inconsistent with their profession, to interfere with politics. If by this term be meant the petty yet often furious squabbles of rival parties, the minister of Christ, as well as every other good man, would do well to keep aloof; but if it apply to questions which relate to a nation's destinies, which involve her freedom or her thraldom, and therein the happiness or misery of millions, and no less their future than their present condition, then the Christian, whatever his station in the church, who remains indifferent, neglects his duty and forgets the example of his Master. Let those who reproach the servant or the minister of Christ for engaging in the struggle of right against wrong principles of government, turn to him who is the Christian's exemplar, and ask if there ever appeared on earth one who so largely influenced the destinies of his country as did Jesus Christ. The life and the death of a whole nation were in his hands. With them lay the choice; but it was a choice between these two. Life or death—no alternative. They made their election, and destruction came like a whirlwind. When one calmly considers how much the happiness of nations is placed in the hands of their rulers, what misery a wrong measure may entail, and what blessings may ensue from a wise enactment—how myriads may have their lot brightened or darkened by legislation—how it has happened that the few have too often battened on the corruption which they had spread among the many, making a gain not only of godliness, but of wickedness; when one sees that the science of go-

vernment has been a traffic in human vices and human misery, and that n whole nations, once oppressed and degraded, are awakening to feel th wrongs and to assert their rights, thus making the present day big with t most transcendently important destinies;—how can one fail to hope that t error spoken of has waned to wax no more, and that the time is comi when every honest man will lend his aid in an honest cause; when ev Christian will deem himself bound by his name to speak and think and wr and act for God and his country; when the great truth shall be recognized the mind and illustrated in the conduct, that the science of government is c and a most important branch of the great science of morals. Yes, with m rals, with religion, with all that the Christian desires most for his fello creatures, whether here or hereafter, with man's greatest duties and brig est hopes, with his best susceptibilities and highest destination, is the scien of politics most intimately connected; so that the moralist may teach and t minister preach in vain, except their efforts be made under the auspices an honest and enlightened government. How often, for want of this, ha the efforts of the philanthropist been traversed, and the labours of Chri ministers been robbed of their hardly-earned reward.

True it is, that from the corruptions which have been too often allied w the ruling powers, the atmosphere of politics has been too troubled and fe for the Christian. This, combined with the fact, that Patriotism has ger rally been so narrow in its spirit as to contravene the law of Christian lo has given support to the error which selfishness originated. But corrupti has prevailed because the greatest have not always been the best men of state, and because the Christian has neglected his public in the prosecuti of his private duties; and narrowness of spirit is not an essential feature the Patriot's character, for Jesus was a Philanthropist as well as a Patri He loved his country, and he loved his race, and he died as he lived in ord to save them both. The good of the world and the good of the holy la were blended intimately in his heart. Where his eyes first opened and l boyhood was spent, where imagination opened out her fairy land, the sp which friendship and love had rendered holy ground, and the hearth rou which smile had answered smile, and heart glowed to heart, the place whi prophets had hallowed and poets inspired, which religion had consecrat and even the Almighty deigned to visit,—there his spirit rested with a he full of love; but other scenes expanded before his view and engaged t whole ardour of his benevolent soul. From land to land his spirit travell over ocean and mountain, through valleys and homes, and wherever it m with one in human form fitted to enjoy a beautiful world and to reach a bli ful heaven, there it lighted and grieved with affectionate concern that s had injured, if not destroyed, nature's adaptation, and longed and found t way to raise, even out of the wreck of the earthly tabernacle, a building every human soul, not made with hands, abounding in happiness and eter in the heavens. Of a similar character should be the Christian's patriotis The love of country and the love of man should be blended in his soul. F the Patriotism of the many we have no commendation. Sometimes it is b the guise which selfishness and ambition take to forward their designs. the best it limits its regards to the welfare of one nation, and that welfare seeks in ignorance at the cost of every other. In ignorance we say, for fact—and of this truth men are now beginning to catch some glimmerings in fact, the weal of one is the weal of all, and, conversely, the weal of all the weal of one. All mankind are members one of another. They a

united by the bond of common interests as well as of a common brotherhood. This is the great truth which the Patriotism of Jesus teaches, and like other teachings of that divine instructor, nature, when read in the light which he affords, gives at once a sanction and a comment to the lesson. That sanction is seen in the punishment which ensues when the welfare of one people is sought in another's injury, and that comment we may read in the spread of those truly Christian principles which, in their operation, are beginning to allow of the unrestricted and unaided interchange of the varied products of different climes and divers talents. Yes, the spirit of Christianity is spreading on all sides around us, and soon will it, we hope, establish that entire and unlimited reciprocity which shall make, in fact, as they have long been in theory, all nations one family. Then Patriotism will cease to benefit one brother at another's cost, and become, in the bosoms of his disciples, pure, ardent, and catholic, as it was in the bosom of Jesus.

The character as well as the spirit of Patriotism has been narrow. Patriotism has been commonly identified with military renown. He is the Patriot, in the world's estimation, who protects and extends the boundaries of his country by martial virtues. The true definition of a Patriot is a lover of his country. Whoever loves and strives to benefit his native land is truly a Patriot. But no work so multifarious as the work of beneficence, and accordingly, if we advert to the character of Jesus, we shall find his Patriotism displaying itself in a variety of ways — in almost every way, but that of martial achievements. To benefit his country Jesus taught in the synagogues and in the streets; he cured the sick, raised the dead, solaced the poor, sought and saved what was lost. So, according to our power, let our Patriotism display itself. Each one may thus be a Patriot in his sphere, however contracted it may be; and a measure of his beneficence you could not easily find. Men commonly think that the destinies of a nation are in the hands of its governors; and so in a sense, but not the sense the many mean, they are. It is the controul, not the formation, of its destinies, that rulers have power over. That formation lies mainly in the hands of fathers and mothers, the ministers of Christ, and every instrument of evil or of good. And as is that formation, so must be the controul. All things are not governed in the same way. The pilot may brave the ocean, but would peril the safety were he to take the lead of an army. Legislation must always have a strict relation to the character of the subject; for laws, to have effect, must be suited to those for whom they are made; they must carry with them the popular voice, and be fitted to the manners and wants of the people. Otherwise they are nugatory or injurious. So then with the many, not the few, the shaping of a nation's course depends. Yes, however humble their station may appear, the Christian father and mother who are careful to bring up their children in the way they should go, exert a most important influence on the body politic, and discharge a most patriotic duty; and every Christian minister, and every Christian man, who fulfils the purposes of his mission, though they may not rank with the rulers of their country, though they do not sit in its halls of legislation, exert an influence which the lawgiver must take cognizance of, and which, penetrating throughout the mass of society, affects even the king upon the throne. To benefit his country Jesus raised on high the reproving voice, denouncing spiritual wickedness in high places, and menacing the civil power with destruction. At the same time he was observant of all that was due to the constituted powers. Yes, he paid them tribute while he predicted their destruction. Hence we draw two lessons — obey the laws, and strive to

mend them: avoid premature convulsions. Let the harvest be ripe before you reap it. Remove not one system before you can substitute another. Tolerate an abuse rather than embroil a nation. But in so doing cease not, in imitation of Jesus, to prepare the way for its removal. Pay tribute, but denounce corruption. There is a virtue found often in the Christian character, which, were it not so timid, one would term amiable, that trembles to lift high the voice of crimination and reproof, and retires into privacy to busy itself with the care of feeding the hungry and clothing the naked. We condemn not its existence, but deprecate its spread; we approve of its good, while we deplore its defects. It is not the virtue of Jesus. He was at once the private and the public benefactor. The kindness of his heart even prompted him not to tolerate, but to denounce public abuses. When did his virtuous indignation kindle, but in beholding the hypocrisy of the Pharisees, and the wickedness of those who were at once the priests and rulers of his country?

This may lead us to notice the *time* when Jesus began his patriotic exertions. It was a time of unprecedented depravity. Corruptions prevailed alike in the church and in the state. Then Jesus elevated his admonitory and threatening voice; then he went about doing good, teaching, warning, and amending. Eventful periods require extraordinary exertions. The character of every change is largely affected by the character of those concerned in making it; and he who would see a change from bad to good, must in every case throw his influence into the right scale. There are periods when the fortune of a country is at stake, when its destinies undergo a new creation, when events take place of a magnitude sufficient to influence unborn ages. Then, as did Jesus, every man is bound to exercise the more active duties of a Patriot. Then, to the quiet virtues of the parent and the benefactor, must be added the stirring excellence of one who loves his country too well to spare any effort for its rescue and salvation. The period at which we of this day find ourselves is one of this character. The elements around us, with all their mighty agencies, are in active operation. A dreadful collision or a happy renovation is at hand. This is not the time for idle gazing. Every lover of his country, every lover of his species, should now take an active part, and do what in him lies to give the victory to the righteous cause. The collision of which we have spoken is fearful to think of. Willingly would the benevolent heart see the nations reach the peaceful shore without passing over the stormy ocean. Let us brace up our minds to hope for the best and bear the worst. Let us learn to buy good nor grudge the cost. Let us be prepared to pursue, without wearying, the path of duty. Whether or not the sunshine of success illumine our road, still let us press forward, turning neither to the right hand nor the left. Onward, onward, let our watchword be, through defeat and through victory—through joy and through sorrow—God's glory and man's happiness being our end and aim.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 314.)

NEAR the close of our last article, it was observed, that, in the circumstances of the case, St. Luke *could* not have compiled his Gospel in *closely* chronological order; and that it presents internal indications that his arrangement *is* not strictly chronological. The obvious character of St. Luke's mind would lead him to adopt an orderly mode of composition; and it cannot be doubted that he would not, without due notice, intentionally depart from the order of *time;* but those who have considered the circumstances of that part of our Lord's Ministry which immediately followed the imprisonment of the Baptist—so crowded with occurrences, and these so constantly changing in their locality—will have no difficulty in perceiving, that nothing but personal attendance, and even contemporaneous records, could enable a person to retrace a comprehensive view of that period in the exact order of events. Of short portions, such a view might be given by persons residing where the occurrences took place, or who had attended our Lord in particular parts of his progresses; and by diligent inquiry, some general idea might be formed, by a person not present, of the train of events, which would serve as a guide in framing an orderly narrative. St. Luke obviously possessed records of such portions; and all that could then be learnt as to the succession of events, he would undoubtedly learn, in order to frame his narrative. But for this purpose he had not such advantages as he possessed for his subsequent "treatise." In the latter, the series of events extended over a space of many years, and the events themselves often occurred at far distant places, and at like intervals of time: what is still more important, he was himself a personal witness during a large portion of his history. But in retracing the occurrences of a few months—commonly unconnected with each other, except in their effects on the bodies or the souls of those who were the objects of them, and, in various instances, occurring in the same places, after short intervals in which our Lord had been absent from them—he must often, when framing his narrative, have had no other guidance than the connexion of place and of subject. This invaluable historian followed, in every instance, we doubt not, the best system of arrangement which the circumstances of the case presented: and though the gospel annalist of the present day has advantages which St. Luke did not possess, for framing a *chronological* arrangement of the *whole* of our Lord's Ministry; and, in some respects, superior advantages, in reference to the *succession* of events, even in that part of it which Luke peculiarly records;* yet one important result has probably followed from his not having closely bound himself to the (often unattainable) order of *time*—that he has recorded various discourses and sayings of our Lord, the precise date of which could not have been ascertained, and which, from his wider range of knowledge, he alone had the power to record.

Two circumstances contributed to that wider range: the one, that his inquiries would naturally extend into the *eastern* part of the dominions of Herod, where our Lord spent several weeks during (we may reasonably suppose) the absence of the Twelve; the other, that, from his profession

* We can scarcely be misunderstood, but deem it best to specify that we refer to the possession of St. John's Gospel, and St. Matthew's.

and education, he would have access to a class in society superior to that of the fishermen and publicans of Galilee. To the latter cause may be attributed St. Luke's knowledge of various occurrences at the houses of the rich, which are not recorded by Matthew or Mark; and also of those connected with the household or the jurisdiction of Herod: to the former, his knowledge of discourses, parables, &c., which were delivered in the Peræa, or at least recorded by believers who resided there, and probably but little known in Galilee. It is not likely that St. Luke would have much access to *Apostles*, most of whom must have left Judæa, and of whom one alone is mentioned in the later part of St. Paul's history (Acts xxi. 18): but many of the *Seventy* must have been still living; and from their recollections, as well as from those records, which (either from personal knowledge, or from the preachings of the Apostles) would be early drawn up, of our Lord's transactions or discourses in particular portions of his ministry, he must have had sources of information beyond what any single Apostle could have supplied.

The Gospel of Luke may be divided into six leading portions:

I. The record of the early history of John and of Jesus: ch. i. ii.

II. The Ministry of the Baptist; with the Baptism and Temptation of Christ: ch. iii. 1—iv. 13.

III. The Ministry of Christ in Galilee: ch. iv. 14—ix. 62.

IV. Miscellaneous Discourses and Transactions principally connected with the Peræa: ch. x. 1—xvii. 10.

V. Discourses and Occurrences during the last Journey to Jerusalem: ch. xvii. 11—xix. 28.*

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* The words in Luke xvii. 11, are rendered, "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee:" δια μεσον Σαμαρειας και Γαλιλαιας. As Luke could not have represented our Lord's course to Jerusalem from any part of Palestine, as passing through the midst, first of Samaria, and then of Galilee,—and as he was too accurate a writer to place the countries in that order, if our Lord had been journeying from any part of Galilee to Jerusalem—it appears most reasonable to suppose, that his words mean, "through the borders of Samaria and Galilee." From ch. ix. 51—56 and Matt. xix. 1, it appears, that, on our Lord's last journey to Jerusalem, having been rejected in Samaria, he passed over the Jordan, into the Peræa—probably over the bridge near Scythopolis. His course would, therefore, lie along the confines of Samaria and Galilee; and Luke would naturally mention Samaria first, because his previous view of our Lord's course was from Samaria. This is the interpretation of Wetstein and others; and it now appears to us fully satisfactory. Lightfoot imagines that Galilee (as loosely it might) included Peræa; and, further, that it here means Peræa, which is not an admissible interpretation. Paulus and Greswell suppose, that, as Christ, after raising Lazarus, resided for a time at Ephraim, and afterwards went into Galilee, before he came to Jerusalem at the last passover, Luke speaks of him, in the passage under consideration, as taking a circuit from Ephraim, through Samaria and Galilee, *in the way* to Jerusalem!

Regarding Luke xvii. 11 as referring to our Lord's last journey to Jerusalem, we have little hesitation in considering it as the *recommencement* of that narrative which the Evangelist had interrupted at the close of the ninth chapter, in order to introduce a Gnomology consisting of miscellaneous records, without specific dates, the whole of which he may have collected in the Peræa, and much of which he may have known to be connected with it in point of *locality*. There are in it some facts which could not have occurred in our Saviour's last journey to Jerusalem, as the mission of the Seventy, and the visit to Bethany in the tenth chapter; and some discourses (as we shall hereafter specify) which the Gospel of Matthew, and internal evidence, would lead one to refer to an earlier period: but, on the other hand, there are others, (as ch. xiii. 1—9 and 22—35,) which so obviously suit that journey, that

VI. Transactions from our Lord's entry into Jerusalem to his ascension: ch. xix. 29—xxiv. 53.

The fourth portion contains the greater part of that Gnomology which Bishop Marsh supposes to have, in a great measure, existed before St. Luke began to compile his Gospel; and to have been placed by him in the position in which we find it, on account of the references which occur in it to our Lord's journeying to Jerusalem. The part of the Gospel which Marsh includes in the Gnomology, occupies from ch. ix. 51 to xviii. 14. For the reason we have assigned in the preceding note, we would lessen the extent of that miscellaneous collection of Discourses, &c.; and we much prefer the supposition that the Gnomology was formed by St. Luke himself, from various records which he collected in the Peræa, but which, from different causes, he could not interweave in the continuous narrative that he had given of our Lord's ministry in Galilee, or in that which he afterwards gives of the journey through the Peræa to Jerusalem.*

On examining the records of Matthew and Mark, respecting the last journey from Galilee, through the Peræa, to Jerusalem, (Matt. xix., xx., and Mark x.,) and considering that the Apostles were with our Lord during the whole of it, abundant reason presents itself for the conviction, that the mission and return of the Seventy could not have occurred during that journey. There is, indeed, no reference to these disciples in any part of the first two Gospels; and the continuous nature of the narratives of the last journey, precludes the supposition that their mission took place during it. Upon our leading principle—that the miracle of the Five Thousand occurred a short time before the Last Passover—it was not possible that it should have done so; and without departing from St. Luke's own Gospel, we see reason to conclude that he could not have intended to represent their mission as occurring between our Lord's leaving Galilee and his entering Judæa. He says (ch. ix. 51), that when the time was come that he should be received up, Jesus steadfastly set his face to go to Jerusalem. This expression excludes the supposition of a circuitous progress, or a long sojourn, in the Peræa; and his direct course would not exceed forty or fifty miles. Three days would be sufficient for that part of his journey. During it he might work many miracles, and often communicate his heavenly instructions to the multitudes

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they would naturally suggest the placing of the whole in that portion of the Gospel,—in other respects the best suited to it.

Again, considering this passage as describing the course our Lord took after being rejected in Samaria, we must place the miraculous cure of the Ten Lepers on the last journey to Jerusalem. In "a Harmony of the Gospels," (Boston, 1831,) "on the plan proposed by Lant Carpenter, LL. D.," in his "Introduction to the Geography of the New Testament," this occurrence is placed before the Feast of Dedication, agreeably to the order in Dr. Carpenter's New Testament Geography. We shall have occasion to notice this beautifully printed Harmony hereafter; but we may be allowed to express here our satisfaction, that the leading principles of arrangement which we are advocating, are likely to obtain an extensive reception among our transatlantic brethren. The Boston Harmony came to hand after our anticipation in p. 307 had gone to the press.

* Bp. Marsh's view of the contents of this Gnomology, will be found in his "Dissertation on the Origin and Composition of the Three First Canonical Gospels," pp. 236—241. How far he is correct (or, rather, incorrect) in saying, p. 241, that St. Matthew "has a great part of the matter contained in Luke ix. 51—xviii. 14," may be seen by referring to our Table in p. 309, § 33—64.

N. B. The reader will oblige us by altering the word *taught* (in the last paragraph of p. 314) to *wrought*; and also ch. x. 57, to ch. ix. 57.

and to his disciples; and from the first three Gospels we have rather copious records of our Lord's transactions during it: but nothing that at all accords with the occurrence during it of the mission of the Seventy, and their return after having executed their commission.

If the mission of the Seventy could not have occurred on our Lord's last journey, we are at liberty to place it where it best suits the history; and no situation appears more probable than during the absence of the Twelve, and soon after our Lord had sent them forth. Purposing, without a doubt, to spend some time in the eastern part of Herod's dominions, (which he did after he had visited Jerusalem at the Feast of Dedication,) it was natural that—in order to prepare for his preaching in a district where he had not yet been in his public character, and at a season of the year when it would not be practicable to collect great numbers of the people together, as in the preceding months in Galilee—he should adopt the preparatory measure of sending persons, many of whom might be natives of the Peræa, to the various towns and villages which he intended to visit. It is not improbable that we are to refer to his preaching in the Peræa at that period, several of the discourses and occurrences which are recorded in our fourth division of St. Luke's Gospel, i. e. the Gnomology. If the Evangelist became acquainted with the materials of that portion, principally by his researches in the Peræa, it might have contributed to their being arranged in their present situation and together; and if they were chiefly derived from some of the Seventy, it would naturally lead to their being introduced by a brief record of the mission and ministry of those disciples.

Independently of any other consideration, it might, indeed, be reasonably supposed, from the expression, "after these things," (ch. x. 1,) that St. Luke considered the mission of the Seventy as occurring on the last journey; and though the fact is perceived to be otherwise, from the accounts of the preceding Evangelists, yet it might be admitted that such really was the view of St. Luke, except for his preceding representation (ch. ix. 51) of the despatch and directness with which our Lord performed that journey. This almost obliges us to refer such an occurrence as the mission of the Seventy to a different period.—How then are we to interpret the words μετα ταυτα, "after these things"? Since the record obviously forms an independent section of the Gospel, it might be supposed that μετα ταυτα occurred in the original document, and was left by St. Luke as he found it. This, however, does not seem very consistent with that correctness of style which is manifestly a characteristic of this Evangelist; and it is more probable, that since his preceding section (ch. ix.) had begun with the account of the mission of the twelve—with which he connected a brief view of the events following their return till our Lord's last journey—he adverted to their *mission* in the expression μετα ταυτα (without notice of the intervening records); just as he clearly does when he says that "the Lord appointed Seventy *others also*," και ἑτερους ἑβδομηκοντα.—If the reader do not deem this solution fully satisfactory, he may consider it as one of the many cases in which we have only to choose between difficulties; and we prefer that supposition which is attended with a verbal difficulty to that which opposes fact.

The remarks already made in reference to the characteristics of the fourth part of St. Luke's Gospel, consisting of the Gnomology, will probably have prepared the way for what we have to offer on the historical portion forming the third part—respecting our Lord's ministry in Galilee.

There is little room to doubt that St. Luke would arrange his materials in the *order of time*, in proportion as he could ascertain it; and as he gives

ite notes of time in some cases, (see p. 314,) it may reasonably be con-
:d that when he uses indefinite expressions, it was for want of informa-
as to the precise date. This indefiniteness in the notes of time presents
' in various parts; (e. g. ch. v. 12, 17, vi. 12, viii. 22;) and there are
in his Gospel, even in the historical portions of it, fewer means of de-
g the locality of events than in Matthew's.

ı the whole, it is probable, that notwithstanding the expression καθεξῆς,
i. 3,) *in a continued series, in a connected narrative,** (so generally un-
ood to shew that Luke wrote his narrative in the order of time,) a pre-
ce would usually be given, on internal evidence, to the order of Mat-
, but for the great agreement between the arrangement of Luke and that
lark. This is considered by many as affording reasonable presumption
St. Luke's order is most according to the succession of events; because,
supposed, two independent writers could not adopt the same order but
its agreeing with reality. Bishop Marsh argues the contrary. Accord-
o his hypothesis, each of the first three Evangelists possessed a copy of
common document, with various additions: on this supposition, the
ement of Mark and Luke only proves that they followed the arrangement
ted in the common document; while the departures from that succes-
of events by Matthew, a personal witness, is an indication that he left
wing to his knowledge of its non-accordance with the real order of
ts. If Bishop Marsh's hypothesis be correct, the argument seems deci-
: it has great force also on the hypothesis of more than one common
ment. The phenomena of verbal agreement in various parts between
ς and Luke, and between one or both of them and Matthew, can be
uately explained only on one or other of these two hypotheses; and
: is, in the latter at least, nothing at all improbable.

ıdependently of these hypotheses, however, we have stated grounds for
conviction that St. Luke's order, in that fully occupied interval between
imprisonment of the Baptist, and the mission of the Twelve, ought not to
referred to Matthew's; but the agreement of the former with Mark's
ers it desirable that we analyze that portion of Luke's Gospel which
nds from the imprisonment of the Baptist to our Lord's last journey to
salem, in connexion with the corresponding part of Mark's, in order to
r in what way their common sources might have occasioned the order
d in Luke's Gospel, where it differs from that of Matthew.

efore the public preaching of Christ, which commenced after the impri-
nent of the Baptist, we may place that visit of our Lord to Nazareth,
:h Luke records in the fourth chapter, vers. 16—30: and from this part
s Gospel we shall trace the correspondence with St. Mark's.

MARK i. 16—iii. 20; LUKE iv. 31—vi. 19: (*Mark* begins exclu-
y with the Call of Peter, Andrew, James, and John:) the cure of the
ıoniac in the synagogue at Capernaum: the cure of Peter's wife's mo-
, and many others, followed by a progress through Galilee: (*Luke* here
ɔduces the miraculous draught of fishes, which is commonly regarded as
ame transaction with the Call of Peter, &c.:) the cure of the Leper:
:ure of the Paralytic: the Call of Levi: the discourse of our Lord at
's Feast: the Walk in the Cornfields: the Cure of the Man with the
hered Hand: the Selection of the Apostles.

[. LUKE, vi. 20—viii. 3, here introduces a portion peculiar to himself.

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* See the useful Greek and English Lexicon of the New Testament from the
is Philologica of Wahl, by Edward Robinson. Andover. 1825.

It begins with the record he had obtained of our Lord's discourse to his disciples (delivered, as Matthew records, on a mount, and at an earlier period): then the cure of the Centurion's Servant: the raising of the Widow's Son at Nain: the Message from the Baptist: the visit at the house of Simon the Pharisee: another progress, when several women attended our Lord.—Whether the records of these formed one document, or whether St. Luke arranged them as at present, cannot be certainly known; but the latter seems the most probable. Two of the occurrences are given by St. Luke alone; and, in reference to each other, and independently of any other portion, they are all, probably, in the real order of time. This is the case, too, with the greater part of the former portion.

III. (1) MARK iii. 20—iv. 34; Luke viii. 4—21. In this portion of *Mark*, we find the discourse respecting Blasphemy against the Holy Spirit: the application of our Lord's Mother and Brethren: the Parables of the Sower; the seed in the Earth; and the Mustard Seed. In *Luke* we find only the Parable of the Sower, (with a short addition respecting the lighted candle,) and the application of our Lord's Mother and Brethren. Other parts of this portion, however, are found in his Gnomology. As Mark connects this portion with the following, and as what Luke has of it bears the same position in reference to the next portion, this and the following may have formed one document; and we have numbered them accordingly.

III. (2) MARK iv. 35—v. 43; LUKE viii. 22—ix. 56. This portion consists of a series of events, following each other in close succession; and just such as might originate in the oral narratives of eye-witnesses, retracing them in succession. It begins with our Lord's crossing the Lake, and stilling the storm: then the cure of the Gadarene Demoniacs: the application of Jairus: the cure of the disordered Woman: and the raising of the Daughter of Jairus. We know from St. Matthew's Gospel (ch. ix. 18), that the application of Jairus was made while our Lord was at his house; and it is obvious that the person who originally recorded this portion, could not have himself been present at the feast, and that he simply gave an account of facts which came within his observation. It is scarcely possible that the two portions I. and III. 2, could originally have been recorded by one person, himself present at the transactions related: no such person could have separated the circumstances at Matthew's feast and the application of Jairus. And this throws much light on the nature of the Gospels by Mark and Luke, neither of whom were eye-witnesses, and both having to rely on information from written records, or oral narration; abundantly satisfactory for all essential purposes; but not affording the power to ascertain the succession of events as a whole, though giving them in a true order in particular parts.

MARK now adds the account of our Lord's visit to Nazareth, (ch. vi. 1—6,) which seems to be unconnected with what precedes and follows. The remaining portions agree in the order of time, with the corresponding part of St. Matthew's Gospel.

IV. MARK vi. 7—44; LUKE ix. 1—17. The Mission of the Apostles: their Return, after the Death of John: the immediately subsequent Miracle of the Five Thousand.

V. MARK vi. 45—viii. 26. Occurrences between the Miracle of the Five Thousand, and the Confesssion of Peter.

VI. MARK viii. 27—ix. 50; LUKE ix. 18—50. The Confession of Peter: the Transfiguration: the Cure of the Epileptic: and the Rebuke of the Ambitious Disciples, and connected circumstances.

TRANSLATIONS FROM HERDER.

DAVID AND JONATHAN.

WHEN, wasted by the cares of his kingdom and by grief for his children, the son of Jesse finally slept on his bed of death, lo! in the dark valley of the shadow of death the friend of his youth, Jonathan, came towards him. "Our covenant is eternal," said he to the form of the aged king: "but I cannot reach forth unto thee my hand, whilst thou art defiled with blood, with the blood of my father's house, burdened also with the groans of my son. Follow me." And David followed the heavenly youth.

"Alas!" said he to himself; "a hard lot is the life of men; and a yet harder the life of a king. O that I had fallen like thee, Jonathan, with an innocent heart, in the spring-time of my years; or that I had remained a singing shepherd on the plains of Bethlehem! A glorious life hast thou lived meanwhile in Paradise. Why died I not with thee?"

"Murmur not," said Jonathan, "against him who gave thee the crown of thy people, and made thee the father of an everlasting kingdom. I beheld thy toils and griefs, and have awaited thee here."

Then he led him to a stream in Paradise. "Drink," said he, "out of this fountain, and all thy cares shall be forgotten. Bathe thyself in this stream, and thou shalt become young and fair as thou wert in those days when I took thee to my heart, and we made with each other the covenant of fidelity. But dive deep in the flood; it flows like silver, and must purify thee like fire."

David drank out of the holy fountain, and bathed himself in the clear stream. The draught relieved him of all earthly cares; but the waters of purification sank deep into him. They glowed like fire within, till they left him spotless like his celestial friend.

As he stood in renewed youth, Jonathan reached forth his harp to him; and more sweetly than here below he sang under the tree of life,

"David and Jonathan, loving in their lives, in their death are not divided. They are stronger than eagles; swifter than the roe upon the hills. Daughters of Israel, weep for us no more! We are clothed in the beauty of our youth. I rejoice for thee, my brother Jonathan! I had delight in thee below: but here thy love is to me more than the love of our youth."

They embraced one another, and, now inseparable, vowed once again the covenant of fidelity for ever.

SOLOMON IN YOUTH.

A good king once said to his favourite, "Ask of me what thou wilt, and it shall be given to thee."

And the youth said to himself, "What shall I pray for, so that I may not hereafter repent of my wish? Honour and authority I have already. Gold and silver are the most insecure gifts in the world. I will ask the king's daughter; because she loves me as I love her; and in her I shall possess all things; not only riches and honour, but also the heart of my benefactor; because through this gift he becomes my father." The favourite made his prayer, and it was granted.

When God first appeared to the youth Solomon in a dream, he said to him, "Say what I shall give unto thee, and it shall be given." And behold

the youth sought not silver and gold, nor renown, nor power, nor long life; but he sought the daughter of God,—celestial Wisdom, and received with her whatsoever he could desire. To her he consecrated his fairest lays, and celebrated her to mortals as the sole blessedness on earth. As long as he loved her, he possessed the heart of God and the love of men; and through her alone has he lived, after death, on this side the grave.

SOLOMON IN AGE.

Luxury, riches, and honour, had so ensnared Solomon in the years of his manhood, that he forgot Wisdom, the bride of his youth, and inclined his heart to many delusions.

Once, as he walked in his stately gardens, he heard the plants and animals speaking among themselves (for he understood their speech), and bent his ear to hear what they said. "Behold the king!" said the lily. "How proudly he passes me by! yet, however meek, I am more glorious than he."

And the palm-tree waved its boughs and said, "Here he comes, the oppressor of his realm; and yet is he told that he is like a palm-tree. Where are his fruits, and the boughs wherewith he refreshes those beneath him?"

He went further and heard the nightingale sing to her mate, "Solomon loves not as we love; nor is he thus beloved by any among his concubines." And the turtle-dove cooed to her companion, "Of his thousand wives, not one will grieve for him as I would mourn thee, mine only one!"

Full of wrath, the king quickened his steps, and came to the nest of the stork who led forth his young, and bore them up with his wings, that they might learn to fly. "King Solomon," said the stork to his young, "does not thus with his son Rehoboam. Therefore shall his son not prosper; and strangers shall rule in the house which he hath built."

Then the king hastened to his inner chamber, and was still and melancholy.—And as he sat in meditation, behold! the bride of his youth, Wisdom, the daughter of God, drew near invisibly and touched his eyes. He fell into a deep sleep, and saw a mournful vision of a future day. He saw his kingdom divided through the answer of his foolish son. A stranger ruled over ten oppressed tribes which had fallen from under the sceptre of his house. His palaces were fallen; his pleasure-gardens swallowed up by an earthquake; the city laid waste; the plains made desolate; and the temple of God on fire!

He started up affrighted from his sleep; and behold, the friend of his youth, with tearful eyes, stood revealed before him, and said: "Thou hast seen what shall happen, and of all this hast thou laid the foundation. It is no longer in thy power to change the past. Thou canst not command the stream to re-enter its fount, nor thy youth to turn back its course. Thy spirit is exhausted, thy heart is wearied, and I, the forsaken of other days, may no longer be thy companion in the region of thine earthly life."

With a compassionate gaze, she vanished: and Solomon, who had crowned his youth with roses, wrote in his old age a mournful book on the vanity of all human things that are upon the earth.

AN ADDRESS, IN RECOMMENDATION OF THE LANCASHIRE AND CHESHIRE BOOK AND TRACT SOCIETY, DELIVERED IN CROSS-STREET CHAPEL, MANCHESTER. APRIL 24, 1831, BY J. G. ROBBERDS.

[The following Address is sent to the Monthly Repository at the request of some who heard it. With the exception of a few verbal corrections, and two or three sentences which occurred at the time, but which I cannot now recal, it is the same as when delivered. J. G. R]

THE subject of my discourse this afternoon was announced in the notice given this morning. The members of the Tract Society are to hold their Annual Meeting at the conclusion of the present service. What I propose is to say a few words in recommendation of that Society. I would state its objects, and point out the great use which may be made of it by those who are heartily desirous of doing good.

That I have, on this occasion, departed from the custom of prefacing my discourse with a passage of Scripture, is not because none could be found suitable to such a purpose. On the contrary, the difficulty would rather be to select out of many which enjoin on Christians the duty of seeking the welfare of their fellow-men, which bid those who have been converted strengthen their brethren, and which magnify the work of turning sinners from the error of their way.

All these objects are combined in that of this Society, which is, as stated in its first rule, "the circulation of books and tracts favourable to the cause of genuine Christianity and the practice of virtue."

Observe, my friends, the word "*circulation.*" For the whole spirit and utility of the Society depend upon the meaning which its members attach to that word, and upon the degree in which they act up to its meaning. If their only purpose in associating were to supply themselves at a cheaper rate with instructive books for their own reading, this might, no doubt, be a very useful purpose for themselves and their own families. We might commend them for securing within their reach so much rational occupation and entertainment. But they would not, on that account, have any claim to be considered as a Christian and benevolent society. And I should almost as soon have thought of recommending from the pulpit any one of the subscription libraries in the town, as this particular institution.

Or again, if the members of this Society contented themselves with subscribing their money, and took no pains afterwards to select and distribute, either by giving or lending, such books and tracts as might seem likely to be useful, they would still be far from promoting the professed object of the Society, and that which alone I have undertaken to recommend. It might, indeed, be said that they would be doing good by merely increasing the means which would thus be placed at the disposal of others more inclined to exert themselves. It might be thought a charitable and praiseworthy work, to keep pouring supplies into a reservoir of instruction, for the mere chance of its being drawn off by others in useful directions. But what if all the members of the Society should act on the same principle! And, surely, if the principle be good for one, it is good for all. Yet what should we then have, as the whole result of the Society's operations, but an accumulating stock, and a yearly lengthening catalogue of unused books?

The object professed by the Society, the object, therefore, which ought to be borne in mind by every one of its members, the object, in fact, to which every one should consider himself pledged, and that for which it appears to me peculiarly worthy of being recommended, is, as was before stated, "the

circulation of books and tracts favourable to the cause of genuine Ch anity and the practice of virtue."

One labour of love, necessary as a preparation for the accomplishme such a purpose, has long and extensively been carried on in the num schools which are every where around us. There are now, it is prob comparatively few in the population of our large towns who cannot But there are many, it is also probable, who make but little use of ability to read; and not a few, it is to be feared, who, to say the least not make a good use of it. Besides, of those who are disposed to em some portion of their leisure in reading, and who would be glad to rea instruction as well as entertainment, there must be many who cannot e obtain books. Or if this difficulty seems, in a manner, vanishing befor increasing number of extraordinarily cheap publications, yet the knowl thus offered to the poor may not always be that which is most adapte have a favourable influence on their character, not always that which most enrich their souls, and be to them a treasure of hope and comfor all the difficulties and all the trials of their lot.

The elementary education of the school requires then to be followe by those who have learnt of Christ to care for and wish well to their fell men, in farther efforts to turn that education to good account. It req to be followed up by efforts to cherish in those who read a taste for rea and to direct the love of knowledge, where it exists, to its worthiest obj Now this is what is professed by such associations as that which I am commending; and this is what is provided for in collections of books tracts, from which each member of such an association may easily su himself with the means of giving the information that he finds any w needed, on the evidences, doctrines, duties, benefits, and comforts of relig

I have said, "that may be any where needed." For information these subjects is often very much needed, not merely among the poor, among all classes. The educated, and those who are considered well cated, are not seldom found very ignorant on these subjects. Much, ind has lately been done for the diffusion of what is expressly called "u knowledge." But when we examine what kind of knowledge is meant, find that it is chiefly knowledge relating to the arts and conveniences of life, to the construction and laws of the material world, to the histor political events and changes; in short, to subjects which address themse to the curiosity and the understanding, but which rarely, if at all, bring i view the connexion of this life with another, and the awful responsibili of man as the subject of God's moral government, and the destined hei immortality.

Now I mean no disparagement of the knowledge which is so especi recommended as useful. It is useful. Whatever tends to make men e cise their minds, and teaches them what powers they have for improv their own condition, and stirs up their exertions by shewing how much been done by others, must be useful. I heartily wish such knowledge be diffused as widely as possible. But still, I will contend, there is anot kind much more useful. I wish to see men intelligent, thoughtful, provid industrious, sober, rational in their amusements and pleasures. I wis see them making the best of their means and capacities for the comfor this present life. And they may be much helped to this by the knowle which is called useful. Perhaps, too, it may be the fact, that man can ne be made an intellectual and thoughtful being, without having some m principles also called into exercise. But I farther wish to see men full generous concern for each other's welfare, full of a noble superiority to

world, even while they are not inattentive to their means of making it a scene of pleasantness, full of a consciousness that they have a better inheritance in reserve. I wish to see them, "not slothful in" this world's "business," and, at the same time, "fervent" in a benevolent and devotional spirit. I wish to see them instructed both "how to be abased, and how to abound," how to suffer, and how to enjoy. I wish to see them "patient in tribulation," "rejoicing in hope," rich in the treasures of a filial reliance upon God. And for this, I apprehend, they must be instructed in knowledge of a higher kind than that which is called useful. For this they must learn, not of the historian, not of the political economist, not of the mathematician, not of the instructor in the arts of this life, but of Christ. It is he who must strengthen them for all these things by faith in his mission, doctrines, and promises.

Granted, it may be said. But in order to bring men within the reach of Christ's instructions, what need is there of other books than that which contains his own words? What need of other societies than that which has for its professed object the circulation of the Scriptures?

Let it not be understood for a moment, that our Book and Tract Society professes to supersede this last-named Society, or to teach Christianity better than it can be taught by the Christian records. It is rather to be considered as a humble, but not always unimportant auxiliary to the circulation of the Bible. Suppose you find, in some minds, prejudices against the Divine authority of the Bible. Suppose, when urging men to read and consider the words of everlasting life, they ask you how you know that the Bible contains such words—how you know that Christ was sent by God. It would take a long time, in mere conversation, to state all your reasons for so believing. Besides, there are few men who have words so much at command, as on a sudden to do full justice even to the best arguments. But it would be easy, in such circumstances, to say, "Here is a Tract which will briefly answer your questions, and tell you why I am a Christian; and if when you have read this, you wish for additional information, I will put you in possession of books in which you will find it." In this way the prejudices which had prevented attention to the Scriptures may be removed, and a hearer be obtained for Christ.

But suppose, again, you find believers in the Scriptures, and attentive readers of them, perplexed by some things which they read, doubtful how they must understand their Divine Instructor, and perhaps distressed because they cannot discover all the evidence which they had expected of doctrines familiarized to their minds as Christian truths. Here again it will be a useful help to any conversation which you may have with them on their difficulties, if you can put into their hands some work on the point in question, or tending to throw light on some obscurities of the language of the Scriptures.

Another case in which a seasonable and important use may be made of the stores provided by the Book and Tract Society, is, when you happen to be in company with those who evidently have no knowledge of the doctrines which you believe to be essentially Christian, except through the misrepresentations of controversialists. Perhaps they are serious and religious persons, and on that very account you are the more grieved and pained to hear them speak in terms of censure and dislike of names and opinions which you hold in reverence. But if they are, indeed, such persons, they will be the more open to the appeal, "does your law judge any man before it has heard him?" They will be the more likely to admit the reasonableness of the request, "understand first, and then rebuke;" and they will not, pro-

bably, refuse to read a brief statement of the doctrines really believed by those whom they have heard spoken against as unbelievers, and of the scriptural authority claimed for such doctrines by those whom they had been taught to consider as gainsayers and despisers of the Scriptures.

Again, such statements will be found useful when you meet with persons who have been alienated from the very name of Christianity by the strange and fearful representations of God and man contained in religious systems pretending to that name. You may prove to them that not all who have searched the Scriptures for their faith, have found the gloomy and repulsive doctrines on which they ground their objections—that not all have found their reason contradicted, and their feelings of humanity shocked, by what they received as revelation; but that, on the contrary, there are many who have so learned Christ as to feel his gospel to be indeed glad tidings of great joy to all nations, and who "in the face of Christ," have seen revealed a milder and more attractive glory of God, than in even the most beautiful and benignant aspect of nature is ever displayed. You may put into their hands the writings of men and the histories of men whose minds have been filled with heavenly light, and hearts with holy and unconquerable love, and lives with the most amiable graces and virtues, by the wisdom which came to them from above through the pages of Scripture. And thus they may be brought to the conviction that true Christianity is a religion of hope and cheerfulness, of brotherly charity towards man, and inexhaustible peace and joy with respect to God.

In this way the members of the Book and Tract Society may derive from its stores the means of promoting the cause of genuine Christianity, so far as its evidences and doctrines are concerned.

And from the same stores they may be supplied with means of promoting the practice of virtue, in the form of short treatises on the principal duties of religion, or exhortations breathing its persuasive spirit, or narratives exhibiting its great benefits and comforts. There are many who might be urged in vain to read the Scriptures, but who will read with interest a story which enforces some scriptural truth. There are many too who would be offended by a direct remonstrance on their evil conduct, but who may be made their own reprovers by having their attention drawn to the history of others. It is only necessary for you to look through the catalogue of the Society, especially that part of it which contains the subjects of the Christian Tracts, to see how much provision has been made for exhibiting the practical value and power of religion. You may there find warnings for the thoughtless, advice and examples for the young, alarms for the sinner, encouragement for the penitent, comfort for the sick and dying. In short, on most, if not all, the subjects on which you would wish to awaken the serious thoughts of your fellow-men, you may there find words provided to which you have only to call their attention by the simple process of giving or lending them a tract.

Let me not omit to notice another class of works provided by the Society—the collections of prayers and religious meditations both for individuals and for families. Suppose, for instance, that one of the tracts, such as "Family Dialogues, or Sunday well spent," or another entitled "The Happy Consequences of Family Religion," should have awakened any where the desire of practising private or domestic worship, but that an objection should be raised against commencing the practice on the mere difficulty of expressing the thoughts in words. You may meet this difficulty by offering at once a collection of prayers such as you may think best suited to the circumstances of the individual or family, advising, at the same time, that it be n[illegible]

used as a mere form, but that the heart's own and deeply-felt wants be always considered as the best prayers which can be offered to the Father of spirits.

Thus, fellow-christians, it appears to me that our Tract Society may be made useful for the promotion of genuine Christianity and its proper accompaniments, Christian virtue and piety. Nor shall we, while thus using it, be merely the ministers of good to others. Often, I should think, a portion of the benefit will be found remaining with ourselves. Often, most probably, shall we ourselves receive valuable impressions, as we cast our eyes over the pages which we propose to put into the hands of others. And thus our concern for the welfare of our fellow-men, and our care for their souls, will be blessed to our own admonition and improvement. I trust there are some of us who, before now, have felt this in their own experience, and can truly say of such charity, "it blesseth him that gives," as well as "him that receives."

I earnestly hope that what I have said may be the means of stirring up those who are already members of the Society to make that use of it which is most likely to promote its objects; and a means also of inducing others who are not yet members to come and give their help. Compared with the good which may be done by a judicious selection and distribution of books and tracts from the stores provided, the expense of subscription is small indeed. In fact, the charity which I have been recommending may be classed among the cheapest of all charities; but its effects, if any where it should be successful in making a human soul feel the truth and power of the gospel, in fixing the good principles of the young, in recalling the sinner, in comforting and gladdening the poor and afflicted, in bringing down the pure and peaceful light of religion upon the paths of the living and the prospects of the dying—such effects, even if they be but rare, will, I suppose, be accounted above all price. Remember, however, my friends—yea, let us all remember—such effects are likely to bear some proportion to our exertions. I call upon every one of you seriously to consider whether he cannot do something towards producing them. And I pray God that every one of us may answer that call as if to him.

SONNET.

TO AN ARTIST.

LUCAS! I grateful own thy pencil's pow'r,
The semblance as it saves to distant time,
Of her whose virtues blest my youthful prime,
And shed mild radiance o'er life's evening hour.
Nor wilt thou lightly deem the priceless dow'r
Of genius; hence arose the lofty rhyme,
And hence the skill to unfold the thought sublime,
Or nature's hues on plastic art to shower.
Thus the fair path of honour'd fame pursue,
And still thy liberal toil successful prove,
Age to portray, intent on life's review,
Give transient beauty many a year of bloom,
And forms endear'd to friendship and to love
Awhile restore, e'en from the oblivious tomb.

J. T. R.

CRITICAL NOTICES

THEOLOGY.

ART. I.—*The Theological and Miscellaneous Works of Dr Priestley, with Notes by the Editor.* Vol. XXV. and last.

WE congratulate Mr. Rutt on having carried through the press this first and complete collection of Dr. Priestley's Theological and Miscellaneous Works. The Memoirs are in the press, and with their publication the edition will be complete. The Editor must look with satisfaction on the monument which he has reared to the memory of his friend, the friend of truth and of mankind; and in that satisfaction he will find a proud recompence for his long and arduous labours. In the ordinary sense of the term recompence, those labours must remain ill-requited, or rather unrequited; for the small number of copies printed, and the failure, voluntary or unavoidable, of many subscribers to complete their sets, while they will enhance the pecuniary value of this edition to its possessors, must do so at the expense of that fair remuneration which should have resulted to the Editor. We shall always remember with regret that he was not more liberally encouraged; that he was left unpatronized to accomplish such a work; but we shall always rejoice that, unpatronized, he did accomplish it.

We anticipate, as all who know Mr. Rutt must, a valuable and interesting work in the Life, which may be expected speedily. The present volume contains copious Indexes, to the Works, of Subjects, Names, and Texts, compiled by an experienced and trustworthy hand, and perfected by the attentions of the Editor. They are so constructed as to assist in ascertaining "the accuracy of quotations, by various writers, especially the controversial, from the pages of Dr. Priestley's own editions." This is a gratuitous service for which every writer and reader of theological controversy must feel himself obliged to the Editor. The volume is dedicated to William Smith, Esq., whose name has an addition (late M. P.) which ought to pain the eyes and grieve the heart of all interested in the city of Norwich or the cause of Dissent. The dedication is a touching memorial, by one veteran to another in the best of past association in the gr for the good of their fellow-c

ART. II. — *The New Te the Common Version co Griesbach's Standard G* 12mo. Third edition. Bo 1830.

A Harmony of the Gospe Plan proposed by Lant LL.D. Boston, U. S.

FOR both these publication stand that we are indebted t diligent, and accurate Editor Rev. J. G. Palfrey. The fir appears to be making its way i as it deserves; and it ought i and universally to supersede t edition. The Editor, it shoul stood, leaves mistranslations He only corrects the version w bach has corrected the text. the English reader *so far*, and nearer to the pure word of came from Apostles and And so far, the firmest beli infallibility of King James's as translators, ought to go gladly. We wish they may. mony pursues a similar co translation. It follows the a given in the last edition of th ful little book, the "Introdu Geography of the New T Another edition may probal proved by attention to the se cles which have appeared in during the last few months, are still continued, on the and Arrangement of the Go tives. Both were intended the usefulness of exposit which the Editor was deliv are well adapted for that purp

ART. III.—*On the New conformed to Griesbach's* F. W. P. Greenwood. Reprinted from the Ame tion. 1831.

THIS tract first appeared in

tian Examiner as a review of the publication above noticed. Its circulation amongst those whose minds are yet liable to alarm and confusion when they hear of various readings of the Scriptures, would be likely to do much good. The author thus unfolds his purpose:

"We shall shew, first, that in the natural course of things, copies of the writings of the New Testament could not have been preserved from errors. We shall shew, secondly, that it is unreasonable to require that they should be exempted from this natural course. Thirdly, we shall exhibit the kind and degree of alteration which ought to be made in the received text, in consequence of the various readings of manuscripts. And fourthly, we shall state the advantages which we derive from the possession of numerous manuscripts, differing in their readings."—P. 8.

The following illustrations are well put:

"Errors multiplied in ancient writings with great rapidity, even soon after they were given to the world. Martial, in one of his epigrams, (B. vii. Ep. 10,) mentions the circumstance, that a copy of his poems was sent to him by one of his friends, in order that it might be corrected by his own pen and hand. There can be no stronger proof than this fact, incidentally mentioned, of the immediate danger of corruption which all books at that time were in; for we see here, that notwithstanding this author's works were in poetry, notwithstanding, also, they consisted of short detached epigrams, containing, on an average, about half a dozen lines a piece, yet they stood in pressing need of correction in their author's lifetime.

"There is another consideration, which falls within the limits of every one's experience. There are few, probably, who have not observed how soon any piece of writing becomes filled with errors by being copied by various hands. Let any one send abroad a letter or an essay of his own, in manuscript, of which people may desire to keep copies, and let it be copied by friends and relations, by man, woman, and child; and then, at the end of a year or two, let a few of these copies be brought to him; let him carefully read these copies, and compare them with each other, and with the original; and when he has done, he will well understand what various readings are. He will soon be wearied of making a list of them, even though his essay might not be half the length of one of the books of the New Testament. If he will then reflect that the New Testament is in prose; that it is considerably voluminous; that the original manuscripts, the autographs of the sacred penmen, have been long ago lost, and that therefore the manuscripts which we have are copies of copies, taken one from another, through a period of fourteen centuries, and never corrected from a common authority, because that authority was not in existence; if he will reflect, that during a portion of that period the Christian religion was rapidly spreading, and consequently, that copies of the Christian Scriptures, being in great demand, must have been written in haste, and often by those who, from their ignorance, were incompetent to the task; and that, moreover, every copyist must have copied at least some of the errors of the manuscript which he was transcribing, and at the same time have added some of his own; if he will reflect on all this, he will be convinced that, in the natural course of things, the New Testament could not possibly have been preserved from a vast number of literal, verbal, and other errors."—Pp. 9—11.

We add the note by Mr. F. B. Wright:

"The various readings in the different editions of Shakspeare are well known to the learned, and great pains and much labour have been bestowed in attempts to restore the original text. In the different editions of the poetical works of Pope, there are many various readings, and the same remark will apply to most of our poets.

"In the collation of two editions of the '*Telemaque*' of Fenelon, one printed in London, the other in Holland, I have discovered upwards of 2,000 different readings; and it is very probable that, if collated with a third, more might have been found. Yet who would on this account cast away that beautiful and instructive volume? If such numerous variations are to be found in printed copies, is it at all surprising that works multiplied by the pen should exhibit similar variations?"—P. 10.

In the concluding appeal we cordially join:

"It was not our intention, however, to enter into an examination of the English version as amended according to Griesbach's standard text, but to press its general adoption, on the firm, broad, and conceded ground of its genuineness. If it is an object that we should all possess, read, and study the Christian Scriptures in all possible purity, we cannot

too strongly urge the claims of the amended English version of the New Testament, to the exclusion of the text now commonly received.

"We presume that many, and many of those who feel the importance of having an amended text in use, will say that such an event is impossible; that it is impossible to effect any alteration in the received text, widely circulated as it is, and holding possession, as it does, of all churches and families, wherever the English tongue is spoken. We answer, that nothing but a proper understanding of the subject, and a proper sense of its importance, is wanted, to cause the immediate introduction of the amended Testament. It is not to be desired, by any means, that the copies of the English New Testament now in use should be destroyed or given up by those who hold them, but it is to be desired that all copies printed hereafter should be corrected according to Griesbach's text. Thus the old text would gradually go out of use. We do not expect that this will be done, but it might be done, if there was only a disposition to do it.

"How easily might the authorities of the English Established Church issue their decree, that all the New Testaments printed under their controul, should be, after a certain period, conformed to the standard Greek text!

"How easily might all Bible Societies determine that, after a certain period, they would issue no copies of the New Testament, but such as were conformed to the standard Greek text! We are told that the American Bible Society have formed the grand design of printing two millions of Bibles forthwith, in order to furnish a Bible to every destitute family in our country. Would not their design be yet more grand, if they were to resolve to print all the copies of the New Testament according to a pure original? Could not such a resolution be easily carried into effect? We call upon the Society to do this. We beseech them to send forth among the people no more acknowledged adulterations of the Christian Scriptures.

"How easily might all Christian societies resolve to hear, and all Christian ministers resolve to read from the pulpit or desk, none but an amended text of the New Testament! We earnestly desire them to form such a resolution, and to carry it into execution.

"How easily might all translations of the Christian Scriptures be made from a pure, instead of an impure original! Why will translators diffuse and perpetuate, in various languages, what they know to be errors, instead of using their power and opportunity to amend them?

"Why should not individuals, who wish to purchase copies of the New Testament for themselves or families, ask for the amended, instead of the common Version? Will they not prefer a correct to an incorrect text? Do they wish to read for Scripture what in all human probability is not Scripture?

"If these various and simple means were pursued, would not the amended English Testament be gradually introduced, and become itself the common one?

"Either the changes made in the present version to conform it to a pure original, are very great and numerous, or they are inconsiderable in magnitude and number. If they are very great, then the adoption of the amended version is the more loudly called for; if they are inconsiderable, as we know them to be, then its adoption will be the more easy, as the change will be an almost imperceptible one.

"We reiterate our appeal to the common sense and the religious feeling of all who may read these pages, in favour of 'The New Testament in the Common Version, conformed to Griesbach's Standard Greek Text.'"—Pp. 30—33.

ART. IV.—*Prayer and Religious Tests, in connexion with the British and Foreign Bible Society. Two Letters to Lord Teignmouth.* By Sexagenarius. Holdsworth and Ball. 1831.

SEXAGENARIUS disapproves of prayer and religious tests on the occasion of Bible meetings; and here end his merits, as far as they are to be judged of by his book. About the nonsense it contains, we determined at the close of the first page not to trouble ourselves. Whether or not to expose its iniquities, we could not decide so easily, till the labour of reading it proved any further exertion on our part to be unnecessary. The misrepresentations of Unitarianism and Unitarians occur so far on in the pamphlet, that there is no fear of any one but a reviewer penetrating to them, unless some perverse reader should enter the wilderness at the wrong end. Our only concern about the matter is, that any Christian man should commit to paper such a statement of the condition of any religious body, as the common use of his senses

and understanding might prove to him to be false.

In a case like this, the worse the style the better for the truth; so that we are far from lamenting that the work is nearly unreadable.

ART. V.—*Remarks on the Revival of Miraculous Persons in the Church.* By the Hon and Rev. Baptist Noel, M. A.

THIS is a somewhat deceptive title, the natural import of it being, that the author admits the revival, has some observations to offer in relation to it, while he argues, however, on the other side. He discovers much leniency towards the abettors of the said miracles, whom he is willing to admit to be pious, though misled. Reasoning on the opinion that supernatural powers have been withdrawn in consequence of a decay of Christian excellence, and a disbelief in their perpetuity, our author well observes, speaking of "men in all ages eminent for faith and zeal," &c.,

"They were diligent students of Scripture; they drew their views of truth immediately from the fountains of inspiration; they meditated profoundly; they had much simplicity of dependance on the teaching of God; they earnestly prayed for his guidance. In other truths they were guided by him; and here with most marvellous unanimity, with most undoubting belief they erred, if indeed they erred. But it is impossible to believe it. If a few excellent persons in our days have imagined themselves to have discovered that the universal church has been for some centuries in error, I hope I shall not be thought arrogant if I consider still the universal church to be in this matter right, and them to be, though honestly, in the wrong."—P. 20.

Those who examine into the evidence for the alleged departures from the course of nature, cannot but perceive how deficient it is in comparison with the proofs that are furnished of the Scripture miracles.

GENERAL LITERATURE.

ART. VI.—*Newspapers of Paris.*

(Translated from the Revue Encyclopédique.)

THE present is the age of change; revolutions take place, and events follow each other, with a rapidity unknown to the generations that preceded us; political revolutions, which in former times occurred only at intervals of long ages, pass before us, are heaped up behind us, and scarcely has history time to chronicle them for those who are to replace us.

At such a period, long and arduous works and profound meditations must be renounced. Whilst we are slowly preparing a work upon some subject which we believe to be new, the people are advancing; and when we give them the fruits of laborious study, they have passed us, and have forgotten the subject which has occupied us during twenty years. Our bold truths, and recent discoveries, are to them common-places and old sayings.

When we arrive at this point of civilization, the most learned nations produce but few books; they are both too long to write or to read; and newspapers replace them — newspapers, those little morning and evening libraries, which contain every thing—philosophy, fine arts, science, legislation; which always come at the same hour, and bring us materials for thinking, attend to our interests, and know how to be the echoes and the flatterers of our passions.

Thus those nations who have most advanced in that progressive improvement to which the world seems destined, the people whose political and commercial state most approaches perfection, will be found to publish the fewest books and the most periodicals. In England, great works are written only for the Aristocracy; and in the United States, bookmaking scarcely exists; they print nothing but novels and treatises on the sciences.

We may instance France on the one side, and Spain, Italy, and Germany, on the opposite, in proof of this fact.

Under the old monarchy there were but one or two newspapers, and those almost entirely literary. The revolution brought forth many, but they all bore the stamp of the time. They were political pamphlets, ardent, impassioned, even sanguinary; energy and passion held the place of talent, personality supplied that of argument, and furious party spirit replaced discussion. We here speak of the general character of the press; many publications, however, deserved to be excepted.

The empire and its weighty censorship stifled daily discussion. The journals were then nothing more than bulletins of the victories, the travels and works of the Sovereign; a few harmless literary disputes occasionally enlivened their pages; and this was all the scope

permitted for the exercise of thought. Some celebrated men, however, passed these confined limits, and founded with success a publication, which, under another name, still lives with its old reputation. The restoration, however little liberty it brought, gave the periodical press greater latitude. They who imposed the Charter of 1814, however ignorant of the wants of the age, well knew that their power was not strong enough to make us submit to the same yoke that Napoleon imposed. They determined to watch narrowly the extension of thought, to stop it whenever it went too far, to keep it continually under guardianship, but still to leave it unshackled. This was enough for the press; give it but the liberty of speaking, and it well knows how to conquer fully and entirely.

And it did conquer: it became all-powerful from the date of its existence; when its enemies would have attacked it, it was already strong; it several times broke its bonds; and when at last they perceived that it had destroyed despotic principles, and had become, in its turn, the dictator, they made a last and decisive attempt to destroy it: the result of the struggle was the defeat of the monarchy, and the fall of the dynasty.

It was during these fifteen years of continual struggles that the periodical press of France may date its origin; it is only since then that it has understood its real position, and commenced its political destiny.

The *Constitutionnel* was the first journal that became the opposition organ of the men who discovered the secret intentions of the restored dynasty, with its old feelings of divine right and aristocratic prejudices. Its success was rapid. The national pride, wounded by the sight of foreign armies, who brought back to us a race almost forgotten; the collision of numerous interests attached to the empire; the hatred of a domination imposed by force; and which every where endeavoured to revive the blind absurdities of the monarchy; the popular instinct, so strong in France, which indicated to the mass, at last, that it had no sympathy with its new masters—soon swelled the ranks of this growing opposition. From that period the number of readers of the Constitutionnel have never decreased, and the immense circulation of this paper has given it an opportunity of rendering services to liberty, the importance and reality of which it would be injustice to deny.

We must, however, admit that this success was not always the success of its principles. Enclosed within the narrow limits of a systematic opposition, the Constitutionnel did not universally support those large and broad principles of liberty for which the editors, who for the most part had been brought up under the empire, possessed both the knowledge and skill. They may often be reproached with flattering prejudices and popular passions, and of lending themselves to the caprices of opinion, even when they have been the most erroneous. Thus for a long time they encouraged the military pride that survived the empire, and which was even stronger after its fall; at a later period, they carried their opposition to Jesuitism to the most ridiculous extreme, and highly applauded the ordinances of 1828, which were, in fact, a violation of religious liberty, and the very worst fault of the Martignac ministry.

This flexibility of principle proves that this publication had not only for its object the circulation of its opinions, but that it was likewise a mercantile speculation; that, besides the writers who directed the spirit of the journal, there were the merchants who caused it to follow every extreme of public opinion, whether right or wrong.

The 25th of July displayed this fact to the world. Whilst the other journals set a shining and, to themselves, dangerous example of resistance to iniquitous and brute force, the Constitutionnel refused to join in their energetic protest. Nay, more, it abjured this act, which history will proclaim as sublime; it acknowledged the legitimacy of force; it succumbed to the perjurer, and obtained by its cowardice permission to live. From this time many men of talent who had until then lent the support of their pen to the Constitutionnel, refused any longer to be associated with it. Several of those that remained saved their character by signing as individuals the protest of the 27th of July.

The Constitutionnel, however, rallied with the glorious victory of liberty; it proclaims itself now its firmest support, and attempts to take its share of the laurels without having incurred the dangers of the victory.

At all times its course has been somewhat constrained and embarrassed. Without those immoveable principles, which find their application in all circumstances, it knew not to what system to attach itself. It did not dare quit its old habits of opposition, and ally itself frankly with the government, because it feared to compromise a fortune only acquired by

opposition; and by being the first to oppose. It has long lost its influence in Paris, and is daily losing it in the Departments.

We have placed the Constitutionnel first, because it is impossible to classify it as belonging to any particular set of opinions; because it has nothing of its own, but contents itself with echoing the general feelings, without being bound to them; because, in fact, it does not unfurl the flag of any party, but merely serves as a rallying-point to the stragglers of every shade of opinion.

We shall be obliged to adopt a different system with the other journals, and we shall arrange them in such a way as will enable our readers to understand their present position. But we must first make a few preliminary observations in order that we may be fully understood.

The last revolution was not a purely political one; some mistaken and narrow-minded men may persuade themselves that the people rose to maintain a charter about which they knew nothing, to punish illegalities which hurt them not; in a word, that it was an insurrection against the ordinances in the Moniteur. There are some miserable politicians who deceive themselves and others by such absurdities.

At the time that these mistaken people suppose that we have only changed a cockade, a king, and a ministry, the 29th of July opened to the eyes of most reasonable men a new horizon.

When they surveyed the city fortified in a manner capable of destroying a million of soldiers in a single day, and saw the ragged conquerors, their ardent eyes, and heaving breasts; and entered the Louvre, filled by the populace, and strewed with the bodies of the Royal Guard, the finest troops in Europe, the truth of the people's power was at once revealed to them. This was not only a political revolution, but it was also the commencement of a new state of society.

A few days after, the cannon of Brussels announced that another pillar of the old social edifice had been crumbled into dust. Next the German empire, that magnificent ruin of the old feudal times, began to totter. In England we find the populace agitated by theories; the extreme misery of the people exciting systematic incendiaries, more for the purpose of obtaining bread than their political rights; the mob orators dictating to parliament; the Tories more narrow-minded than ever; the Whigs eagerly looking for place; the people, in fine, unprotected by the laws, becoming formidable: in this situation nothing but long habit preserves order, and every one is looking with anxiety towards the future.*

At last Poland, awakening from its long sleep, trusted its future destiny and independence to the old swords of its ancestors. And every where the people looked on with a sympathetic eye, and encouraged each other in their new career. Insurrection shewed itself in a thousand forms, and kings were attacked by the people and defended by the aristocracy. The wonderful coincidence of all these events plainly shews that the world has advanced one step nearer to its final state, a pure democracy.

But, as is the case in all political and social reforms, one party wishes to turn back and regain those privileges which time has deprived them of; another is desirous to remain at that point at which humanity has arrived; and others, again, are resolved to continue advancing towards that new era which the people have discovered. The principles of those who would retrograde, of those who would remain where we now are, and of those who would still proceed in the career of improvement, are the standards under which parties now range themselves.

It is from this point of view that we must examine the journals which serve as the organs of each.

Two journals only represent the retrograde principle, the *Gazette* and *Quotidienne*. We shall presently have to speak of the Gazette, which has always been edited with considerable talent; at present its plan is to look upon the revolution as a settled affair, as a consequence of the faults of legitimacy; it only now opposes the present powers by perpetually defying them to establish any thing durable or excellent. Skilful in shewing its reminiscences, it seeks, in the life of those who have made themselves great upon the ruin of the restoration, for every contradictory opinion, in order to injure them in public esteem. This is an easy task, and perhaps a superfluous one. Most of the old wrecks of all the *Régimes* have but little to lose in this respect.

The *Quotidienne*, which is not remarkable for any merit in its management, is particularly so for the absurdity which reigns throughout the expression of its opinions. Its columns are filled with

* This passage must have been written in December or January, before the Whigs had so nobly redeemed their character.

ridiculous eulogiums upon the virtue and misfortunes of that family which has bathed itself in the blood of Frenchmen, and with insolent wishes for the return of a child who could not, if he possessed the heart of a man, cast his eyes upon our walls, or upon our monuments, without blushing for the crimes of his grandfather. We shall not say any thing upon the insults offered to a whole city and a whole nation; the people despises them and forgives them. The only effect produced by these two journals is, either to afflict or rejoice some old courtiers at their chateaux in the provinces, who are delighted at the evils they predict, and who most cordially desire that they may be still greater.

The *Journal des Débats* must be placed at the head of those publications which resist the spirit of the revolution, that is to say, of those which, having adopted the revolution of 1830, do not, however, wish to accept the consequences of it. During the whole of its long career, this journal has always endeavoured to defend interests rather than principles. The aristocracy, of whom it has constituted itself the defender, is composed of what remains of the old lords of the "*Ancien Régime*," of that portion of the old *noblesse* who enriched themselves upon the ruins of the monarchy, and in the anti-chamber of the emperor; of a party of the new *noblesse* created by Napoleon, and also of the possessors of some of the large fortunes made in trade, who endeavour to imitate whatever is ridiculous and vicious in both these classes. Being the advocate of a bastard aristocracy, it was both monarchical and fanatic until the upstart reign of the Villele ministry, which, pushing these principles too far, forced it to oppose such unskilful friends; and to this opposition it did, in fact, owe its fall.

During the Martignac ministry, this journal was again the servant of power: for this minister was precisely of the calibre which it approved. But it was soon obliged to resume its opposition. The Polignac ministry, the manufacture of a coterie, or rather of the priesthood, was formed without the consent and even against the prayers of the more liberal of the Tuilleries and the Luxembourg; it was no guarantee to people who knew France well enough to be aware of the danger of the attempt to bring back the old system. And even among the majority of the aristocracy this attempt could not have been pleasing. Many of them must have felt that their situation was firmer, more important, and more influential, under a representative government upon the model of that of England, with a chamber of peers, primogeniture, and great land-holders.

This journal began then a lively war against the new ministry, and hoped to cause its fall, as it had that of Villele, either by open opposition, by family remonstrance, or by court intrigue. The follies of the 25th of July upset this scheme. We may easily believe that it was not by such proceedings that the aristocracy desired to triumph, even had their success depended entirely upon a "coup d'état;" but it certainly never expected that the illegal measures would have been opposed as they were in the streets of Paris.

The monarchy fell, and all the plans of this paper were deranged. What was to become of it under a system established by popular insurrection? It deliberated for a moment whether it should sit down under the ruins of the monarchy and chant the hymn of the high priest to the Chamber of Peers; whether it should remain faithful to its old feelings, and to a throne so rudely pulled down that it was scarcely possible to discover even if the roots were left; or whether it should attach itself to a dynasty now in its cradle, and surrounded with dangers.

Present interest overcame past affections, and it allied itself with the new monarchy, but with certain reservations. It promised to surround the government as soon as possible, with all the aristocratic chains which had encircled the old one.

It well understood that to accomplish this it would be necessary to form new alliances; and it sought these from among the men who, by their constant opposition during the restoration, had made themselves popular. A fine opportunity offered itself. The Chamber of Deputies was the only power which survived the storm, and was invested with a necessary authority which no one disputed, and the necessity of which was evident to all, but the illegality of which struck every one as soon as it was perceived that it had the cupidity to persist in its ambition. It was found that by the withdrawal of most of the ultra Deputies, the Chamber then contained scarcely any but those members who had been opposed to the restored government. Some men who loved logic in all things, even in government, raised their voices and demanded that the new order of things should be ratified by a dissolution, that the nation might not at a later

period disavow all that had been done, as had been the case with the Charter of 1814. The whole press repeated this demand, and it became that of the mass of the people. The *Journal des Débats* undertook the defence of the Chamber, which was delighted to find itself with such a support in the midst of so many attacks. Some mutual concessions were made on both sides, and it became at length what we now see it: the Chamber, united with the aristocracy of the restoration, accepts its support, and it lends them its influence.

The *Journal des Débats* labours, then, to preserve under the new order of things all the elements of the old destroyed order; the Chamber, with all its numerous creatures, to whom it delivers over the budget, is united to it; the victorious majority imagines that the revolution was only a movement of see-saw, and that its end was accomplished when they had taken the places and divided the spoils of the vanquished minority.

Notwithstanding the merit of former services, and its brilliant conduct during the revolution, the *Tems* must be placed by the side of the *Journal des Débats*. Like this journal, it is desirous that aristocracy should form part of the new constitution, and, like it, supports this party in the Chamber of 1830.

With great general knowledge, but with less literary talent, *Le Tems* demands, like it, and with still greater force, an organization after the English fashion. It professes on all occasions a haughty contempt of political economy, and shews great ignorance of that science, and a profound disdain for all theories, which is easy when there is not sufficient knowledge or conscience to form them into truths.

Established under the patronage of the opposition of 1829, it has followed the same lot; popular when it was liberal, disgraced in public opinion as an ambitious speculation when it became retrograde.*

The "*Messager de Chambres*" is only a journal of news, and without political influence; it supports likewise the party of the aristocracy. This publication justifies its adherence to every power, by a reasoning not without some ingenuity; it pretends that the duty of the press, and likewise of all citizens, is to ally themselves with the majority; therefore, as it is impossible to govern without a majority, real or pretended, it follows that the bounden duty of a journal is always to be ministerial. This conclusion is an incontestible truth.

We may easily conceive that the champions of the aristocracy would not be so unskilful as to expose it to stand alone; their tactics were to endeavour to form for it a rampart of citizens. The National Guard having displayed the greatest attachment to peace and to social order, they pretended that they were attached to projects which could only be executed by the sacrifice of peace and of social order.

It is only necessary to contemplate the state of the country, to see that this pretence is either an error or a falsehood.

And, moreover, every man who has an exact idea of the state of Europe, not by the study of diplomatic secrets, but by the study of the people, and seeing the state of misery in which the lower classes now are, must be convinced that the formal separation of the citizens from them, to form a new aristocracy, would be the most deplorable event that could happen. The day that saw it accomplished would be one when Europe would be near terrible convulsions, and on the brink of a war of the many for extermination and pillage.

In fine, we cannot find in the journals of "*Resistance*" any grand or philosophical views, any moral and historical theories, which link the present with the past and the future; and it is this, perhaps, which condemns them to a certain and speedy death, as well as the party whom they defend. In reviewing the journals of the *Mouvement*,* the *Courier Français* ought to be placed at the head, whether from being the oldest, and from never having changed its course, or whether it be on account of the celebrated writers who have so often contributed to it. The names of those celebrated men justify the Courier from the reproach or the praise that it has pretended to avoid the question of republic-

* The decided success of the "Tems" is owing to other causes with which we have at present nothing to do; to the excellence of its arrangements, to the variety and quantity of matter it contains, although the best taste is not always displayed in the choice of subjects; to a typographical elegance before unknown in France; and above all, to the talents of the Editor, who has shewn wonderful skill in the difficult management of a newspaper.

* That is, those in favour of the progressive improvement of the constitution.

anism. Nothing in its principles could have led us to suppose that it favoured a form of government for which it is true that neither France nor Europe is yet ripe. Its indefatigable endeavours to bring about a better system of representation, to introduce into the administration a sounder system of political economy, and to make the municipal law more democratic, all prove that it wanted only a "*monarchy surrounded with republican institutions.*" These wishes, which the revolution of 1830 must fulfil, the Courier has already advocated under the hypocritical reign of the restored monarchy, and thus it was the object of the constant watchfulness and the repeated persecutions of the powers of that time.

The Courier then was naturally found placed among the opposers of a Chamber whose only endeavour is to continue this system and its illusions. It was, in fact, the first to unmask the schemes of the "*doctrinaires,*" and to denounce them to the public. It has since never relaxed, and although death and defection have taken away some of the champions who have fought under its banner, it has enlisted others no less talented and patriotic. We may remark, among them, a man, whose labours the friends of their country follow with delight, M. de Cormenin, whose vast acquaintance with administrative legislation, and whose pure and nervous style, are also usefully employed in the Chamber. All that distinguishes the Courier Français may also be applied to two other journals of the "Mouvement"— the "*Journal de Commerce*" and the "*Tribune.*" Like it, they represent the opinions of the progressive liberals. The "Tribune" is remarkable for the elegance and correctness of its style; the "Journal de Commerce" has often excellent articles on government, the author of which is M. H. Guillemot.

The "*National*" was established at the moment when divine right was going, for the last time, to try its strength with law and the sovereignty of the people; it contributed greatly to the popular victory.

The "Gazette" had raised the standard of divine right; the "National," that of popular right. A warm warfare was commenced between the two publications, a warfare supported on each side almost entirely by one man,—M. Thiers for the "National," and M. Genoude for the "Gazette." All reflecting minds paid the most profound and deep attention to this debate; for the right of resistance, and the legality of oppression, were the subjects of it.

Never, perhaps, were any opinions supported with greater energy and talent; never was the exchange of thought more active; never was the periodical press raised so high; and never did it so completely sustain its reputation.

The three days likewise proved that the advocate of resistance knew how to practice his doctrine, and M. Thiers, as well as his assistants, played a brilliant part in the great victory.

We will not attempt to explain how M. Thiers, thrown in the road to power, could ally himself with men who understand so badly the theory of revolutions, which he has developed in his great historical work. However that may be, the "National" was for a moment the auxiliary, the weak and feeble auxiliary, of the doctrinaire party.

It soon found that this step was a false one, and it hastened to retrieve it; the direction was confided to a young writer known by the great sacrifice he has made in the cause of liberty.

Since M. Armana de Carnel has been at the head of the National, it has resumed all the vigour which signalized its first days. The liberal consequences of the revolution are daily proclaimed in it, with a clearness and loftiness that have placed it in the first rank of opposition. The National represents at present those young and talented liberals who are alike strangers to the bloody dissensions of the republic, to the fawning sycophancy of the empire, or the hypocrisy of the restoration, and who support their opinions with a lively feeling of the wants of the present time, into which they have a complete insight.

This would be the place to speak of a periodical conceived during the Polignac ministry, and whose first publication coincided with the events of July 1830. Personal considerations prevent the writer of this notice from saying much, or passing upon it any judgment. We will only say that the "*Communes*" was established to circulate in the provinces such opinions of the liberals as have among them little credit, because they find among them no defenders. It should, above all things, have treated of practical politics, because this is a mode of becoming more easily understood to minds unaccustomed to reason, and also because it would be a means of preventing many local vexations and petty tyrannies, which only exist in the absence of controul and of publicity. The "Communes" ought not to be only a

ork; it ought to give a large conomic and agricultural sci- work in detail and on useful ir subjects.

e union of the "Communes" 'Courier des Electeurs," this ndergone some alterations.

rnals of which we have hitherto ew politics more as the passing he day than as an abstract sci- king only of the present or the future, and content to leave f society as they find it. Those we shall now speak have more iews and higher objects.

all not dwell long upon the on of 1830," or "Journal of nterests." Its opinions are ch, in England, are called *ra-* is to say, requiring a state of ocial equality. They systema- one the present state of things; s daily display an intimate ac- with political economy, and ery kind of talent; but from a act, this knowledge and this style are almost lost; and it is e future that they can hope to system popular. The "Revo- n fact, has not obtained a large , and although advocating, he most popular opinions, it ith but little success.

lobe" and "*L'Avenir*" support ect systems, and they are of hat improvements in the civil political government will have uence over society; they also rm a moral system founded on elief.

know that the "Globe" was, e first days of its existence, a ical and literary collection, n a political journal, and that iked very high among the pe- f Europe. It founded a new criticism, and introduced into any new ideas of philosophy onomy, which have since taken produced fruits; besides, it olitics from a largely extended iew, and it became the centre , more tolerant, and more en- liberalism, which was at the e more ardent because it was

persons, in fact, were attracted towards this standard, which not to war, but on a voyage of ; and the Globe thus rendered vices. We have, on one side, ardities, and a taste for Ger- ch a close and passionate ap- to study must have engendered.

Immediately after the revolution of July, the Globe entirely changed its editors; it became, for two months, a determined opposer of the Chamber and the Guisot ministry. It has again changed hands, and is now the organ of the opinions of Saint Simon.

One of its disciples has given an account of this doctrine in our number for November last, and at some future opportunity we may, perhaps, enter into a critical notice of it.

We shall only now remark on the striking coincidences which presented themselves and the social state of Europe at its origin and its propagation.

It came when all other beliefs were dead; when all powerful and poetical minds were discouraged; when the moral party of mankind no longer delighted in any generous dreams; when competition and annoyance surrounded every career; and when industry, science, and even social life, are nothing but a cruel and destructive war; then, it came with its dogmas of universal benevolence, with its promises of peaceful classification and its equal distribution of wealth; when heritage in the political state is about to perish under a last attack, it comes with its principles for the complete abolishing of all heritage; lastly, at a time when the misery of the poor is a reproach to the rich, and a terror to all, and when a myriad of *roletaires* threaten to become an army of tigers, because they are not thought worthy of being treated like human beings, it brings a new gospel—one of science, of peace, and of industry, which ought to war against these monstrous evils.

It is true that the doctrine and facts do not always agree, and some things appear ephemeral paradoxes; but the vast mental power of the St. Simonites must, in the end, modify these to a very considerable extent.

In fact, setting aside the mystical part of its doctrine, every clear-sighted man may predict that the people will go on realizing many of its principles. Thus it is impossible to doubt that heritage, of which we have just spoken, will one day be entirely abolished; this day may be more or less distant, but it is undoubtedly much nearer than many think who are satisfied of the necessity of it. Thus the admission, however slight and incomplete, of the literary class of society to the enjoyment of political rights, is a first step towards the classification of individuals according to capacity.

We must then regard the Globe as a daily pamphlet destined to place before

the world ideas which time and the march of events will cause to germinate and to flourish. The examination which this progression will render necessary, will destroy those clouds and errors which now surround us, and will leave to the new system only the reorganization of the social state.

The Globe does not altogether abandon all religious beliefs; on the contrary, it only strives to get rid of them, that it may fix in their place the temple of St. Simon. Every day it points out, with a truth really alarming, the moral disease of the times, the want of all faith, and the absence of every religious tie. It attempts to shew, in particular, that Catholicism is worn out, and that the religion which is now established amongst us is a phantom only supported and kept up by long habit.

Those, however, who have proclaimed the death of that colossus which has governed the world, have called forth some powerful minds. A man of great acquirements and brilliant talents has endeavoured to arouse his brethren by a powerful appeal in favour of his religion. He announces that Christianity will revive in a new form. M. de la Mannais well knew that if he wished the age to understand him, he must speak its language; and he has published the "Avenir." He likewise knew that in order to revive Catholicism, it must be deprived of its impure connexion with the state, and the agents of it of their riches and their taste for the pleasures of the world. He also knew that all slavish doctrines are for ever banished, and that in future every theory must support liberty. He has therefore taken for his motto two beautiful words, for a long period opposed to each other, "Dieu et la Liberté." He thinks that science is the most powerful engine in the present day, and that it will be reunited with faith, from which it has been so long separated.

The design of "L'Avenir" is, therefore, 1st, to obtain from the state complete liberty of worship and instruction; 2nd, to induce the clergy to refuse all pay; and, last, to regain for Catholicism its former influence by poverty and free preaching. Some persons attribute to him secret plans; we see no reason for such suspicion, and it will be time to oppose them whenever an attempt is made to carry them into execution.

Now, we ought to applaud the men who demand that which we have been so long looking for, both for them and ourselves, liberty. "L'Avenir," then, supports the popular side, and all liberal ideas in their largest acce never hides its sympathy with lution of July, with Belgium land, with Ireland; and we knowledge that Catholicism defended by purer means or liant talents.

Is there any foundation for of M. de la Mannais? Is which can a second time previ world? Is Catholicism comp the manners and customs of ciety? Will it be possible to tholic priests to sacrifice all th of life? And if Catholicism a second time triumphant, v stifle that liberty which it s port? These are questions alone can answer.

ART. VII.—*The Young Ph* By a Lady. London: Reprinted from the Ame tion.

WE have never been able advantage of reprinting Ameri which have no recommendatio being American: nor can w necessary to perpetuate the err original. Do our children science as this?

"..... This circumstance striking instance of the goo wisdom of the Creator. For, contracted instead of being ex freezing, the ice, in that case vier in proportion to its bu sink, and the streams would and drown and desolate th around." P. 50.

And what will children mak a style as this?

"Ed. Pretty small streams window panes) I suspect, Lucy

"L. Yes, I know they are it *does* run down the windo Then, after the fires are put ou room becomes cold, it freezes pose. But why don't this hap day-time?"—P. 37.

ART. VIII.—*Framlingham. rative of the Castle. In t tos.* By James Bird. Ba Cradock. 1831.

THE appearance of another the pen of Mr. Bird is a proo labours are acceptable to the pu own experience of the effect of before us prevents our wonderi Believing the age of long po

having rather more than a jus- inclination towards them, we ined to find how we were led ge to page, and from canto to e attraction lies first in the the historical records which form the subject of the poem, and next, in the descriptive power of the author, which we hope to see exercised on subjects of a more general interest than the public will be disposed to anticipate from the title of his present work.

CELLANEOUS CORRESPONDENCE.

On City Missions.

To the Editor.

St. Alban's, May 7, 1831.

quence of your startling and rtant communication respect- lissions, &c., I send you the and should you think it may e some of my younger brethren nistry more particularly, you it perhaps in the pages of your .

r. Editor, a reflection attended ainful regret, that I did not in what has been my Sunday- ctice for the last six months, erienced great satisfaction in ing very clearly, as I imagine, ess. I visit for an hour or oor neighbours' houses in ro- e house each Sunday evening,) ry plain, practical sermon in . I meet the aged, the young, and others in circumstances ding their attendance on public Our little service consists of a rayer, and familiar talk of se- s. It is received by my poor h all the willingness and af- attention I could wish; and, as drawn the minister closer nd caused him to stand better stimation, (thus giving him wer of usefulness,) it has in- ciprocal good feeling amongst . If, Sir, I have formerly netimes at the phraseology of ox brethren, I have, in this Sunday exertion, felt its signi- nd, I trust with some thank- ite with them in saying, "I mercifully strengthened in it;" e encouragement of my preach- rs, I observe to them that my to exertion, and ability to ave kept pace with my addi- rts, and of course my subse- quent satisfaction has been in proportion They may smile, but for the benefit of those whose lungs may need strengthening for greater exertion, I will tell them that, even at five-and-fifty, the strenuous exercise of the lungs will best strengthen them; and, if they will adopt my own practice for the last five months, to rise early, take a good *run* before breakfast, shout some favourite hymn at the top of their lungs, to the admiration of the trees and hedge-rows around them, they will find their voice improved in power and compass in a degree to surprise them.

I beg permission, Mr. Editor, to offer a remark or two on the important topic of visiting the sick, &c. With great pleasure I observe that, from my own experience, the Unitarian minister may make himself very acceptable to the sick and other sufferers, by a kind sympathy and affectionate prayers, whether they be of his own church, or of the establishment, or other classes of Dissenters. Let him forget Unitarianism, and every other *ism*, and go to the poor, and the sick, and depraved, in the spirit of Christian piety and love, and the probability will always be greatly on the side of his welcome and usefulness. I find to my great humiliation and grief, Sir, that, for many years of my life, I have been both foolish and criminal in too often sheltering indolence and indifference under reasonings much too curious, and plausible only to the mind in which there is some unhappy aversion from duty. I have imagined a difficulty here, an objection there: some too prejudiced to receive me; others too stupid and ignorant to be benefited by me; some too bad to be mended, and others of habits and characters with respect to whom the minister of religion by his visiting them can only suffer in his own reputation. In a word, Sir, may I not fear other ministers with myself have too often

checked their spirit and exertions in this most important part of their duty by reasonings which, as far as they have force, should only urge them with the more speed and fervour to the scene of physical or moral suffering? As observed before, Sir, let the minister of religion go with the love of God and man wherever he knows bodily, mental, or moral disease to exist, and he may rest assured he will in some way or other be blessed in his deed. And let me remark, Sir, for the observation of my younger brethren in the ministry more particularly, that it is *prayer—prayer*, fervent, affectionate prayer—which, in all cases of suffering and moral wants, must be the chief instrument of good. And let not the man of God when he has entered the scene of suffering, hesitate too long, doubt whether his prayers will be acceptable, or put the question too nicely; he will often do better to come down at once upon his knees at the bed-side, and take the afflicted man by surprise. With a few fervent ejaculations of an affectionate spirit and deep devotion, an almost magical change is sometimes produced: all is hushed in reverence, and a sacred character given to the scene; the sick chamber becomes a holy place, and its suffering tenant is startled into devotion; he feels himself at once ushered into the presence of his Maker, and held to a serious business with him; he is awakened, softened, subdued. I am often reminded, Sir, of Mr. Bulwer's remark in one of his clever works of fiction ("Pelham," I think): "It is *here*," he says, "by the bed of sickness or remorse, that the ministers of God have their real power. It is *here* that their office is indeed a *divine* and unearthly mission; and that in breathing balm and comfort, in healing the broken-hearted, in raising the crushed and degraded spirit, they are the voice and oracle of the *Father* who made us in benevolence, and will judge of us in mercy." May I with propriety mention, Sir, how much my satisfaction in visiting the sick and the suffering amongst the poor is heightened by carrying with me the means of relieving some of their physical wants? A penny weekly subscription by my congregation, a generous annual donation from one individual of it, (who thus makes me his almoner,) combined with the sacrament money, has for many years been a very acceptable aid to my own means, and enabled me to form a poor's fund that has seldom failed me. Need I remark, Sir, how, in such circumstances, the minister is encouraged in his attendance on the sick poor, and with how grateful a feeling he *then* proffers his prayers and other spiritual aid!

I cannot, Sir, conclude this subject without recommending a book to my brethren, and wishing it in the hands of all of them; namely, Dr. Wharton's "Death-bed Scenes and Pastoral Conversations." It is a beautiful and instructive work, full of touching and impressive things, of special interest to the minister of religion, who is alive to truth and nature, and concerned for the temporal and spiritual welfare of his fellow-creatures: nor is the work at all less interesting for the hearty, honest spirit of the Churchman which often speaks out boldly in it.—Your readers will, I trust, kindly construe the apparent egotism and display of this communication; I hope to do a little good by it, and must risk the suspicion of an imperfect and mixed motive. In thinking of Dr. Tuckerman's labours of love in connexion with any exertions of my own, I can never have other feeling than the one of deep humiliation.

W. MARSHALL.

On City Missions.

To the Editor.

SIR,

PERMIT me to offer a few remarks suggested by the perusal of "The Conversations of Ebion Adamson and his Friends," in the Monthly Repository for March, in reference to Dr. Tuckerman and City Missions. It is indeed a reproach to Unitarians, that seeing, as they do, the good to be effected by such a measure, they have not zeal enough for its execution, and I do not think that any object can more legitimately occupy the attention of the Association. Here I must notice the observation of Barnabas, "Would it not be best undertaken in connexion with other denominations? Surely we need not be sectarian in our charities." Here then conceive is our grand error, our fear of being sectarian. If sectarian means being united as one body with one object, then let us be sectarian; if others will not unite with us, is that a reason why we should not unite amongst ourselves? But in fact, we cannot, we ought not, to unite with other denominations in such objects as are proposed by City Missions. We must, we ought only to send such labourers into the vineyard as will sow good seed, such only as will teach pure Christianity, which is synonymous with Unitarianism, which is, in fact, the pri-

ciple of pure and undefiled morality. Other denominations cannot join with us in this object; our views are too enlightened, too refined for them. On the subject of union amongst ourselves, I do not think there can be an effective union of action, whilst the members of our congregations are so little known to each other as they are in this large metropolis. To obviate this evil, we should take every possible opportunity of assembling for social intercourse; the annual dinner of the Finsbury Society is well calculated to do good in this respect, but we cannot afford many half-guineas to meet for social purposes: nevertheless, there are many plans might be suggested to promote this desirable end; and it is certain that by promoting acquaintance amongst the members of our societies, we should do more than by any other means to excite their zeal and animate them to exertion. The committees of congregations, instead of meeting for the despatch of business just after a service at the chapel, might meet on some other evening in the week, either in our libraries or vestries, or some other place as might be convenient, and partake of a social cup of tea before entering upon the routine of business. Let these committees be as numerous as convenience will admit, and let their meetings be at least once a month: this is adopted with great advantage by congregations in the country with which I have been connected. By this means subjects of general interest to the cause become topics of conversation previous to mere business, and much union of purpose and action, and much friendly acquaintance, are hereby elicited. Our congregational meetings, too, might be after the same manner; for the expense is comparatively trifling, and many would attend such sort of friendly meetings who now absent themselves, because they think the heads of the congregation and the committees can manage the business upon which they are called without their assistance. I would likewise name the great desirableness of our ministers having a personal knowledge of the members of their congregations, as far as may be practicable, by taking every possible opportunity of calling upon them, or communicating with them. The members are always gratified by any notice from a minister they esteem; and although this object is not so easily attainable in this large city as in the country, it might be more attended to than it is. If this be sectarianism, let us be sectarian; but I conceive sectarianism to mean subscription to any given dogma, in order to the admission into a membership of a congregation or society. In this sense Unitarians never can be sectarian, and have no occasion to express such fears of the "evils of sectarianism." This fear has been a great impediment to the spread and propagation of Unitarianism. Our wealthiest and most intelligent members have sought their friends and associates rather amongst the church than amongst those of their own persuasion, from this very fear of sectarianism. Our societies have sought to aid and prosper the objects of others by their purses and their talents, rather than form associations for similar designs amongst ourselves, from this fear of sectarianism. How many of them subscribe to charity-schools where orthodox opinions are inculcated, rather than be sectarian enough to form schools where Unitarianism alone should be taught! Our subscriptions have been given to Bible Societies, and taken without thanks to us, or even rejected because they came from us, and this we have done rather than be sectarian enough to have a Unitarian Bible Society which should adopt and cheaply print an improved version, which should explain and bring home our views to the meanest capacity. Do we fear such a step would increase the rancour of the Church and of Calvinism against us? Let it be so! Persecution never did other than good to the right cause; let us be more noticed by those who wish ill to us, and we shall be more known, and our views more generally adopted by the enlightened and rational minds of every class of society. Let us become more the mark at which ignorance, superstition, and idolatry, shall point their shafts, and we shall become as a shining light set on a hill, and shall give light to all around. These, then, would be the results of more union among ourselves, and less fear of sectarianism before our eyes.—I fear I have trespassed too long upon you, and I know not if you will consider these remarks and suggestions worthy of a place in the Repository. They can, however, do no harm, and they may do good, which ought to be a sufficient reason with every man for offering his mite.

K. H.

Reform from a Bishop Fifty Years ago.

To the Editor.

SIR, *Norwich, April* 19, 1831.

PERHAPS it may add interest to the following extract to know that an aged

and venerable Rector in the Church of England fixed upon it with admiration, as having shadowed forth the leading features of Lord John Russell's Reform Bill half a century ago, and transcribed it himself for the express purpose of appearing in the Monthly Repository and the Christian Reformer.

Extract from a Charge to the Clergy of the Diocese of St. Asaph, delivered in the year 1782, *by the eloquent and patriotic Bishop Shipley.*—Shipley's Works, 8vo., Vol. II. p. 138.

"The time, perhaps, is soon approaching, when you will be trusted once more with the choice of your representatives. Whenever it comes, give the world a proof of your own integrity, by votes and recommendations in favour of intelligent and worthy men, men of independent fortunes; but not raised by the plunder of the public; who have shewn their love for their country by their hatred of corruption. Nor is it sufficient to choose men wise and honest; but, considering the weakness of our common nature, we ought to employ the most just and probable methods to keep them so. We ought to favour and support the endeavours of many worthy men to preserve the integrity of their representatives, by not trusting them with power too long; by transferring the right of election from the shameless inhabitants of small boroughs, without property or principle, to great commercial towns, or to larger districts; and, as much as possible, to place the power of choosing our lawgivers in the hands of honest and independent men, who have an interest not to abuse it. Above all, we should encourage those plans which tend to restrain the expenses and lessen the profits and the frauds of Government; and to guard against the growth of that encroaching power, from which neither we nor our fathers have been sufficiently able to secure ourselves. But some affect to be alarmed at these proceedings, as dangerous innovations, and a change in the constitution. That it is a change must be allowed; but a change that we ought to wish and pray for; a change from rottenness and disease to vigour, health, and gladness. Changes and alterations are the natural steps which the mind of man makes in its progress towards improvement; they arise from the wisdom of experience. The constitution itself is little more than a collection of such changes and alterations as our forefathers found necessary to be made in the form of this government; and why should not we l to watch over our own safety, they?

"The order, constancy, and the creation itself is preserved periodical and salutary changes the whole frame of nature is in renewed and invigorated. But what are the alarming changes are afraid of? Suppose that all to take place, the full effec could amount to no more tha the nation a chance of hav honest representatives than hitherto been blest with. No nesty was really that noxious w some men seem to think it, y not take root so deep, nor spre that we need be under any f overrunning the land."

Procm to John's Gosp

To the Editor.

Sir,

I have lately been engaged respondence on a part of Script has generally been acknowled full of difficulties, and it has gi a great difference of opinions. respondent and I agreed upon and we differed on another. purport of this address to you clearer information, and by sett your readers our respective op see whether this disputed subje be brought to a satisfactory co

The preface to John's Gosp subject under discussion, and that it related to the two diffe in which what John calls the peared. The question betwe when the second state commen

In the discussion of this ques is one great advantage, namel are not encumbered with disp various readings, and very litt rence of translations. The En er is nearly as competent a juc subject as the profoundest Gre There are only two words o portance in which translators one is in the use of the terms the old English versions using it where the authorized Bible h the term him; the former things were made by it—the latt And the English reader is to b that the Greek uses two diffe to express what we do by one The one explains absolutely th of a thing—the other, its c existence. Thus the passage, were made by him," should b

more strictly, "the whole was made through it"—namely, the whole took its origin in the Word, and was carried on through its influence. It is not necessary to point out to the Greek scholar that what is rendered in the Common Version *by*, ought to have been *through*, and that the term *was made* is not a proper rendering of the Greek, as the same term occurs in a few verses below, where it is translated *was*. But these points are of inferior importance.

The subject of John's preface is what he calls the Word, and without discussing at present the meaning of the term, I shall consider merely the epithets applied to it. First, the Word was God; afterwards, the Word was flesh. First, the Word was with God; afterwards, it was with men. In its first state, therefore, it has an epithet marking grandeur, glory, power; in its second state it is marked by weakness and humiliation. In the first state, its residence, if we may so term it, was not with men; in the second, it was.

We are now then brought to a question of historical facts, and without entering into minor points, I shall go at once to the delivery of the law from mount Sinai; and to the accounts of it, as given by Moses, I refer the reader. The majesty and the glory with which the word was uttered need not my feeble comments. The formation of this world is attributed to the word of God—"by the word of God were the heavens made;" and the expression is frequent, "The word of God came to the prophets." The Old Testament is full of passages indicating the communication of God with man by means of the Word, but in all these cases it is to be observed, that God speaks the word, the prophets are only the communicators of it to us, and they speak only partially, as on particular subjects the word is communicated to them. From the time of the formation of man to a few years after the return of the Jews from their Babylonish captivity, the word of God was communicated to man on various occasions. A long interval then took place, and no such communications are heard of, and a new era arises, which forms a striking difference between the latter and the preceding manifestations of the word.

A man appears in Judea, by no outward appearances distinguished from his fellow-countrymen; his circumstances are well expressed by himself, that he had not of his own even where to lay his head; his garb could not be of any brilliant appearance, as it was woven by his mother, whose situation in life, and still more probably the wish of the wearer, forbad any display of ornament. He spake to his countrymen with authority; he never says the word of the Lord came to him on this or that occasion; but he speaks from himself to the winds, and they obey him; to the sick, the maimed, the blind, and their disorders and infirmities are removed. All the powers that he manifests he attributes indeed to God who gave them to him, but in the use of these powers he differs from all that preceded him, he exerts them when and where he pleases. In his person the word of God was manifested; but how different from the glory of former times! He was called a deceiver, a madman, and at last suffered the most severe punishments and a disgraceful death. If I am right in the meaning I have given to the word flesh in his case, it was completely manifest; that word of God which had so gloriously exhibited itself in former times, was now clothed in weakness, humiliation, and disgrace.

As the word was thus manifested in our Saviour, so was it in his apostles. And this is clearly expressed in John's words, "it dwelt in us;" and the word, heaven be praised, is not extinguished in our days. It dwells in every true Christian, who indeed possesses the treasure, as Paul says, in an earthy vessel, but notwithstanding the infirmities of the flesh, its glory cannot be entirely obscured. As the Saviour was treated with the highest indignities, it is not to be wondered at that his followers should, in various degrees, partake of them. This they were warned of by our holy Master, and if their opponents glory in their numbers and their power, they have the consolation, "It is my Father's good pleasure to give to my small flock the kingdom."

In my view of the subject, then, it appears clear that the Word spoken of by John refers to the communication of his will under the old and the new dispensations; that it resided in Jesus in a manner totally different from its state under Moses and the prophets. The question is, when this residence took place? My correspondent says, when Jesus was conceived in the womb of his mother. To this I object, that the very term, the Word, is an insuperable objection to this opinion, for I cannot conceive that the term, implying a communication by speech, can possibly be attributed to an embryo, whose organs are at that time imperfectly formed. But of this I leave your readers to judge, and those who are

of my opinion may now ask, at what time then do I think that the Word became flesh? Upon this point I speak with the diffidence which the subject requires. To me, then, the weak and humble state of the Word commenced with the glorious words from on high, "This is my beloved Son, in whom I am well pleased;" and I am the more inclined to this opinion, as John takes no notice of the early life of our Saviour. Had he entertained the opinions of my correspondent, so remarkable a circumstance could not have been overlooked.

Thus the preface to John's Gospel has, according to my view of it, no reference whatever to the opinions entertained by our Arian and Tri-Unitarian brethren on the supposed pre-existent state of our Saviour, nor even to any thing relative to him prior to the declaration of the Supreme, pointing out to us the author, under Him, of our salvation. And, indeed, the Apostle himself leads us to this conclusion, as he expressly says that his memoir was written to convince us that Jesus was the Son of God. Had he wished to convey to us any idea of a supposed pre-existent state, assuredly he would not have dismissed his subject in such a manner.

But the preface leads us to much higher contemplations, and to points of more interest to each of us. It declares to us that we are to be, and how we are to become, children of God—not by a rite of blood, not by the will of man, but by a spiritual birth, according to a well-known Hebrew expression, from God. We are to be God-taught, not man-taught; and till professing Christians understand this thoroughly, their dissensions and divisions must continue. Vain, our Saviour has said, is all worship, if we follow the traditions of men; and they who do so can never feel nor understand the glorious liberty of the sons of God.

If what I have taken the liberty of suggesting should induce an abler pen to dilate upon this subject, it will be highly gratifying to

W. FREND.

OBITUARY.

MR. JOSEPH MORTON.

1831. March 25, after a short illness, at his house in *Sheffield*, in the 83rd year of his age, Mr. JOSEPH MORTON. He was an Elder of the Presbyterian congregation under the pastoral care of the Rev. Dr. Philipps, of which church he had been a member from his earliest youth, and had joined in its religious communion under the ministry of the younger Mr. Wadsworth, Mr. Haynes, Mr. Dickinson, and Mr. Naylor; on whose resignation, in 1805, the present pastor removed from London to Sheffield, and had the happiness of witnessing Mr. Morton's constant attendance on the religious services of the church, and enjoying his friendship, during a period of more than five and twenty years, till his death. Mr. Morton was a man of great piety, of firm and unblemished integrity, steady to his purposes, which were always deliberately formed, and were the dictates of a pure and enlightened conscience—a conscience void of offence towards God and man. He was a strict Unitarian, the oldest in Sheffield, and derived from that faith, which he believed to have been first delivered to the saints, the strongest consolations in life, and unshaken fortitude in the hour of mortal dissolution. On approaching that hour, he most particularly and fully expressed to his surrounding family, with his parting lips, the satisfaction, *the entire satisfaction*, which he had enjoyed through life from *that* faith, and which he still continued to enjoy, at a time when flesh and heart might be expected to fail. This he found and felt to be an anchor to his soul, "sure and steadfast." He was interred in the burial-ground belonging to the Upper Chapel, his accustomed place of worship, on the Tuesday following his death, and on the Lord's-day after, a discourse was delivered on the occasion from the two first clauses of the 6th and 7th verses of the 10th chapter of Proverbs.

The following particulars have been sent to the writer of the preceding obituary, and are added, as a just tribute to the memory of him who is the subject of it. For any repetitions there needs no apology. "Averse as I am to eulogize either the living or the dead, I cannot but feel that by the removal of our venerable patriarch from amongst us by

death, our Christian church assembling around the table of the Lord has lost a firm and consistent member, our society and congregation a sincere and practical believer in the great truths of the gospel. 'An Israelite, indeed, (as an affectionate son writes of him to a brother,) in whom there was no guile.' He often expressed, with a sort of conscious pride and pleasure, that he was the oldest Unitarian in Sheffield; and such were his habits of regularity, that from the period of his childhood to the Sabbath previous to the attack of the 'last enemy,' he had uniformly occupied the same seat in the sanctuary of God, never absenting himself, but for some necessary and unavoidable cause. He deemed such an example to be of indispensable importance in every head of a family who has at heart (as every Christian parent ought to have) the spiritual improvement of his children; but his was more than a mere formal attendance on public worship. He delighted to converse on what he had heard, and practically to enforce and apply it in his family. He loved also and revered his minister, and was at all times anxious to protect his privileges and to secure his peace. Never shall I forget the feelings of regret with which, at the distance of forty years, he expressed his sense of the marked neglect and ill usage shewn to a faithful, virtuous, and aged minister long since dead, not to mention our present pastor.

"Modest and unassuming, he sought not to push himself forward to public notice; but though he was naturally retiring and averse to public business, he was nevertheless the uniform advocate of civil and religious liberty, of national as well as individual rights. And he was spared to see those rights recognized and granted to a very great extent, with the promise of a still greater extension, even to a limit far exceeding his most sanguine expectations."

From these reflections we derive much comfort on the review of our aged friend's disposition and character. There is then no ground for sorrow as those who have no satisfaction and hope; for though we have lost one of the most excellent of friends and Christian professors, we are assured, with him, that there is a future state of being, where virtuous friendships shall be renewed and endearing connexions revived. Let it be our greatest aim so to live, that death may prove but the medium of admission into the society of the just made perfect, into communion with Jesus the Mediator of the new covenant, and with God the Father and the Judge of all. Amen.

REV. WILLIAM JOHNSTON.

April 6, at *Lewes*, the Rev. WILLIAM JOHNSTON, in the 87th year of his age. In recording the death of this venerable man and truly Christian minister, the biographer has but little to note; but the *friend* may be allowed to dwell for a brief space upon his pure and blameless life, and upon his peaceful and happy end. He was born at Lewes in 1744, where his father, the Rev. E. Johnston, officiated as minister to the Protestant Dissenting congregation assembling at West-Gate Meeting, for more that forty years. His mother was the daughter of Mr. Richard Ridge, of Tulley's-Well. He was himself brought up to the ministry, and finished his education at the Dissenting academy at Hoxton. In 1764, he was ordained pastor of the congregation of Protestant Dissenters at Christchurch, Hants, and soon after married the daughter of Mr. Slade, of that place. This lady did not live more than one year, and he never formed any other connexion. At Christchurch he remained for about ten years, and then removed to Brighton, where he presided as minister for twenty-three years. From that period to 1811 he resided in the neighbourhood of London, where he had many friends, much and most deservedly attached to him. The first in this number was assuredly his brother, Mr. E. Johnston, between whom and the subject of this memoir a friendship existed such as is rarely to be found in this changing scene, and which only terminated in the lamented death of the younger brother, which took place in 1826, an event which cast a gloom over the few remaining years of the life of our lately departed friend, which religion alone could alleviate, but which nothing could remove. The removal of Mr. E. Johnston to Lewes, which was his native place, induced his brother to accept the charge of the congregation over which his father had for so many years presided, and he continued its pastor till 1819, when he resigned, but occasionally preached till within a very few years of his death.

Thus peacefully passed his life, and in his death he was blessed. When aware that his end approached, he expressed himself perfectly resigned to the will of his Maker; and said, "My earnest prayer for those dear to me is, that on their death-bed they may feel as happy as I

do." He fell asleep without a pain, and in the full and firm belief that he should rise again, and with the delightful hope that his humble endeavours to fulfil the commands of his Creator would be accepted by a God of infinite mercy. For many years he had been, from conviction, an Unitarian, and his last days fully disprove the unjust charge which is frequently brought against that simple faith, that it is inadequate to furnish comfort and support in the hour of trial. If we live like him, we need not fear death. To a perfect integrity of heart and mind, he united a love of truth which has never been surpassed; and his benevolence and kindness extended to all within his sphere. Those who knew him best will long cherish his remembrance; a relations who now mourn his lo best shew their respect for his m by imitating his virtues. Let us l life of the righteous, and our en be like theirs.

M

April 9, ELIZABETH, wife of CALDWELL, Esq., of *Linley Wood, fordshire.*

May 15, at his house in *Notth* after a gradual decline of many m in the 67th year of his age, th JAMES TAYLER, for more than tv eight years one of the Ministers High-Pavement society in that tov

INTELLIGENCE.

Anniversary of the British and Foreign Unitarian Association.

THE Annual Meeting of this Society was held on Wednesday, 25th ult., in Finsbury Unitarian Chapel. A large and respectable congregation assembled for the religious services of the morning. The Rev. E. Chapman, of Deptford, offered the introductory prayer, and read the Scriptures. The chapter selected was 1 Cor. xiii. The general prayer was offered by Rev. H. Acton, of Exeter. The sermon, justly characterized in the vote of thanks to the preacher as "able and energetic," was preached by the Rev. H. Hutton, of Birmingham, from Mark xii. 29—31. The influence of an enlightened faith in the Divine Unity on the feelings with which we contemplate, worship, and serve the Deity, was portrayed with great animation and effect. The Rajah Rammohun Roy was present, though evidently suffering under severe bodily indisposition. He has attended one or other of the Unitarian chapels in London on every Sunday since his arrival, although we believe more than once, as well as on this occasion, earnestly dissuaded from doing so by his medical advisers. His appearance never fails to excite the attention and enthusiasm which are due to his extraordinary attainments and character, and his eminent services to the cause of truth and humanity.

In the evening, the chapel was thronged to overflowing. The Rev. R. As at the request of the Committee the Chair, and presided with that liar talent and tact which he alwa nifests on such occasions. As th ports of the Treasurer and Com will soon be published, it is unnec to enter upon their details. The announced a balance against the S of about 70*l.* The latter shewe there had been an active and not cessful attention to the objects Association in our country; and th great weapons of spiritual warfar pulpit and the press, had been u good purpose. The strongest in however, was produced by what to the Foreign department. Our native congregation in India, th Abraham Chiniah at Secunderab thriving; and its worthy pastor i assisted by Theophilus Roberts, th est son of our excellent mission Madras. A good account was alsc of the behaviour, disposition, an gress of his second son, Joseph R now under the care of Rev. J. R. of Manchester. Many very inte statements were made of indicatio progress towards pure Christian various and distant countries. speedy establishment of an Un congregation at the Cape of Good and of another in Upper Canada, a highly probable. The Report cor thus:

"Your Committee deem it nec

to direct your attention to the state of the funds of this Institution. Not only is the commencement of a City Mission impracticable, until answers promising sufficient aid are received to the circular which has been issued on that subject; but all new plans of usefulness, and many such might be engaged in with great prospect of success, are for the present precluded. Several very deserving applications on behalf of ministers, congregations, and local missions, have been passed over unavoidably, and with great regret on the part of your Committee, from the absence of disposable resources. The plain fact is, that the contributions to the Institution are inadequate to the vigorous pursuit of its various objects. New fields of usefulness have opened before us, the cultivation of which requires increased exertion to furnish the requisite funds. Either the pecuniary means of the Association must be largely increased, or several of its objects, which might be prosecuted with effect, must remain in abeyance. It is hoped confidently, that in this alternative the Unitarian body will not hesitate. Assuredly it would be practicable for the Committee to reduce the annual expenditure within the limits of the annual subscriptions, even were they less than they are, but it must be by the sacrifice of a corresponding portion of the moral good for the accomplishment of which their labours and your money are alike contributed; a consummation most devoutly to be deprecated, and to which they cannot believe that their successors will ever be driven. A brief statement of the plan and objects of the British and Foreign Unitarian Association has been recently printed, which those of the friends of the Institution who have not already been supplied with it may obtain on application at the office, No. 3, Walbrook Buildings: this tract will shew the variety and importance of the plans to be carried on, and furnish, we hope, all the information and inducement which can be needed to secure that prompt liberality and active exertion on the part of the Unitarian denomination at large throughout the kingdom, which will ensure prosperity and success.

"The present times, both in our own and in other countries, are full of promise; men's minds are every where excited; it cannot but be expected that the most momentous objects of human reflection should soon demand the general exercise of thought: and whenever religious topics are commonly and fairly investigated, we know that truth must prevail. The times of reformation are at hand; and let us endeavour, according to our ability, to accelerate their approach by exciting inquiry, exposing error, and disseminating knowledge; so shall we best glorify God and bless our fellow-creatures."

We have anticipated in this notice of the Report, not to break in upon our narrative of the transactions of the meeting, which we now proceed to narrate in order.

The Rev. CHAIRMAN.—My Christian friends, your Committee have done me the honour to desire that I should take the Chair on this occasion. It is well known for what purposes, and with what success, this Society has been incorporated. It is now five-and-twenty years ago since some of us, who believed on deep and solemn conviction that the Unitarian doctrine was the pure Christian doctrine, and the only one that in this enlightened age could save Christianity from rejection, united to form an Association for the purpose of making known clearly, meekly, and, I trust, wisely, our sentiments to our different brethren of this great country. From that time to this we have, in various forms, appealed to the people; and our appeal, like another reform appeal which has lately been made, has been well and nobly answered. It is true we have not made converts by towns and by counties—it is true we have not been able to keep down all bigotry and intolerance—it is true that we have not been able to prevent a strong feeling existing against us in the minds of the religious public: but it is also true that, at least, we have taken the sting out of the serpent of bigotry; and though that serpent may be as much as ever disposed to annoy, still the power is wanting; and the speeches even of those who are most fiercely arrayed against us are very different from those which were delivered when the Unitarian Fund was first established. We are at the present moment standing in a somewhat new position with regard to the public: there is no one, perhaps, within the walls of this chapel who is not aware that at a late meeting of all classes and denominations of the Christian world, Unitarianism was put on its trial, the question being whether it was fit and proper for those who deemed themselves orthodox to co-operate with those who professed the Unitarian doctrine. I am happy to say that without any effort on the part of the Unitarians—without a single Unitarian

rising to deliver his sentiments—the decision of the Churchmen and the Dissenters calling themselves Evangelical was, that the principle of the Bible Society was a Christian principle, and that with Unitarians they could join hands for the dissemination of the Scriptures. It must not, however, be concealed, that such is the spirit of the time that those who took up the cause seemed to be half ashamed of it, and no one began his remarks without taking care to disclaim for himself the principles of those whose claim he was advocating. These were concessions to the spirit of bigotry, but they ought not to deduct from the decision that we, notwithstanding all our errors and frightful heresies, were to be acknowledged as part and parcel of the great commonwealth of Christendom. I have been desirous not to occupy much of your time, but I could not help adverting to this singular position; and further let me add, that this appears to me to be one of the most interesting meetings that have been held by the Unitarians of the empire. We have among us the representatives of three out of the four quarters of the globe; and this morning we had the pleasure of seeing in this room that distinguished man who has risen as a star in the East for the purpose of diffusing light among those who are sitting in the darkness of the shadow of death—who has worked himself out of the darkness of Heathenism into Theism, and from Theism to Unitarianism: and I am happy to find that he considers himself when among us as among the most intelligent and the most stirring sect in the world. I hope and trust that we shall hear by and by from his own lips his unsophisticated feelings with regard to our cause, which, I understand, he calls the old and the pure faith. As the name of Christian is still perseveringly denied to us by many—conscientiously, no doubt—let us shew to night, as our excellent preacher did this morning, that we are in harmony with the brotherhood of man—that we are reformers because we are the disciples of the great Reformer of Galilee—and that the object we seek is no personal object—is no party object—is no worldly object; but the object for which the Son of Man came upon earth—that is to say, the promotion of truth as the great means of social happiness.

Mr. Rutt.—It is, perhaps, proper, before we begin the business of the meeting, to mention the meeting at Manchester, to which I, conjointly with others, was deputed. We were received there in the most Christian manner, and everything appeared to be most favourable to the objects which we had in view. I will not detain you further: the business is already before the Unitarian public; and will be again alluded to in the Report this evening.

Mr. Hornby then read the Treasurer's account, and spoke as follows:—After this statement I might be excused if, as Treasurer, I wore a long face: but I do not, because I attribute the deficiency which you have heard to an increased demand on the funds of the Society rather than to any falling off in the receipts. Besides which, I look forward with confidence that it need only be known that there is an honourable and satisfactory way to dispose of the funds to have our wants supplied. I will not anticipate the Report of the Committee, which will tell how the money has actually been spent, as well as the fields of usefulness which are opening to us on all sides, and which the want of funds alone prevents our cultivating: but satisfied as I am, that when you have heard the appeal you will answer it, I will only say that I do most respectfully and earnestly call on you all for that support which the Report so urgently demands. I will also take the liberty of reminding the annual subscribers that if they please to increase their annual subscription, they will not thereby infringe any rule of the Society, and I shall be most happy if they will follow the example which has been set by those who are already acquainted with the state of our funds: and with respect to the life subscribers of above ten years' standing, I trust that they will receive with gratification the intelligence that what they have subscribed is spent, and that we still have abundant means of disposing of fresh sums.

Mr. Rutt.—Before, Sir, I move the resolution which I hold in my hand, I beg to express the satisfaction with which I address you, as presiding over this meeting. Seeing you in that situation is connected in my mind with some peculiarly interesting associations. You have referred, Sir, to the time when the Unitarian Fund was formed. I had the the honour of presiding at that meeting, and you freely and kindly accepted the office of Secretary, which you afterwards filled for so many years with great advantage to the cause we advocate. When I remember how at that meeting there were not above fifty persons present, and now look at this large assembly, I feel that we ought to be thankful to Divine

Providence; and I trust that our cause, which we believe to be the cause of truth and of human happiness, is on the advance, and that those who may assemble here in future will meet in this place sages from the East and professors from the West; that some will join them from the North and from the South; and that there will at length come to such assemblies as the worshipers of one God, in obedience to the command of the man Christ Jesus, individuals from the banks of rivers yet unknown to song, and from populous and frequented regions now nothing but impenetrable forests. Sir, I beg to move, "That the Treasurer's Report be received and approved."

Mr. EDWARD TAYLOR seconded the resolution.

Rev. SAMUEL WOOD.—There is one item in the Treasurer's account of which I cannot approve. It is that announcing the expenditure of 83*l.* by the deputation for attending the adjourned General Meeting at Manchester. Eight persons were sent down to that meeting at the expense of the Society, and I contend that four would have been quite sufficient.

The CHAIRMAN.—Allow me to state that the deputation to Manchester was appointed at the General Meeting of the Association. It was therefore the act of the whole Society; and whether it was wise or not cannot now be discussed. The only question is, whether, having deputed these gentlemen, the Society will pay their expenses or leave the charges entailed upon themselves.

Mr. YOUNG.—I am unwilling to discuss items of account; but before the evening closes I shall take an opportunity of considering how the funds may be improved, so as not to admit of the excess of expenditure that was incurred last year.

Rev. JAMES YATES.—Though I was not one of the deputation to Manchester, I can state one or two circumstances which will shew that the Committee were justified in what they have done. At the same time I beg to offer my thanks to the Rev. Mr. Wood for the open and manly manner in which he has brought the question before the meeting. Our friends at Manchester were desirous of taking on themselves, in the handsomest way, the whole expense of the deputation; and with that view a collection was made, which was such as to cover the whole expense incurred. With respect to the number of the deputation, it was made up in such a manner that no one could with any propriety have been omitted; and the consequence of this visit has been a considerable addition to the number of subscribers to the Association.

The resolution was then carried unanimously.

Rev. B. MARDON then read the Report of the Committee.

Mr. CHRISTIE.—I beg to move, "That the Report of the Committee be received." But previous to putting the motion I wish to remark, that the acquiescence of the Association in receiving the Report is quite compatible with any one rising in due time and making remarks which may differ from the substance of that Report. The Committee have embodied all the great and substantive objects of the meeting in separate and distinct resolutions; and when they are brought forward, will be the proper time for any individual to say what he may have to say on the particular subject embraced in the resolution. I make these remarks because I have formerly perceived that sometimes after the reading of the Report individuals have made motions which, if they would have waited, they would have found had been provided for in the resolutions prepared by the Committee; but I trust that in what I have said it will not at all be supposed that I have been making any attempt to abridge the right of any member of the Association.

Mr. RICHMOND seconded the resolution.

Mr. YOUNG.—I cannot consent to the reception of the Report without suggesting a plan to remedy the great evil which appears to afflict the situation of the Unitarian Association. I am unwilling to make any observations which may cast a damp on the great and holy cause in which we are engaged, for I trust my heart is as strongly imbued with its importance as any one's can be, especially as I have been with you from its very origin, and always its consistent supporter. But it appears absolutely necessary to make some observations on the Report as an account, because, unless we square our progress with our means, the result must ultimately be an injury to the cause. I do not find fault with the disbursement that has been made in itself; but I think that it is disproportioned to the means which we possess: and I, therefore, cannot agree that the Committee shall go on with an expenditure which must increase the difficulty. On this occasion, I will merely intimate the necessity that there is for a recon-

sideration of our expenditure, and of how and where it may be lessened. I know that it would be unwise to go into the discussion at such a meeting as this, because we are met on a joyful occasion, and ought not to be checked by a consideration of pounds, shillings, and pence; I will therefore move, that when this meeting break up, the subscribers adjourn to a meeting, two or three days hence, to consider what shall be done. Do not, however, let me be mistaken; I trust that we shall all be ready to apply our best zeal and energies to promote the objects of the Society; but I cannot hear the statement that has been made without warning you of the difficulties in which you are about to entangle yourselves.

The Rev. CHAIRMAN.—Before I put the motion which I hold in my hand, (Mr. Christie's resolution,) allow me to state, that it is with unfeigned pleasure that I witness the Christian feeling that pervades all the speakers, so that even though an objection be made, it is in kindness of spirit, and from no desire but that of seeking the best means of promoting the welfare of this valuable Association.

Mr. Christie's resolution was then carried unanimously.

Mr. YOUNG.—I believe that I shall not now be out of order in moving, that soon after the breaking up of this meeting an adjourned meeting of subscribers be held.

Mr. CHRISTIE.—I beg to submit to our friend, whether his suggestion will not be sufficient to call the attention of the Committee to the subject. Though there is a deficiency in the Treasurer's hands, there is none in fact, for we have £2000 in our stock of books. I make this statement because I would not have our friends go away with the idea that there is a deficiency. Of course, I have no objection to the question being investigated by the subscribers; but I think there can be no doubt that the Committee will take means to make the stock of books available.

Mr. YOUNG.—The stock of books cannot be available, for they must be kept for the purposes of the Institution; and if we go on for two or three years on the principle of increasing our expenditure, difficulties must arise.

The Rev. CHAIRMAN.—I put it to Mr. Young, whether it is not likely that he will attain the object that he has in view by the statement which he has made in so manly and Christian a way.

Mr. YOUNG.—I shall most willingly yield to your suggestion, Sir. [Motion withdrawn.]

Rev. THOMAS MADGE.—I rise to move, "That the thanks of the Meeting be given to the Rev. Hugh Hutton, A. M., for his able and energetic Sermon delivered before the Association this morning." To all who heard that powerful sermon I am sure I need not say that it was well calculated to kindle afresh all our ardour, to give new force to all our zeal, as well as to promote union and co-operation in this great cause. God acts in human affairs by the instrumentality of human means; and though we know that truth is mighty and will prevail, it can only be by the care of those to whom truth is for the time committed. We, as members of this Association, stand on one great broad principle. We do not assemble for any narrow or sectarian purpose, but for the promotion of those great truths which we think most abound in glory to God and peace and happiness to man; which, as they concern all, so are they for all, and necessarily lie at the foundation of an enlightened religion. Dr. Channing, of whose talents no one can hold a higher opinion than myself, has somewhere said that he is afraid of the bonds of party connexion —of the trammels imposed on the human mind by a particular name or denomination. This remark may apply to those who deal in notions of a subtle or mysterious nature: it may be said with justice of a church that imposes on all its disciples a subscription to thirty-nine articles of faith, each of which contains ten times that number of specific propositions. But I do not see how, with any truth and justice, it can be applied to us, as Unitarians; for that name only distinguishes and characterizes the profession of one God, the common Father of all, and the relationship to one Master, Jesus Christ? As long as there are opinions connected with Christianity which we think a libel both on the character of God and the nature of man, it is surely right and fitting that there should be some name to distinguish opinions that partake of a more liberal, expanded, and generous nature. A man, however, is not the less a Unitarian because he does not wish to be called so, and it would, therefore, be unreasonable to object to any term, provided it be significant and just; and, at the same time, I am ready to grant that when we shall all have become Unitarians, the sooner we dispense with the name the better, for no one can wish more than I do to sink the name of Unitarian in that of Christian: this is the euthanasia most devoutly to be wished. The stream of religious opi-

nion seems still to be running in the direction of fanaticism; but there are many circumstances in the signs of the times which shew that this cannot last long. Activity is evinced in all quarters of the globe: knowledge and information are rapidly extending: public opinion is daily growing stronger and more enlightened, and is erecting tribunals at the bar of which all human institutions must be tried—the authority of kings and priests—the justice of laws and lawmakers—the privileges of the few and the rights of the many. Under these circumstances, I cannot think that the human mind will long continue wedded to a faith which would disunite reason from religion, and compel the understanding to submit to creeds which have been conceived in the weakness of ignorance, and nursed in the arms of cruelty. If goodness and wisdom were increasing in the nature of man, why not Unitarianism, which embraced both goodness and wisdom? For myself, I know nothing more pure and excellent in which to join both the hand and heart of man: but if we want more touching associations to awaken our sympathy, we have it in the names of the great and good men who in former days lifted up their voices in praise of our religion. Let it always be in our recollection that the first Christians were Unitarians; and that they who were ready to sacrifice all for Christ, professed as we profess. If we should be asked, where are the fruits of our faith, let us exultingly point to them, and say, "Here see specimens of what that faith is capable of producing!" Then, again, let us remember in the list of those who have bowed their minds to the force of Unitarianism, the names of Milton, of Locke, and of Newton. If it be in the power of names to confer honour and renown on our cause, then let Unitarianism justly boast of such names as those. In speaking of the Reformation, it is customary to mention none but Calvin, Luther, and Melancthon, forgetting that there were men equally learned and equally good, who not only, like them, assisted in pulling down the walls of Babylon, but afterwards strove entirely to uproot the foundations—men who were anxious to go into the heart of the sanctuary, and sweep away the pollution that defiled its altars. Among others at this period, we must place the Polish Unitarians, who have never had full justice done to them: they scattered the seeds of the true faith throughout Europe, from which we are now reaping the harvest and gathering the fruits. Let us remember that forty or fifty years ago we could not have witnessed the scene which we now have before us. Then there were but a few who worshiped the one God the Father, but now there are thousands pledged to the support of that worship: its glad-tidings have been wafted across the Atlantic to the Western shores, and multitudes are there rejoicing in the news. In the East, too, the same voice has been heard and welcomed by those who, deaf to every other voice, would have stood aloof from the cross of Christ. Geneva, the scene of some of Calvin's most virtuous labours, but also of his cruel triumph over the Unitarian martyr, Servetus, is gradually passing over to that religion which it once endeavoured to destroy. Germany and Holland, too, are on the advance; and even France is not without its believers in pure Christianity. Of course, where inquiry is the freest, truth is most likely to meet with the greatest success; hence, in America, Unitarianism is daily giving proof of increasing strength and advancing progress. Here, where fashion and prejudice throw hindrances in its way, I am aware that its steps are slower; but even here the cause is gaining something, though secretly and silently; and if all who are its friends and advocates will but cooperate, and each endeavour to lend that wherein most consists his strength, there can be little doubt that our progress will be greater than perhaps we ourselves are at the present moment disposed to anticipate. Sir, I will say no more, but conclude with expresing a hope that this Association, with its annual meetings, may long afford its humble aid to the obtaining of this most desirable result.

Mr. R. TAYLOR.—I beg to second the motion, which I am sure will be joined in most cordially by all who had the pleasure of hearing Mr. Hutton's most excellent sermon.

Just at this period the Rajah Rammohun Roy made his appearance on the platform, and was greeted with the cordial applause of the meeting.

The Rev. CHAIRMAN.—Our illustrious friend (for such I trust he will allow me to call him) will permit me to state that his presence creates among us a sensation which he perhaps will hardly understand. It does so, because in his person and example we see an instance of the power of the human mind in recovering itself from the errors of ages; and because we conceive that we see in him, with his intelligence and character, one of the best and most disinterested

judges of the claims of Unitarianism to be the original Christian doctrine. I beg to state to the Rajah that the business before the meeting, at this moment, is a motion of thanks to the Rev. Mr. Hutton for his excellent sermon. It has been moved by the Rev. Mr. Madge, who always talks well, but who has this day spoken better than I ever heard him before; and it has been seconded by Mr. Taylor, of whom I will only say that he is a man worthy to second such a motion. With respect to the sermon itself, it was a most manly exposition of our faith; and even had I not previously known the preacher, I should have augured its character when I first caught in his accent a little of the language of that country which is famous for downright honesty.

The motion was then carried unanimously.

Rev. HUGH HUTTON.—I believe you will do me the justice to accept my assurance that I feel more moved at this mark of your kindness than at any previous occurrence of my life. I could face a host of adversaries, and be still unmoved; but when I see so many friendly faces around me, I hardly know how to express myself. In fact, I cannot express what I feel, for I stand here as your debtor, rather than with any claim upon your thanks. It was the tracts which your Association, under the name of the Unitarian Fund, circulated that reached me in the North of Ireland, and enabled me to emancipate myself from the Calvinistic creed, and extricate myself from the gulf in which I had nearly been lost. I am, therefore, rather called upon to return thanks to this Association, than to receive any from them; but as the principles of our faith are opposed to monopoly, both on earth and in heaven, I shall not longer trespass on your attention, particularly as I have already this morning occupied so large a portion of your time. I will only say, that the cause is one in which I am ready to exhaust the last particle of my strength and my ability; for every good feeling which animates my breast I can trace to the Unitarian principles, to which I stand indebted for so many blessings.

Mr. RICHMOND.—I have a resolution to propose, the purport of which will, in some degree, be received with regret, as it refers to the intended retirement of two of your Secretaries—Dr. Bowring and the Rev. Mr. Fox. I cannot, however, doubt your grateful willingness to give them your cordial thanks for their past services. If it were necessary to express the cause of their retirement, I would state, that Mr. Fox only accepted the office for one year, as his other avocations were too numerous to allow him fully to attend to its duties; and with respect to Dr. Bowring, that gentleman finds himself so repeatedly called away from London, that he has it not in his power to discharge the functions of the office. I trust, however, that though he cannot be secretary, he will, in some measure, act as a sort of missionary to the Society. I beg to move, "That the cordial thanks of this meeting be presented to the Rev. W. J. Fox and Dr Bowring, on retiring from office, for the distinguished ability and zeal with which they have executed their official duties."

Mr. BISCHOFF seconded the resolution which was carried unanimously.

Dr. REES moved the appointment of the new officers of the Association seriatim, which being seconded by various gentlemen, were carried unanimously They were as follows:

Thomas Hornby, Esq., *Treasurer.*

The Rev. James Yates, *Secretary.*

The Rev. Edward Tagart, *Secretary for the Foreign Department.*

The Rev. Benjamin Mardon, *Secretary for the Book and Tract Department.*

Edgar Taylor, Esq., *Solicitor.*

Committee — Dr. Bowring, Rev. E Chapman, Rev. W. J. Fox, Rev. Thomas Madge, Mr. W. O. Manning, Rev. J. S Porter, Mr. Christopher Richmond, Mr J. T. Rutt, Mr. Richard Surridge, Mr John Taylor, Mr. Richard Taylor, Mr E. F. Teschemacher, Mr. James Bidlake Mr. J. E. Nettervill, Mr. Joseph Wright

Auditors—John Christie, Esq., Joseph Fernie, Esq., Thomas Hardy, Esq.

Dr. BOWRING.—I feel it as a very signal honour to have entrusted to my care a resolution, the object of which is to welcome our illustrious Oriental friend and to communicate all we feel and hope towards him. I ought not to say all we feel and hope, for I am sure that it is impossible to give expression to those sentiments of interest and anticipation with which his advent here is associated in all our minds. I recollect some writers have indulged themselves with inquiring what they should feel if any of those time-honoured men whose names have lived through the vicissitudes of ages, should appear among them. They have endeavoured to imagine what would be their sensations if a Plato or a Socrates, a Milton or a Newton, were unexpectedly to honour them with their

presence. I recollect that a poet, who has well been called divine, has drawn a beautiful picture of the feelings of those who first visited the southern hemisphere, and there saw, for the first time, that beautiful constellation, the Golden Cross. It was with feelings such as they underwent that I was overwhelmed when I stretched out in your name the hand of welcome to the Rajah Rammohun Roy. In my mind the effect of distance is very like the effect of time; and he who comes among us from a country thousands of miles off, must be looked upon with the same interest as those illustrious men who lived thousands of years ago. But in the case of our friend, his coming may be deemed an act of heroism of which the European cannot form a just estimate. When Peter the Great went forth to instruct himself in the civilization of the South,—when he left the barbarous honours of his own court to perfect himself in ship-building at Saardam, he presented himself to the public eye in a more illustrious manner than after any of his most glorious victories. But Peter had to overcome no prejudices —he had to break down no embarrassments; for he knew that he had left those who were behind him with an enthusiasm equal to his own, and he knew that he would be received by them, when he should return, with the same display of enthusiasm. Our illustrious friend, however, has made a more severe experiment: he has ventured to accomplish that which perhaps none other connected, as he is, with the highest honours of the Brahminical race ever attempted: he has ventured to do that which would have been regarded with incredulity ten years ago, and which hereafter will crown his name with the highest honour. He will go back to his friends in the East and tell them how interested we are in them, and how delighted we are to communicate to them through him all our desires to do every thing in our power to advance their improvement and felicity. Time would fail me if I were to attempt to go over the history of our illustrious guest,—if I were to tell how eminently and constantly he has exerted himself for the removal of misery and the promotion of happiness. If at this moment Hindoo piles are not burning for the reception of widows, it is owing to his interference, to his exhortations, to his arguments. Can we look on such benefits as these without considering him as our brother? Can he come here without hearing our enthusiastic voices telling him how we have marked his progress, and without our proffering to him, if not our note of triumph, at least our accents of gratitude? It was to us a delightful dream that we might, on some occasion, welcome him here; but though it was a hope, it was but a trembling one, of which we scarcely dared to anticipate the fruition. But its accomplishment has produced recollections so interesting, that this day will be an epoch in our history, and no one will forget the occasion when the Brahmin stood among us to receive our welcome, and the assurance of the interest we take in all he does and in all he shall do; to which I may add, that our delight will be too great if we can in any way advance those great plans, the progress of which is the grand object of his exertions. Sir, I move with great pleasure, "That the Members of this Association feel a deep interest in the amelioration of the condition of the natives of British India; that we trust their welfare and improvement will never be lost sight of by the Legislature and Government of our country; that we have especial pleasure in the hope that juster notions and purer forms of religion are gradually advancing amongst them; and that our illustrious Visitor from that distant region, the Rajah Rammohun Roy, be hereby certified of our sympathy in his arduous and philanthropic labours, of our admiration of his character, of our delight at his presence amongst us, and of our conviction that the magnanimous and beneficent course which he has marked out for himself and hitherto consistently pursued, will entitle him to the blessings of his countrymen and of mankind, as it will assuredly receive those of future generations."

Dr. KIRKLAND (late President of Harvard University).—In the absence of the Hon. Henry Wheaton, who was to have seconded this motion, but is prevented by indisposition, I have great pleasure in seconding the motion. It is well known that the Rajah is an object of lively interest in America; and he is expected there with the greatest anxiety.

The Rev. CHAIRMAN.—In proposing this resolution I beg to suggest that the assembly should rise in unanimous approbation of its object.

The meeting accordingly rose, and carried the resolution by acclamation.

RAMMOHUN ROY.—I am too unwell and too much exhausted to take any active part in this meeting; but I am much indebted to Dr. Kirkland and to Dr. Bowring for the honour they have conferred on me by calling me their fellow-labourer, and to you for admitting me to

this Society as a brother and one of your fellow-labourers. I am not sensible that I have done any thing to deserve being called a promoter of this cause; but with respect to your faith I may observe, that I too believe in the one God, and that I believe in almost all the doctrines that you do: but I do this for my own salvation and for my own peace. For the objects of your Society I must confess that I have done very little to entitle me to your gratitude or such admiration of my conduct. What have I done?—I do not know what I have done!—If I have ever rendered you any services, they must be very trifling—very trifling I am sure. I laboured under many disadvantages. In the first instance, the Hindoos and the Brahmins to whom I am related are all hostile to the cause; and even many Christians there are more hostile to our common cause than the Hindoos and the Brahmins. I have honour for the appellation of Christian; but they always tried to throw difficulties and obstacles in the way of the principles of Unitarian Christianity. I have found some of these here; but more there. They abhor the notion of simple precepts. They always lay a stress on mystery and mystical points, which serve to delude their followers; and the consequence is, that we meet with such opposition in India that our progress is very slight; and I feel ashamed on my side that I have not made any progress that might have placed me on a footing with my fellow-labourers in this part of the globe. However, if this is the true system of Christianity, it will prevail, notwithstanding all the opposition that may be made to it. Scripture seconds your system of religion, common sense is always on your side; while power and prejudice are on the side of your opponents. There is a battle going on between reason, scripture, and common sense; and wealth, power, and prejudice. These three have been struggling with the other three; but I am convinced that your success, sooner or later, is certain. I feel over-exhausted, and therefore conclude with an expression of my heartfelt thanks for the honour that, from time to time, you have conferred on me, and which I shall never forget to the last moment of my existence.

The CHAIRMAN.—The Rajah will now allow me, as the representative of this assembly, to take him once more by the hand, and to repeat in your name our deep and heartfelt thanks for his presence on this occasion.

Rev. EDWARD TAGART.—I rise to submit a resolution which I have no doubt you will hear with the greatest approbation, but which I have no claim to introduce, unless as a sort of prelude to the duties on which I am about to enter. I am now by my office called upon, indeed, to look abroad, and take that wide survey which this Association requires in the pursuit of its foreign objects. The resolution which I have to propose relates to these foreign objects. To India our attention has already been directed, and our connexion with India has led to the presence of our illustrious friend whom we have just heard. And what a noble, what a sublime lesson of human modesty and virtue does it teach us, when we hear a man who has done so much for himself and his fellow-creatures in India —who has, as has been already well expressed, worked himself from heathenism and idolatry to Christianity — to hear such a man declare that he really does not know what he has done to entitle him to the strong expression of approbation which this assembly has conferred upon him! It is a great advantage arising from the existence of this Association, that it leads us into an acquaintance with the religious condition of our fellow-creatures in all parts of the world: and though we see much to lament, and know that religious ignorance and moral degradation exist in many countries of the globe, still how much is there to delight us in becoming acquainted with those illustrious individuals who are introduced to our notice by the agency and operation of this Society! When we confine our views to our own country, the Unitarian is apt to be amazed, astonished, and overborne, by the extent to which prejudice prevails against what he deems to be scripture truth. Were we to confine our views solely to our own country —were we to listen to the shameless calumnies promulgated against us by those who should know better, the tide of our sympathy would be, as it were, rolled back on ourselves. It is, therefore, wise to direct our views to other countries, and there to find those virtuous and enlightened individuals who are ready to sympathize and co-operate with us in the cause of religious truth. The Report calls our attention to the state of religious opinion in Buenos Ayres in South America, Canada and the United States in North America, and Spain, France, and Transylvania, Europe—thus comprehending three quarters of the globe. My motion bears specific reference to the Unitarians of Transylvania and America. To the Unitarians who exist in Transylvania who can be indifferent? A great orator, of whose eloquence the world has been

deprived within the last year—I mean the Rev. Mr. Hall, of Bristol—speaking of this country with respect to civil liberty, calls it the Thermopylæ of the universe; and I would apply this term to Poland in respect of religious truth at the period of the Reformation; for, when the advocates of the Divine Unity and the Messiahship of Christ were persecuted, they took refuge in that country,—there they made their stand, there they found patronage and support, and there they have been ever distinguished for rank, learning, and piety. I believe that we are honoured on this occasion with the presence of some Transylvanian gentlemen, who come accredited to us, and are extremely desirous of further union and co-operation with us. A letter has been received from a gentleman recently elected to fill the Chair of Theological Professor at Clausenberg, and who, in order to qualify himself more completely for it, is at present studying in Germany, stating that there are 110 churches and 50,000 souls devoted to the cause of Unitarianism in Transylvania; that Unitarians are elevated to high stations in the civil department of that country; and that he himself is extremely anxious to come here to cultivate a better acquaintance with the Unitarians of this country. The motion also calls on us to take notice of America—a country in which we must always feel a vital interest—a country where our cause is adorned by the eloquence of a Channing, the philanthropic exertions of a Tuckerman, and the amiable and holy piety of a Ware—a country that gives a striking proof that where our cause has free course it will run and be glorified. Having taken this survey of the interests of Unitarianism, I will now conclude. I know that there is business of high interest and importance to come before the meeting, and I trust I shall be forgiven for having occupied so long a portion of its time. I beg leave to move, "That this Meeting contemplates with satisfaction and delight the manifestation, in various countries, of a spirit of religious inquiry and of Christian zeal; and that our respectful and affectionate greetings are due to our brethren from Transylvania and America, who have shewn their sympathy with us by their presence on this occasion."

Dr. Rees.—I rise with great pleasure to second the motion which has been so ably introduced. The motion embraces persons and subjects that must be interesting to every one in this room: but I must confess—and you, Sir, will know why—that some of those subjects to me possess peculiar attraction. After having paid a due tribute of respect to our illustrious friend—illustrious not alone for his rank, but for his profound erudition, the splendour of his talents, and the extensiveness of his services—it will now be well if we turn our attention to other realms and other people that are deeply interesting, as shewing the advantage of free inquiry and the progress of Christian zeal where perhaps we had least right to expect to see them. When this Association was formed, and when it was made one of its objects to look to the promotion and encouragement of Unitarianism abroad, there was not one—not even the most sanguine among us—who could have expected to see what it has been our fortune this day to witness. No one could have expected to enjoy the satisfaction of seeing England—nay, of seeing this very chapel, the central point for bringing together the most distant quarters of the globe. Little did I expect to see Asia and America join, and Transylvania sending her sons, as if raised from the dead, to behold the triumphs of Unitarianism in the nineteenth century. The age in which we are living is a remarkable one: it is distinguished by the freedom with which men prosecute their inquiries in religious matters—it is distinguished by the courage with which they abandon long-cherished recollections, when contrary to the dictates of truth—it is distinguished by the fortitude with which they pursue their newly-attained convictions in spite of dangers imminent and threatenings manifold. In the Report a rather disheartening prospect is held out with respect to France; but still I cannot help thinking that that country presents an interesting and even an encouraging spectacle. Who would ever have thought that the religion connected with that country would be, by one stroke of the pen, annihilated for ever? Many, too, who had been driven by Catholicism to Atheism are now seeking a resting-place in the doctrines of Unitarianism. In Spain—even in Spain, where each man was in a manner chained to his priest, the Association had the satisfaction of seeing some who had strength enough to burst their bonds asunder, and who were employing the first hours of their liberty in the emancipation of their fellow-countrymen. In America the prospect of Unitarian affairs is very interesting. A few years ago there were not in that country above one or two ministers who would avow themselves Unitarians; and I can remember an excellent minister demurring as to whe-

ther he should preach in a Unitarian chapel, lest it should reach the ears of his acquaintance in America, and create a prejudice against him. Yet, now look at the names and the talents of those who advocate the Unitarian cause in America, and see what a change in a short time has been effected! With a rapidity scarcely credible, the true doctrine has spread from the shores of the Atlantic to those of the Pacific, and from the Northern lakes to the Gulf of Mexico. If I turn your attention to India, what need I say more than that Rammohun Roy is here this day to animate you by his example, and to cheer you by his countenance? Dr. Bowring has well said that we may regard distant regions as distant ages. But while we are congratulating ourselves on the success of our cause, it will be well to turn back to those who laboured in times past, and by whose aid the cause was so essentially benefited. The Unitarians penetrated into Transylvania two centuries and a half ago; there they found the soil congenial; there they found a prince who said, as a prince has said in our own time, "I am the king of my people, but not the lord of their consciences;" there they found a sovereign who pledged himself that every man should enjoy the free liberty of religious worship. Under such auspices as these the Unitarians flourished; and it ought to be most gratifying to us to find within these walls the representatives of that church which is still ready to carry on the same great cause. And shall we not give these men a hearty welcome? Owing to the Catholic ascendancy in Poland, the Unitarians were driven from that country, and 400 of them found a ready asylum in Transylvania, the inhabitants of which country they rewarded in the best way they could, by giving them the benefit of their principles and example. Poland at this day is maintaining a noble struggle in defence of her civil liberty; but should it be the will of an inscrutable Providence that the unrighteous cause should succeed—should it be the will of Providence that these zealous advocates of civil liberty should be driven from the land of their fathers, may we not hope that Transylvania will again be the asylum of Polish exiles; and that, feeling and enjoying the benefit they derived from former Polish example, they will in their turn give instruction and assistance, so that the time may be when we shall see within these walls delegates from Poland as well as Transylvania!

The resolution was then carried unanimously, the Rev. CHAIRMAN observing, in putting it to the vote—I cannot propose this motion without mentioning what appears to me to be a debt of gratitude to a labourer who has been called from the vineyard: I am alluding to the Rev. Mr. Severn, of Hull. Some here will remember a remarkable prayer of his made before the Unitarian Fund, in which he laid at the footstool of the Divine mercy the case of our neglected and almost forgotten brethren of Transylvania. Mr. Severn was the first that mentioned the Transylvanian Unitarians at our meetings, who, in his characteristic manner, he described as having fourscore churches, which must be called churches by the people of this country, for they had steeples and bells.

Dr. KIRKLAND.—Permit me as an American, Mr. Chairman, to reciprocate the expression of interest in the progress of Christian truth, and the kind personal greetings contained in the resolution just passed. They are in agreement with the friendly treatment and the brotherly love I experienced in visiting different places in the United Kingdom. The spirit of religious inquiry is abroad in the United States of America. It has done something for received opinions in that country, producing from time to time explanations and concessions which render them really or apparently more consonant with acknowledged principles. But the human formularies of doctrine which are generally adopted, allow only a limited scope to the liberty of examination. It is among those who refuse to be trammelled by articles, who take no standard of belief but the word of God, and admit no restraint on the exercise of their right of judging but the love of truth, that the proper fruits of inquiry may be expected in their full extent. Those who act upon these principles in that country, though not liable to all the discouragements which pertain to the cause here, are still obliged to encounter great opposition. The laws of the land insure them civil freedom; but hereditary opinion, traditional faith, and prejudice, exert a prodigious power. We have reasons for thinking that the friends of liberal sentiments in the Union will increase; they are already numerous in some parts of the land. The cause is seriously and sincerely professed and ably maintained. In the mean time, we congratulate you and ourselves on your circumstances and prospects in this highly-favoured region. From the East and from the West we have come to join you in the worship of one God by one

Saviour and Teacher, and to witness your zealous exertions in behalf of what we believe simple Christianity. Continue to profess, and to spread as you are able, by precept and example, the glad-tidings. Continue, ye who minister at God's altar, to plead his cause with persuasive power; trust him, ye lovers of pure doctrine, in his own time to give full effect to your endeavours to refine his religion from human corruptions.

The Rev. W. J. Fox.—The motion which devolves upon me to present to the meeting is one which has never been surpassed by any proposition that has been made to this Association, or to the various Unitarian Societies by whose combination this Association has been formed, for the simplicity and truth of the principle on which it is founded—for the benignity of the spirit by which it is animated, or for the importance of the results of which its adoption may be productive. It is a resolution which directs our views, not to the rich, the great, or the learned, but which turns our attention to the great mass of society; which reminds us that the gospel of Christ was originally preached to the poor. That benevolent spirit which sought out the poor for the purpose of relieving them, is the spirit by which, through all ages and countries, its professors should be animated, and which calls on this meeting forthwith to put into operation an experiment of this kind; according to the example that has been set us by our American brethren, and by the labours of Dr. Tuckerman, which have succeeded in establishing domestic missions for the instruction and relief of the poor of that country. I will now read the motion, that the assembly may be in possession of the object at which I am aiming in the remarks which I am about to submit to you. It is, "That the gospel was originally, by its blessed Author and his apostles, preached to the poor; that its spirit requires of its professors, through all ages and in all countries, a zealous employment of the best means for improving both the temporal and spiritual condition of the great mass of mankind; and that by the establishment as soon, and as far as shall be practicable, of Domestic Missions, whose object shall be, in conformity with the plan stated in the Circular addressed to the Unitarian public by the late Committee, to relieve their wants, enlighten their minds, and purify their characters, this Association will best shew the identity of Unitarianism, as a religion of love and mercy, with pure and undefiled Christianity."—The plan which has been marked out by the Committee in the Circular addressed to the members of the Association, is described so clearly and briefly, that I cannot do better than read to you the few sentences that are devoted to that purpose. (See Monthly Repository for May, pp. 315, 316.) It must be evident to those who have paid attention to the formation of such institutions, that this proposition differs materially from any that is now in existence in this country: in fact, it is the creation of a new class of Christian ministers—of a set of evangelical teachers, whose duty it will be to carry the gospel into those abodes of vice, wretchedness, and misery, where the regular preacher, owing to the nature of his labours, cannot be expected to penetrate, and where, without some such mode of instruction, it never can be hoped that Christianity will make its way. It will not be the business of such men as are to be employed on this mission to enter on the subject of particular tenets; it will not be their business to trouble the minds of those whom they shall have to instruct with the niceties of theological disquisition. It will be enough that, if information is asked, it shall be given—if doubts are entertained, that they shall be explained and made clear. Their mission, like that of the Apostle, is not to baptize or to sectarianize, but to preach glad-tidings to the poor. It differs from other missions, inasmuch as it is no part of its object to establish congregations: on the contrary, its object is to seek those many of whom cannot, from the nature of the case, become members of a congregation. They will have to go to those who, from their condition of abject want, cannot with decency shew themselves within the walls of a place of worship: they will have to seek out the sick, the aged, and the bedridden: to take them that instruction and consolation for which they cannot come. It will not be desirable for such a missionary to form a congregation, for the charge of a congregation would require an occupation of time which will be inconsistent with his devotion to that work which is peculiarly marked out for him. Nor will it be like those institutions, the object of which is to visit and relieve the sick, for which employment agents of inferior intelligence are found to be sufficient. We contemplate finding agents worthy of so God-like a work—men of such knowledge of the world that they shall be competent to work with judgment the

important machinery which will be committed to their charge. This mission will also be different from all others that have preceded it, because it will extend its attention to the temporal necessities as well as the spiritual wants of mankind. It will regard man in all his faculties. It will seek to dissipate his physical wretchedness as well as his mental misery. But though it has thus much of novelty about it, it cannot be said that the scheme is altogether untried; for, thanks to the zeal of our brethren in America, Dr. Tuckerman's report gives ample demonstration, that if the plan fails in this country, it may be owing to the want of skill on the part of the originators of the scheme—or to want of zeal on the part of its supporters—or to want of aptitude on the part of its agents; but at all events, it will not be owing to any fault in the thing itself; for it appears from the contents of the reports, which probably many who hear me have had an opportunity of reading, that great good has been actually realized in the town and neighbourhood where the attempt has been made. There are cases on record there of those who have been raised from the most abject condition to fresh hopes of prosperity in the world, and who have been stimulated to begin a new career with a prospect of losing in success the misery that had previously overhung their existence; instances also are given of children who had been gradually practising a course of petty fraud, such as must finally lead to the more grievous inflictions of the law, but who by the influence of these domestic missions have been turned aside from the wickedness of their pursuits, and now afford every hope of passing through life with respect and esteem, and of becoming the teachers of others, thus not only being saved themselves, but being the means of salvation to their fellow-creatures: cases, too, are on record there of the grossly ignorant who have been instructed and enlightened—of families which were on the verge of being scattered over the surface of the country to obtain a miserable pittance either by plunder or by beggary, but who have been enabled to strengthen one another, and help each other forward in a course of honest and united industry: cases are there of the victims of habitual intoxication, and the commission of other vices, being released from the bondage of sin, and enabled to walk in the spirit and holiness of the gospel. If these things then can be accomplished in Boston, why may they not also in London, and in Liverpool, and in Manchester, and in Bristol, and in other populous districts, where surely there is not a less proportion of ignorance, vice, and wretchedness, than in America? And that there is not less of beneficent zeal for mitigating these inflictions on the human race, I trust this meeting will shew. In this metropolis it is estimated that seventy thousand persons rise every morning who have no resource whatever for the coming day, and whose only prospect for passing through it is either by means of beggary or robbery—of fraud or violence: to this there is to be added a proportionate number of children who are training gradually to a course which will end in the loss of their services as good citizens to the State, or perhaps through the means of vice, early learned and dangerously followed, to the direful expiation of blood. With such considerations as these pressing upon us, shall we rest contented and do nothing? It may be said that whatever we can do will be but little. It is true that it will be but little; all good efforts at the outset are but little, but they grow and expand till at length they overshadow the misery to which they have been opposed; and thus where sin has abounded, grace superabounds. Little was the grain of mustard-seed of which we read in the parable; and it seemed as though it were not worth the ground it was to occupy: but there it was put; and presently its root struck out, its stem arose, its branches expanded, and the shade of them spread over the place that had first fostered the seed, and the birds of heaven sang among the branches: so this tree shall grow, and prosper, and flourish, in spite of the insignificance of its origin; and the poor, the afflicted, and the wretched, shall rejoice in its shade, and its leaves shall be for the healing of the nations. But still it is said that it is little! So, too, were the paltry vessels of Columbus that carried him across the great waters of the ocean; and yet they were sufficient to discover that mighty continent where conscience found her asylum, and independence won her victories, and freedom reared her banner, calling on the whole earth to rejoice in the resources of safety and of promise which that continent affords to the human race: and thus may our mission discover regions yet unexplored of beneficent exertion, conferring benefits and enjoyments which are yet unanticipated and unimagined. It is not merely as a charity that I advocate this plan. I advocate it as an appropriate

supplement—as a necessary result, of the scheme in which we are already embarked. What has been our object for so many years? To something of this kind we must have been tending; and in it we must at last find the completion and perfection of our plans. Our first Association, that of the Unitarian Book Society, was one of learned men—not looking so much to proselytism as to an open and manly avowal of opinions—opinions which they had studied by the light of the midnight lamp, in seclusion and solemn consideration, and which at length came forth to the world as the union of men who were shedding immortal honour on the cause. They established Unitarian Christianity on the broad foundation of profound learning, intelligent research, and painful application. This then was doing a good; but it was not enough to do. The next step soon followed. The object of the Association was put in a more popular shape: to the books of those learned men who declared the meaning and true intent of the Scriptures succeeded tracts more likely to reach the humbler classes of society: to the poor we sent missionaries to preach the true gospel: the age of controversy arrived, and one false doctrine after another was assailed and destroyed: we grappled with our theological opponents, and made way among those who held religion but in an imperfect shape, and needed reformation. Time passed on, and we found that we could not, wholesomely to ourselves and with benefit to others, remain merely engaged in the arena of contest with theological disputants: we then began to expound Christianity as it appeared to us in all its native purity of spirit, in all its majesty of elevation, and in all its beauty of proportion. We felt that in merely disproving the arguments of our opponents we had not done enough; that a mere negation could not have power over men's minds; that a positive doctrine must be taught; that we should prevail, not by the exposition of errors, but by the promulgation of truth. In this we have laboured well, and shewn the world what the truth of the gospel is. But are we to stop here? Are we only to exhibit to the enlightened what God sent for all, and which should be as universal in its principle as the air we breathe—as the very earth on which we live? We must go on; we must lay hold of the great mass of society; we must address ourselves not only to those who have some religion, but to those who have no religion at all: we must appeal to that great multitude who ought to have, but have not, religion to lead their steps. It has been objected to us that we only make converts from other classes of Christians. I well remember the answer of the late Pendlebury Houghton, (when I mention his name I need not say that it was both pointed and applicable,) when such an observation was urged upon him. "I suppose," said he, when this charge was brought against the Unitarians, "that you cut out Christians in the rough, and we polish them up." But we shall not cut out less perfect forms if we go to the great quarry itself, and shape the material we find there to that godlike image which we believe in our souls that humanity is still destined to bear. Christ descended to form man anew in the image of his Maker, not with exceptions, for man universal was the object of his mission. And even our religion itself would be worth comparatively nothing, if it were only the religion of superior minds. Nor is this true only of religion, but of every thing in the world which is worthy of attention and regard. That which does not contemplate or embrace the great body of society is in the estimation of the wise man worthless, nor will it attract the good man's love. If science were to be confined to answering the purpose of procuring fame for those who make researches into its recondite truths, and penetrate its hidden meanings, or if it were confined to aiding the gains of those who are amassing property and can put expensive machinery in motion, then science would be worthless. But it is not so. The wise man loves science because it goes far beyond these things: he loves it because it carries comfort into cottages, and because it affords advantages to the poor, at which even the rich man in the more barbarous ages could not arrive. So with political institutions; if they do not embrace the amelioration of the whole of mankind, then, in the estimation of the philosopher, they are worthless; and instead of raising our veneration, they can only excite our disdain. If government does not seek the benefit of the whole people; if lawgivers do not provide for the wants of all; if sovereignty does not embody the desires of the whole nation, then is government a tyranny, and property is robbery, and punishment is a crime, and allegiance to individuals is treason to humanity. All the productions of art, of talent, and of genius, become purer and brighter in proportion as there is created in the bulk

of the people a capacity to enjoy and to understand them. It is therefore wisely contemplated in this institution to which my motion refers, to employ men of superior mind and character, for they are best calculated to act with a healing influence on those below them. The effect that they will produce will be like a scene with which you, Sir, are not unacquainted; for it was, I believe, about the time of your residence in that lovely Isle of Wight that the remarkable phenomenon to which I refer occurred. Perhaps it may not be generally understood what is meant by a land-slip at the back of that island. At some distance from the sea there is a range of lofty rocks, covered with a soil teeming and prolific. There the myrtle blossoms in all its beauty, and in the autumn rich ears of wheat bend over the dark brows of those frowning rocks, while below towards the sea all is barren, wild, and unproductive. At the time of which I speak the soil above these cliffs moved—it rushed over the brow—it descended on the barren spot beneath. What was the consequence? All above remained as rich and as fertile as before, while below, all amongst fragments of bare rock, monuments of the past, there came a rich vegetation of all the productions of the earth, spreading themselves in novel luxuriance over this newly-acquired domain. And so will it be in this our mission: the minds of enlightened and honest men will be precipitated on those below, creating a moral fertility where now all is wild and barren; the wilderness and the solitary place shall be glad for them, and the desert rejoice and blossom as the rose. Repeated allusion has this evening been made to our visitors from other countries. What better greeting can we give them, what nobler recollection of this meeting, to enjoy themselves and tell their fellow-countrymen, than the institution of a mission so purely Christian, so blessed in its spirit and results, as that contemplated in the resolution before us! We have Irishmen here; natives of the land where popular agitation has recently conquered for them popular rights. Let them return and tell their countrymen that we too are about to agitate, but not with the violence of public clamour. Such missions will descend on the poor and wretched gently as the angel on the pool of Bethesda, stirring the waters with that agitation which has the power of healing and of blessing. Let the Transylvanians return and tell their compatriots, that while they maintain an equality with the other religions of the state, and have their share of the public honours and trusts, we are claiming a moral equality with other Christian persuasions that occupy England; and that having equalled these in our pursuit of truth, we will not allow them to leave us behind in any pursuit of love and mercy. There are Frenchmen here; let them return and tell the brave men of Paris that we are in the barricades of theology, struggling in the holy insurrection of reason against ecclesiastical and sectarian domination, but that we fight as the Jews of old were prepared to do, when with their weapons girded on they rebuilt the temple of the Lord. In conflicting, we cease not to build, till the spiritual temple of the God of righteousness and love shall be upreared in purer glory than that of old. Let our American brother return and tell the Unitarians there, that we are following their example, and glad to be their imitators in the cause by means of which they are repaying the old world its discovery of their continent, by discovering for it in their turn a new world of charity: let him tell them that theirs is an example of which we are proud, and of which we hope by worthy labour to reap the harvest. And when our Oriental friend shall return, if return he must, (long be it delayed!) to his native regions, may he have to report that Europe is not only as supreme as he esteems it in sciences, arts, and arms, but is beginning to aspire to a supremacy in benevolence which shall annihilate all other supremacies, and even in the end its own, by assimilating and exalting human feeling and human character in all the regions of the world. The Rajah remarked to me the other day, with somewhat of an indignant feeling, that he had been shewn a painting of Jesus Christ, and that the painter was false, for he had given him the pale European countenance, not remembering that Jesus Christ was an oriental. The criticism was just. Those theologians have painted falsely too who have portrayed Christianity as a cold and intellectual religion, and not given it that rich oriental colouring of fancy and of feeling with which the Scriptures glow, and by which they possess themselves not only of the mind, but the heart and soul of man. Oh, thus may our religion appear, creating the whole human race anew in the image of the Creator! This, Sir, is what I would see realized: this, I believe, must arise from the adoption of the motion; for I cannot help feeling that our example will be

followed till it spreads through all other sects, and through all other countries, till man shall advance in that course which has been marked out for him, till he become that creature of dignity, purity, and happiness, which the Maker designed him to be. I beg of this meeting, in the name of charity, of Unitarianism, of Christianity—in the name of humanity itself, not merely to adopt this motion by the lifting up of their hands, but to adopt it by lifting up their hearts to God for his blessing on such an object, and by that prompt and liberal support, according to the extent of their means, and according to the strength of their feelings, which alone can insure its realization, and send it forth on its beneficial course, conquering and to conquer vice, ignorance, and wretchedness—the worst enemies of mankind. Let this be done, and we shall be able to look back with congratulation on the proceedings of this day: nor only that—but the coming generation, and thousands in after generations, shall have reason to mention with gratitude the name of the British and Foreign Unitarian Association.

Rev. Edwin Chapman.—In rising to second this motion, I would fain pay a tribute of admiration to the speech we have just heard. I would call it eloquent, but I know no word sufficient to express my feeling of its excellence. Let me, however, say that the motion has my fullest approbation. For myself, I have some experience of the advantages that may be hoped to accrue from the plan now proposed; and those who shall think that it will not succeed, can know but little of the habits of the poor. The poor are ever willing to receive what is proffered in the way of instruction and knowledge; and therefore when we go to offer them this pearl of price beyond all value, I contend that it can be no intrusion, and that they will by no means esteem it such. At this late hour, I will not occupy more of your time; but I could not help saying thus much, because I feel most deeply the importance of the plan that is proffered to you for your acceptance.

The resolution was then carried unanimously.

Rev. James Yates.—I have a motion to propose of great importance, and though the hour is late I am averse that the meeting should separate without attending to it. The resolution might have been proposed at any time; but now that Unitarianism has been brought before the public, it is more particularly necessary. I allude to what has lately taken place at the Bible Society and other religious meetings. Much as I value the Unitarian doctrine, I am sure that I value Christian spirit still higher; and I therefore cannot help rejoicing at the manifestation that has taken place in our favour at the Bible Society. I rejoice, too, at it the more because it did not take place in consequence of the exertions of Unitarians. We have heard in the Report of Jews, Unitarians, and other religionists, all meeting together in one place to worship the one God; and now in the nineteenth century, we hear of men meeting in London to debate whether individuals shall be allowed to co-operate in the circulation of the Scriptures if they do not believe in the Tri-une Jehovah. Such things are lamentable. But there are, nevertheless, two sides to the picture. The way in which we were attacked I will not describe, for in so doing I should be striking a most inharmonious string. Suffice it to say, that the attack was made by one whom I must describe as a most outrageous fanatic; and with those two words I dismiss him. But the attack was received in a manner that may afford us some pleasure: though the meeting lamented our departure from doctrines which they deemed of importance, yet they expressed themselves willing to set a fair value on our private character, for which reason they were willing to co-operate with us in the works of love and mercy. It is in consideration of these feelings that I am anxious to bring forward the present motion. The question, however, which was agitated at the Bible Society was no new question. Twelve years ago, Mr. Norris, of Hackney, advocated principles like those of Lieutenant Gordon; and it was on that occasion that our excellent Chairman published what I take to be the most admirable of all his works in defence of Unitarianism. I will not, however, enter into its praise now, but merely observe, that as the work is out of print, I most earnestly wish that it should be again laid before the public as suitable in a remarkable degree to the present circumstances. I beg leave to move, "That the Unitarian faith is intimately connected with the great principle of the sufficiency of the Holy Scripture; that its professors have been distinguished by the maintenance and active assertion of that principle; that while they cherish an earnest desire for the exclusion of detected and generally acknowledged forgeries from the sacred volume, they have always been anxious for its universal dissemination; and that we, therefore,

rejoice in the spirit in which the British and Foreign Bible Society received and resisted a recent attempt to impose a doctrinal Test on the Members of that Institution."

Dr. CARPENTER.—In seconding this motion I will not occupy much time, but I am desirous to state—what cannot be learned through the public prints—that the greatest attempts were made throughout the kingdom to carry the intolerant spirit that was evinced at the Bible Society into effect, by endeavouring to persuade the local committees to second the endeavour to exclude those who did not acknowledge the Trinity. In a place where there were forty persons assembled, and where there were only myself and another anti-trinitarian, it was proposed by a clergyman who takes the lead of an Evangelical party, and seconded by a Baptist minister of Bristol, that the opinion of the meeting was, that the constitution of the Parent Society should remain unchanged, and that the Parent Society should be informed of that opinion. I had gone thither without at all knowing that such a resolution would be proposed, and it was exceedinglygratifying to me to see a body of men cheeringly support this Christian resolution, and to learn that it was carried by a majority of thirty-seven out of the forty.—Dr. Carpenter then adverted to a misrepresentation of some remarks made by him at the Manchester Meeting, by the Eclectic Review. Our readers can refer to the Report, in our last Vol. pp. 563, 564. Perhaps Dr. C., if he deem it needful, will favour us with a more distinct account of his animadversion on the misstatement than our Reporter could catch at the moment. He concluded by saying—The Eclectic Review remarks, that these assertions were made after dinner, insinuating that, therefore, it might be supposed that I was under the influence of wine. Those who know me, however, will know that that could not be, for I never take sufficient wine to have such an influence upon me: and I now take this opportunity of repeating what I then said, with a solemn conviction of its truth. I am glad that we have these meetings, instead of convivial meetings, as they are called, and which, I trust, will in future be altogether done away with. Those convivial meetings were too excluding. Why are we not to have the presence of the young and of females—more especially of the latter? for, after all, it is through the mother that the Unitarian is formed; for it is only by an early education that the mind can be properly trained. I have gone through Ellis's Polynesian Researches, and I do say that, though it contains other things, the principles of Unitarianism are taught: and with respect to what I said about the churches, I do hold that the principles of Unitarianism will one day be taught in them.

The resolution was then carried unanimously.

Rev. HENRY ACTON.—I beg to move, "That the importance of the objects contemplated by the British and Foreign Unitarian Association, and the extensive and promising fields of usefulness which invite its labours, require, and in the opinion of this Meeting ought to obtain for it, the liberal, universal, and persevering support of the friends of a Rational and Scriptural Theology." We have heard described what the objects of this Association are, and we best know how to support those objects. Let it not then be recorded that it has not received the assistance that it deserves. In particular, I trust that we who come from the country to enjoy the meeting of the Association, will return thither with a determination to support it.

Rev. HUGH HUTTON seconded the motion, which was carried unanimously.

Rev. W. J. FOX moved thanks to the Chairman, after which the meeting separated at half-past ten o'clock.

Thus terminated the proceedings of a meeting which will be long memorable in the annals of Unitarianism. It is impossible to describe the animation, the interest, the enthusiasm, which prevailed. Let but the feelings which were excited be consistently acted upon, and it is equally impossible to estimate the good which may be reasonably anticipated. The brightest prospects are opening before us, and let our friends throughout the land bestir themselves, that advantage may be taken of the time. The balance of the Treasurer's account changed sides early in the evening. But much yet remains to be done. The establishment of City or Domestic Missions ought not to be delayed a month for want of funds; we trust it will not. Mr. Potter, of Manchester, has set a noble example to our Local Treasurers of successful exertion to procure new subscribers. Every member should become a collector. A collection sermon should be preached in every chapel. The lateness of the hour necessitated Mr. Acton's proposing the last motion without preface. We would give something for the speech which would else have been spoken. It would have made every body give some-

thing. Every Unitarian should know and feel that the Association has the most earnest desire, and the most inviting opportunities, for rendering important services to the cause of truth, righteouness, and benevolence; that it only wants the power; and that it is for him to withhold, or to impart, a portion of that power.

Hull, East-York, and North-Lincoln Unitarian Association.

The half-yearly Meeting was held at Lincoln, on Thursday, March 31st, and Good-Friday, April 1st. On the Thursday evening, the Rev. W. Worsley, of Gainsborough, conducted a religious service at the chapel; and the Rev. J. R. Beard, of Salford, preached from 1 John iv. 14: "The Father sent the Son to be the Saviour of the world." On Friday morning, the Rev. Richard Wright, of Kirkstead, led the service; and Mr. Beard preached a sermon on "the decline of Trinitarianism," in which, after briefly tracing the growth of the Trinitarian system in the Christian Church, he pointed out the numerous and plain symptoms of its decay which are now manifested in almost every country where the gospel is professed. He took for his text Rev. xiv. 15: "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." In the evening Mr. Duffield, of Thorne, led the service; and Mr. Higginson, of Hull, preached on the Sacrifice of Christ.

The members and friends of the Association dined together soon after the morning service, to the number of forty-seven; of whom thirteen were ladies. The Rev. R. K. Philp, of Lincoln, presided. Omitting the particulars of "appropriate sentiments" and "animated addresses," which are usual on such occasions, the writer hazards his opinion on what was more peculiar at the Lincoln meeting, the presence of ladies at the dinner-table. It is the habitual arrangement at some Congregational and Association meetings; and he must at once avow that he wishes it may become more general. The exclusion of the weaker sex from an intellectual and religious treat, which they would enjoy as much, and desire as earnestly to participate, as the "lords of the creation" themselves, appears a most unmanly and unjust procedure. Why should the men monopolize a religious social meeting, unless their sex alone were designed for society and interested in religion? Why should women be excluded, if their religious feelings would be interested not less deeply, and if their social relations are equally important? Nay, if (as is more strictly the case) the religious principle is deeper, warmer, and more susceptible of social culture, in the female bosom; and if the place which women fill in domestic and social life is such as to give them a more extensive influence on the conduct and happiness of the human species, the claim becomes the more imperative to provide religious influences for those who will cherish them so deeply, and reciprocate them so widely. The influence of the female mind in civilized society is incalculably important; and if justice does not recognize the claim here asserted for equality of rights, the appeal may be made, perhaps, with better success to the policy of the plan. If we disregard the wishes or dispute the rights of the claimants, perhaps we may find it advisable to gratify their feelings for the sake of promoting their usefulness to our families and ourselves We may be disposed to make their intercourse even more improving and delightful, to keep up their intellectual activity by every means as an incitement to our own, and to give them free access to stores of religious thought, from which we may draw refreshment in the troubles, and support under the anxieties, of the world.

But it is said, perhaps, the enjoyment and the advantage of our social religious meetings may be extended to females without placing them at a public dinner table. In plain English, "they may go into a gallery or be accommodated with back seats, after the cloth is drawn, to hear the speeches; and this is all they care about." True; they care nothing about the eating and drinking—they only wish to hear the speeches. "The feast of reason and the flow of soul" is to them the single attraction; and if the ladies will consent to be introduced with the dessert—at any rate, if, as it is sometimes alleged, they would *prefer* this plan as more unobtrusive than the other, let this be the plan adopted. Provided they have such an opportunity as they think it not unbecoming to accept, of sharing the intellectual and religious pleasures of the meeting, it is enough. The advocate of their claims is satisfied, if they are. But not a little may be said in favour of the Lincoln plan. It seems, in the first place, more like the acknowledgment of a right than the doling out of a favour; and such it ought to be. At the table, the women seemed to be recognized as parties to the religious interests of the

meeting; in the gallery or back benches, they would have been obviously on sufferance merely. Let but the Lincoln plan, however, be once attempted, and it will, I trust, speak its own recommendation. If a doubt, inclining to the gallery plan, existed in the writer's mind previously, it was changed by the experience of Good Friday into the conviction here expressed of the superior desirableness of the plan adopted by our Lincoln friends. Without meaning to disparage one mode, though certainly to give superior praise to the other, I must say, there was a degree of order, gentleness, and propriety, evinced on that occasion, which does not, and perhaps cannot be expected to characterize public assemblies of men only. At a public dinner table of the latter kind, every one takes care of himself, and no one feels bound to do much more; but every man at once perceives the case to be altered by the presence of females around him. In one word, the dinner-meeting at Lincoln had more the character and appearance of a party (a large one indeed) in a *private* house, than of a *public* dinner at an inn. This was obviously attributable to the presence of ladies at the table. And as no one would claim for the male sex the exclusive right of dining in large parties in private houses, why should the presence of ladies be thought inadmissible at a meeting of religious friends in a public room, where their presence creates those little delicacies of social intercourse which it demands?

It was highly gratifying to the members of the Association to meet not a few Unitarian friends from various places beyond the limits of the district,—from Boston, Fleet, Lutton, and Kirkstead. Their presence served the purpose of linking this Association in friendly union with that of the North-eastern district,—an union which distance renders impracticable, except when the meeting for one district is held, as lately, almost on the confines of the other.

E. H.

April 27, 1831.

Christian Tract Society.

THE Twenty-second Anniversary of this Society was held, at the Worship-Street Chapel, on Thursday, May 5th, when the Rev. Robert Aspland was called to the Chair.

From the Treasurer's Report it appeared, that although more than £270 had been received in the course of the year, there was a balance remaining of only £1. 8*s*. 10*d*.

The Report of the Committee was then read. It congratulated the subscribers that their institution appeared to be attracting more of the public attention; it stated, that in the last year *three* new tracts had been printed, and *ten* old ones reprinted; that there had issued from the store 23,000 tracts; that grants of tracts had been made, or sets presented, to individuals or societies in various parts of England, in Ireland, and on the Continent of Europe, in America, Van Dieman's Land, and the East Indies: it further stated, that the Committee had thought proper to concentrate their stock, almost entirely, at their depôt in Walbrook Buildings; and it concluded with the following passage:

"Although great exertions have this year been made to collect out-standing debts, and to increase the list of Subscribers and Donors, the expenses which the Committee have been led to incur, in order to carry into effect the purposes of the institution, have been more than usually heavy; and they are sorry to state, that at the present time they owe £70, and have not more than £40 available towards its discharge. Some of the expenses above alluded to are indeed such as will not occur again, having been occasioned by the fitting-up of the office in Walbrook Buildings; yet the Committee are deeply sensible that the ordinary proceeds of subscriptions and of tracts sold are not sufficient to defray their current expenses, and to enable them both to make the grants which are desirable, and to meet the wishes of the Subscribers for a frequent supply of new publications. In these circumstances they venture to appeal to the generous consideration of the public. They are persuaded that such little works as *William's Return*, *The Twin Brothers*, *Henry Goodwin*, and *James Talbot*, need only to be known to have their value acknowledged; and they refer with confidence to what they have this year done in the printing and distributing of tracts, as some pledge that the Society is in an effective state, and that the money which is contributed will be well bestowed."

The total number of tracts printed up to this time was stated to be 511,781, of which there had been sent out from the store 440,781, leaving a stock on hand of 71,000.

The Report having been received and ordered to be printed, thanks were voted

to the officers of the past year, and to the authoress of Nos. 58 and 60, *The Harvestman's Feast*, and *The History of William Rogers;* and the following gentlemen were elected into office for the year ensuing: *Treasurer*, James Esdaile, Esq.; *Secretary*, Rev. S. Wood; *Committee*, Revds. E. Chapman, J. C. Means, and J. S. Porter; Messrs. Bailey, Clennell, Dixon, Fernie, Richmond, and Smallfield; *Auditors*, Messrs J. Evans, J. Fisher, and S. Hart; *Collector*, Mr. Wiche.

In consequence, it is presumed, of the wetness of the evening, the attendance at the meeting was small; but those who were present appeared to be thoroughly convinced of the utility of the objects for which the Society was instituted, and animated with a fervent desire that it might be productive of still greater benefit than that which has yet been derived from it. The Secretary stated his belief that the affairs of the Society are now placed on such a footing that many inconveniences formerly experienced will in future be avoided; and the Chairman, in conclusion, expressed the warm interest which he felt in the prosperity of an institution, of which he had himself been one of the founders, and mentioned it as not the least of the benefits which have resulted from it, that it has induced individuals, especially ladies, to exercise themselves in literary composition, and to appear before the public in the character of authors. Mrs. Mary Hughes, he said, had frequently remarked to him that the Christian Tract Society had made her an authoress.

PRIZE TRACTS.—The two remaining premiums offered by the Committee of the British and Foreign Unitarian Association, viz. those for Tracts on the Evidences of Unitarian Christianity, adapted for circulation amongst Mohammedans, and amongst Jews, have been both adjudged to Miss H. Martineau, of Norwich, who gained the former prize for a Tract addressed to Roman Catholics. Each of the prizes was awarded by a distinct set of judges, three in number, appointed for that especial purpose. We congratulate her on a result so honourable to her talents and acquirements, and to the spirit in which they are employed. The Tracts are to be translated into various languages, and their extensive circulation will greatly aid the operations of the Society.

Ulster Tract Society.

A TRACT Society is in progress in Belfast, to be denominated "*The Ulster Unitarian Christian Tract Society.*" The object of this Society is, to maintain the sufficiency of scripture as a perfect rule of faith and practice, to vindicate the right of private judgment and free inquiry on religious subjects, and to promote a knowledge of the genuine doctrine of Christianity, that to us "there is but ONE GOD, THE FATHER."

This much-wanted institution has the prospect of being well supported in town and the surrounding country, and may be rendered very useful to the community. The humbler ranks are not able to provide large works, and many of those from whose circumstances and education better information might be expected, entertain the most erroneous ideas regarding Unitarianism. They have never felt its loveliness, consistency, and power, and cannot be good judges of its value, either in health or in sickness.

The Elections.

THE people have done their duty. The electors have acted the part of honest jurymen; they have well and duly tried, and true deliverance made between our Sovereign Lord the King and the Boroughmongers at the bar; and the verdict of Guilty is about to be recorded by those who have been delegated for that especial purpose. It is scarcely a figure of speech to say that the Reform Bill is carried. The will of the nation has been pronounced, plainly, firmly, irresistibly. A House of Commons has been returned, of which a large majority owe their election solely to their unconditional pledge to support the Bill; they are delegated for that single and specific object; and the hopes of the nation can only be disappointed by the foulest treachery, can only be deferred by the most reckless infatuation. We apprehend neither the one nor the other. The Bill is carried.

And the means are worthy of the end. The people have shewn themselves deserving of their success. The elections have displayed a strength of public principle, the existence of which could not previously have been credited. Corrupt inducements have been resisted, and sacrifices have been made, and a single-hearted determination evinced throughout the country, which we reflect upon with complete satisfaction. It used to be said, "Let the electors reform them-

selves." They have done so the moment that an adequate motive was presented.

The only allies of the rotten boroughs are the Universities. There they stand, hand in hand, Oxford and Old Sarum, Cambridge and Gatton, an edifying caricature of the union between Church and State! We will not at present inquire to what degree this union reaches, how long they will hang together. It is sufficient to remark, that the Anti-reform members for the Universities will be distinguished amongst their brethren by having constituents, and will represent those constituents. The Church thinks that its own interests are opposed to those of the community, and that it has something to apprehend from a fair representation of the property and intelligence of the country. We will not dispute the correctness of the opinion; we have some doubts of the prudence of its publication, especially in the offensive manner adopted at Cambridge.

There are various calculations of the majority secured for the Bill by the pledges of successful candidates. The lowest estimate makes it sufficiently large to ensure the serious consideration of the House of Lords. In the King, every body feels the fullest confidence. In fact, resistance in any quarter would seem like suicidal madness. We again say, with Bankes, in his retiring speech at Dorchester, "The Bill is carried." Thank God!

NOTICES.

The Annual Hull Meeting of the *Hull, East-York, and North-Lincoln Unitarian Association*, is appointed to be held on Wednesday and Thursday, June 22nd and 23rd. The Rev. G. Harris, of Glasgow, is engaged to preach in the Chapel, Bowl-Alley Lane, on the Wednesday evening and the Thursday morning; and a public religious meeting is appointed to be held in the chapel on the Thursday evening.

E. HIGGINSON, Jun.,
Secretary.

Hull, April 27, 1831.

The next General Annual Examination of Students of *Manchester College, York*, will take place in the Common Hall, on Tuesday, the 28th of June, and the two following days.

The York Annual Meeting of Trustees will be held in the Common Hall, on Friday, the 1st of July. The friends of the College will dine together at Etridge's Hotel on the last two Examination-days.

S. D. DARBISHIRE,
J. J. TAYLER, } Secretaries.

Manchester, May 23, 1831.

The Annual Meeting of the *Southern Unitarian Society* will be held on Wednesday, June 29th, at Poole. The Rev. Edwin Chapman, (of Deptford,) and the Rev. Robert Cree, (of Bridport,) have kindly engaged to preach on the occasion.

E. K., Secretary.

The Nineteenth Anniversary of the *Eastern Unitarian Association* is appointed to be held at Ipswich, on Wednesday and Thursday, the 29th and 30th of June. The Rev. J. S. Porter and the Rev. Jerom Murch are expected to preach on the occasion.

W. J. B.

The Anniversary of the *Kent and Sussex Unitarian Christian Association* will be held at Maidstone, on Wednesday July 6th. The Rev. G. Harris, of Glasgow, is expected to preach on the occasion.

J. G., Secretary.

CORRESPONDENCE.

Our insertion of the most complete and correct account that the time allowed us to procure of the Association Anniversary occasions the postponement of several articles.

We are requested by the Editor of Dr. Priestley's Works to inform the Subscribers that Vol. XXV., or any previous Volumes, may be obtained on application to Mr. Horwood, 3, Walbrook Buildings, Walbrook.

ERRATUM.

P. 330, 11 lines from the bottom, for "Vienna," read *Vienne*, a town in the South of France.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LV.

JULY, 1831.

GODWIN'S THOUGHTS ON MAN.*

NOTHING that a philosopher writes of the subjects of his own philosophy can be uninteresting. Nothing that Godwin can say of Man can fail to excite our sympathy and curiosity, however his present sayings may fall short of the value of his former ones, or of those which we well know he would offer, if, with the rejuveniscence of his own St. Leon, he could issue forth once more into society with a newly-invigorated intellect and an unsated experience. This work contains sketches of man in his individuality as striking, perhaps, as any ever drawn by the same hand; but they are not, as formerly, fixed in their right place as illustrations of some principle. We have faithful interpretations of some mysteries of human emotion; but they are not, as formerly, brought home as lessons of social virtue. These "Thoughts on Man" are not so arranged as to afford any reciprocal elucidation, or to tend, individually or collectively, to any perceivable end. There is not only a want of arrangement in the plan of the whole and of all its parts, but a want of unity in the philosophy. There is a great charm in variety of development, as long as there is a uniformity in the principles of the philosophy; but a mere assemblage of facts and observations, whether they relate to human nature or any thing else, leaves but an unsatisfactory impression. Whatever may be the pleasures of a coasting excursion where we see the same shore under all its varieties of aspect,—the pebbly beach, the reedy margin, the rocky promontory, the pastures, the glades, the creeks, successively presented, but finally blending themselves into one landscape,—it is a very different thing to be led through the mazes of an archipelago where we are swept past now a volcano, and then a vine garden, here an abode of civilized men, and there a haunt of goats and monkeys. In the one case we can return to our starting point, rich with the results of our

* Thoughts on Man, his Nature, Productions, and Discoveries. By William Godwin. Effingham Wilson. 1831.

survey: in the other, we know not at last how far we have been, or what we have gained; and moreover, it requires good management to get home again.

Mr. Godwin's book affords something of an exemplification of the common method of contemplating humanity. We say his book—this one book; not his former works, nor yet himself. It is a rare thing for any man to take a really comprehensive survey of either the nature or destiny of himself and his race. Pictures present themselves to all who look upon life. Facts force themselves upon the observation. Emotions stir themselves in the heart. Mysteries stimulate the intellect, and passions engross the spirit in various succession. Men see and feel and observe; but, if they reason, it is only partially and temporarily. They, therefore, do not know what life is; much less do they discern what it may become. They do not see that these pictures are given as the visible representation of facts only that they may generate these emotions, which in their turn can unravel the mysteries of the intellect, which again can reveal the laws by which the most tempestuous workings of the spirit are actuated and controlled. By a right arrangement of our experiences, they may be made to yield the true philosophy of human life: but how few extract this philosophy! As in the book before us we find chapters on Human Innocence and on Phrenology, on Love and Friendship and on the Ballot—so in the larger volume of man's experience we find a strange juxta-position of natural conditions and dubious science, of perdurable affections and temporary expedients. It would be possible, if it were worth while, to work out the contents of this book into a true system on the principles contained in it. Who can doubt whether the same process ought to be instituted with those other records which are impressed by an unerring hand and can never perish?

The great impediment to a true understanding of the purposes of human life is prevalent ignorance or error respecting the primary laws of sensation and thought; and it is no less evident that we cannot have this true understanding till our mistakes are corrected, than that enormous social evils must exist till this true understanding is obtained.

As long as it is believed that there is an indefinite number, a multitude of original principles, of ultimate facts, in the human constitution, we shall be content to see the artizan unable to understand the work of his own hands, while others of his race, his nation, his kindred, are fathoming the ocean or scaling the firmament. We shall be tempted to refer the ferocity of the murderer and the benignity of the philanthropist to the different principles of their nature; and shall suppose that the inequalities of society, the exaltation of some individuals, and the abasement of others, are to be as permanent as the features of the earth on which they dwell; and that the conflicts of human interests, the vicissitudes of human life, are as necessary as the storms of the atmosphere by which that life is sustained.—All this is wrong. At this wrong conclusion some arrive without troubling themselves at all about principles. They see that such inequalities have always existed, and therefore suppose that they will always exist. But others who refer the differences in human character to differences in the strength of original principles, commit a graver error still; and those who suppose differences in the kind as well as in the degree of those principles, commit the gravest error of all. There are philanthropists among all these classes, and in so far as their philanthropy is successful, it gains more than can be expected from it. It should reasonably acquiesce in the dictum that the Negro can be made little more of than the ape, the ploughboy than the Negro, the mechanic

than the ploughboy, and so on, till the philosopher is declared to be by natural right the king of his race. Let the natural rights of his species be understood, and it will be seen whether some who are now grovelling in ignorance and vice had not originally as good a right to empire as he. Let it be understood that the primary principles of the human mind are few and simple, and let this knowledge be followed up to its social results, and we shall find—not that there are no original and permanent differences between man and man—but that the present constitution of society sanctions startling iniquities, and that communities are far indeed from being, in their best regulated departments, what they might be, what they ought to be, what they shall be.—Let it be as generally allowed as it is certainly ascertained, that the differences in human constitution arise, not from an irregular distribution of faculties, but from a greater or less original sensibility to pleasure and pain, and that one grand principle, having this sensibility for its material, is employed in the formation of all minds, and it will be seen that the grand objects of human life lie before all; and that though some must attain a higher dignity and enjoyment than others, every one has a right to his share of those lofty intellectual and spiritual privileges which have hitherto been possessed by a very few whom circumstances have peculiarly favoured. Let it be acknowledged that every human being at his birth prefers a claim to have his capacity for pleasure and pain, be it large or confined, made the most of, and every such being will be more likely than hitherto to have his power of association judiciously directed, his labours proportioned to his abilities, and his pursuits appropriated to his tastes or genius. Each will be more likely to find his proper place, and to be in the way of earning his share of advantages. As Godwin says,

"Putting idiots and extraordinary cases out of the question, every human creature is endowed with talents (or his nature involves principles) which, if rightly directed, would shew him to be apt, adroit, intelligent, and acute, in the walk for which his organization especially fitted him. What a beautiful and encouraging view is thus afforded us of our common nature! It is not true, as certain disdainful and fastidious censurers of their fellow-men would persuade us to believe, that a thousand seeds are sown in the wide field of humanity, for no other purpose than that half-a-dozen may grow up into something magnificent and splendid, and that the rest, though not absolutely extinguished in the outset, are merely suffered to live that they may furnish manure and nourishment to their betters. On the contrary, each man, according to this hypothesis, has a sphere in which he may shine, and may contemplate the exercise of his own powers with a well-grounded satisfaction. He produces something as perfect in its kind as that which is effected under another form by the more brilliant and illustrious of his species. He stands forward with a serene confidence in the ranks of his fellow-creatures, and says, 'I also have my place in society, that I fill in a manner with which I have a right to be satisfied.' He vests a certain portion of ingenuity in the work he turns out. He incorporates his mind with the labour of his hands; and a competent observer will find character and individuality in it."—Pp. 36—38.

Thus will it be with the hewer of wood when he ceases to vegetate like the tree he fells; and thus with the drawer of water when he understands by what obligation and for what end he lets down his bucket into the well. At present, such as these see that their children come into the world resembling in all natural rights the children of the aristocracy: while, after a few years, differences of mind as well as manners arise which are not to be overlooked

them without caring whence they come and whither they go young look in the faces of all alike with freedom and confiden so young act upon impulses as yet unchecked by the dead weight soon to be arbitrarily imposed. Nature and man are as yet alik cept as far as they are made more or less beautiful and grand tional varieties in the sensibilities. When the infant becomes the of the equality remains, be the school in which he learns what it is still divided between spontaneous and prompted action. B poor, be he well or ill taught, he is alternately free and subject Mr. Godwin describes the schoolboy:

"In school our youth are employed about the thoughts, the ac gestions of other men. This is all mimicry, and a sort of secon ness. It resembles the proceeding of the fresh-listed soldier at ever his eye on his right-hand man, and does not raise his arm, his foot, nor move his finger, but as he sees another perform the s before him. It is when the schoolboy proceeds to the play-gro engages in real action and real discussion. It is then that he is human being and a genuine individual. The debates of schoo discussions what they shall do, and how it shall be done, are ant the scenes of maturer life. They are the dawnings of committ tries, and hundred-courts, and ward-motes, and folk-motes, and When boys consult when and where their next cricket-match sha it may be regarded as the embryo representation of a consult grave enterprize to be formed, or a colony to be planted An inquire respecting poetry and prose, and figures and tropes, and of taste, this happily prepares them for the investigations of pr morals, and religious principles, and what is science, and what is

"It is thus that the wit of man, to use the word in the old S begins to be cultivated. One boy gives utterance to an asserti other joins issue with him, and retorts. The wheels of the e brain are set in motion, and without force perform their healthful The stripling feels himself called upon to exert his presence of m comes conscious of the necessity of an immediate reply. Like t bird, he spreads his wings, and essays their powers. He does not

trates into the depths of the woods. His joints are well strung; he is a stranger to fatigue He rushes down the precipice, and mounts again with ease, as though he had the wings of a bird He ruminates, and pursues his own trains of reflection and discovery, 'exhausting worlds,' as it appears to him, 'and then imagining new.' He hovers on the brink of the deepest philosophy, inquiring, How came I here, and to what end? He becomes a castle-builder, constructing imaginary colleges and states, and searching out the businesses in which they are to be employed, and the schemes by which they are to be regulated. He thinks what he would do, if he possessed uncontroulable strength, if he could fly, if he could make himself invisible. In this train of mind he cons his first lessons of liberty and independence. He learns self-reverence, and says to himself, I also am an artist and a maker. He ruffles himself under the yoke, and feels that he suffers foul tyranny when he is driven, and when brute force is exercised upon him to compel him to a certain course, or to chastise his faults, imputed or real."—Pp. 168—171.

Such is the schoolboy, whether his dreams be of a park, or of a farm, or of the humblest roof which he may call his own in the darkest alley of the city. Such are his efforts, whether his aims be lofty or low. Such are the stirrings of his spirit, whether or not they are doomed to be laid to an ignoble rest. But here the companionship of minds is at an end. It is decreed by society that though some few may have scope and uninterrupted impulse to action, the great majority must forego their leisure, (a precious possession which every one should share,) relinquish their higher aims, banish their imaginings, and employ the energies which ought to be immortal in producing that which can never be more than means to an end, and the production of which presently requires no energy at all. For a certain period of time, and in some cases for a permanence, an intellectual life, more or less vigorous, may be preserved by happy domestic influences, by casual associations with higher minds; but the lot of myriads is to be debarred by their outward circumstances from any intellectual progress; to be bidden by their fellow-men to "stand and wait" till the hour comes for their admission into a society where there is no respect of persons, no spiritual subservience, no bondage of the spirit any more than of the limbs. Great as is our pleasure in seeing what man can do under favourable influences, we have, in the present state of things, more satisfaction in witnessing the efforts made by humbler agents to perpetuate the stimulus under which they once promised themselves great things. Greatly as we respect the researches of the closet, and admire the eloquence of the senate, and love the amenities of the most refined domestic intercourse, we turn from all these to enjoy the sight of any of those associations by which the lower classes keep up their sympathies with their race, and save their intellects from extinction. However little such associations may effect in comparison with those which subsist among the better educated, they are of incalculable worth in the absence of those higher institutions which must every where succeed them.—We have, in the work before us, two fine descriptions of the influences of oral communication, appropriate to the different classes we have been referring to. If the first be true, if fireside or public discussions have the effect described on cultivated minds, we may reason from this in defence of such associations as are the subject of the second.

"Inestimable as is the benefit we derive from books, there is something more searching and soul-stirring in oral communication. We cannot shut our ears as we shut our books; we cannot escape from the appeal of the man who addresses us with earnest speech and living conviction. It is thus, we are told, that when Cicero pleaded before Cæsar for the life of Ligarius, the

conqueror of the world was troubled, and changed colour again and again, till at length the scroll prepared for the condemnation of the patriot fell from his hand. Sudden and irresistible conviction is chiefly the offspring of living speech. We may arm ourselves against the arguments of an author; but the strength of reasoning in him who addresses us takes us at unawares. It is in the reciprocation of answer and rejoinder that the power of conversion specially lies. A book is an abstraction. It is but imperfectly that we feel that a real man addresses us in it, and that what he delivers is the entire and deep-wrought sentiment of a being of flesh and blood like ourselves, a being who claims our attention and is entitled to our deference. The living human voice, with a countenance and manner corresponding, constrains us to weigh what is said, shoots through us like a stroke of electricity, will not away from our memory, and haunts our very dreams. It is by means of this peculiarity in the nature of mind, that it has been often observed that there is from time to time an Augustan age in the intellect of nations, that men of superior powers shock with each other, and that light is struck from the collision, which most probably no one of these men would have given birth to, if they had not been thrown into mutual society and communion. And even so, upon a narrower scale, he that would aspire to do the most of which his faculties are susceptible, should seek the intercourse of his fellows, that his powers may be strengthened, and he may be kept free from that torpor and indolence of soul which, without external excitement, are ever apt to take possession of us.

"The man who lives in solitude and seldom communicates with minds of the same class as his own, works out his opinions with patient scrutiny, returns to the investigation again and again, imagines that he had examined the question on all sides, and at length arrives at what is to him a satisfactory conclusion. He resumes the view of this conclusion day after day: he finds in it an unalterable validity: he says in his heart, 'Thus much I have gained; this is a real advance in the search after truth; I have added in a defined and palpable degree to what I knew before.' And yet it has sometimes happened that this person, after having been shut up for weeks, or for a longer period, in his sanctuary, living, so far as related to an exchange of oral disquisitions with his fellow-men, like Robinson Crusoe in the desert island, shall come into the presence of one, equally clear-sighted, curious and indefatigable with himself, and shall hear from him an obvious and palpable statement, which in a moment shivers his sightly and glittering fabric into atoms. The statement was palpable and near at hand; it was a thin, an almost imperceptible partition that hid it from him; he wonders in his heart that it never occurred to his meditations. And yet so it is; it was hidden from him for weeks, or perhaps for a longer period; it might have been hid from him for twenty years, if it had not been for the accident that supplied it. And he no sooner sees it, than he instantly perceives that the discovery upon which he plumed himself was an absurdity of which even a schoolboy might be ashamed."—Pp. 251—253.

"— I would in the first place assert that the merits and demerits of the public-house are very unjustly rated by the fastidious among the more favoured orders of society. We ought to consider that the opportunities and amusements of the lower orders of society are few. They do not frequent coffee-houses; theatres and places of public exhibition are ordinarily too expensive for them: and they cannot engage in rounds of visiting, thus cultivating a private and familiar intercourse with the few whose conversation might be most congenial to them. We certainly bear hard upon persons in this rank of society, if we expect that they should take all the severer labour, and have no periods of unbending and amusement. But in reality, what occurs in the public-house we are too much in the habit of calumniating. If we would visit this scene, we should find it pretty extensively a theatre of eager and earnest discussion. It is here that the ardent and 'unwashed artificer' and the sturdy husbandman, compare notes and measure wits with each

ber. It is their arena of intellectual combat, the *ludus literarius* of their refined university. It is here they learn to think. Their minds are wakened from the sleep of ignorance; and their attention is turned into a ousand channels of improvement. They study the art of speaking, of estion, allegation, and rejoinder. They fix their thought steadily on the atement that is made, acknowledge its force, or detect its insufficiency. hey examine the most interesting topics, and form opinions the result of at examination. They learn maxims of life, and become politicians. They nvas the civil and criminal laws of their country, and learn the value of poical liberty. They talk over measures of state, judge of the intentions, sacity, and sincerity of public men, and are likely in time to become in no ntemptible degree capable of estimating what modes of conducting national airs, whether for the preservation of the rights of all, or for the vindication d assertion of justice between man and man, may be expected to be owned with the greatest success: in a word, they thus become, in the best nse of the word, citizens."—Pp. 177—179.

This approbation of ale-house meetings is, we repeat, only applicable in e absence of better associations. They will be no longer needed and uch less frequented when the new institutions which have sprung up among shall have been so far modified by the wants of their members as to supy to them the aid which the higher classes derive from their appropriate sources. With the growing intelligence of the people will approach the ne when the ends of existence shall be better understood and more exnsively attainable—those aims which at present enter so little into the ought of the great majority of the most advanced nations. A very large oportion of every civilized people is occupied in preparing the tools by hich the animal necessities are to be provided for; another large proporn is employed in raising food and circulating and preparing it for conmption. This is a very proper business for them, if it were pursued as a eans of subsistence merely, and if the subsistence were a certain reward of moderate quantity of labour. But it is not so. Men think it the purpose their life to saw, to carry bricks, or to sow and reap; and no wonder y think so, when their utmost labour will do no more than support life. hen all this is done, and the body is actually nourished with this food, we ve only fulfilled the necessary conditions, and not attained the ends of our . All that is yet done is only preliminary, not only to some highly-faured classes, but to every individual. Bodily strength and ease, and the asures which result from moderate labour, are the means by which the nd is to be formed and nourished; and though, among the labouring sses, the process does go on insensibly to the individual, he does not reve what is due to him from society till this progress is proposed to him as aim, and till he is allowed opportunity to attain it. When, by the conous employment of his means, the individual feels himself fulfilling the rposes of his being, his progress is continually accelerated; for the power exertion and the pleasure arising from it act reciprocally as cause and ect. Their action is compatible with the humblest occupations, and ough it will the labourer realize what our author describes when he says, e vests a certain portion of ingenuity in the work he turns out. He inporates his mind with the labour of his hands."

When the time arrives which is reasonably anticipated by philanthropists ose sobriety of judgment is unquestionable, when every man shall have t labour appointed him which he is best fitted to perform, and when that our shall be pursued in reference to an ulterior and unseen object, human ture (on which our author writes eloquently) will be widely different from

what it is now, while the grounds of moral obligation remain the same. In the present state of society and consequent position of every individual in it, it is all that the most enlightened piety can do to keep the spirit free to be acted upon by the holy influences which, being essentially fitted for universality, shall, at length, operate upon all minds. The struggle with very gross temptations is now long and severe to the wisest and best of us; while thousands occasionally fall, and myriads have little power to resist. Almost all these grosser temptations, whether of prosperity or of adversity, spring out of the social system by which one man's loss is another man's gain, and the natural consequences of actions are delayed or averted. Penal enactments present a very insufficient opposition to such temptations, as the awful amount of social crime testifies every day. When the ends of individual life are duly regarded, the aims of society (which are themselves but means) will be certainly fulfilled. If labour were more equally distributed, individual capacities would be more easily distinguishable, and as a consequence of this, the rewards of labour would be more appropriate and secure. Then the temptations of self-interest would be weakened, as there would be less want, and men could not covet or grasp with impunity. The pressure of necessity being removed, men would have leisure for the pursuit of high and higher objects; and the absence of the grosser temptations would leave them free to be wrought upon by the fine influences created for them and ever awaiting their reception; while the state of society should itself generate these impulses perpetually, especially those which proceed from the reciprocal communion of minds at ease and earnest in the pursuit of things unseen and eternal.

Here we must stop; not because we have transgressed the bounds to which sound reason warrants our advancing; but because the prospect is already as extensive as we can take in at one survey. It is no region in the clouds that we are contemplating; it is a land of promise stretched out before our eyes in all its distinct reality. The prophetic voice of philanthropy has long announced to us a state of society in which every individual shall be employed according to his capacity, and rewarded according to his works: and in the meanwhile we are ready to hail the appearance of any "Thoughts on Man," which shall not only supply desultory facts and observations, but suggest means for securing to him all his rights and cultivating all his capabilities.

CHRISTIANITY AN INTELLECTUAL GOOD.

WHETHER the general tenor of the Christian revelation be considered, or its express injunctions, or the method taken by Jesus and his apostles to disseminate their principles, we find the gospel a system fitted to encourage and foster the exercise of mind. It breathes a spirit as free as the winds of heaven. It not only abstains from laying shackles on the intellect, but declares and vindicates its right to freedom. From servitude it brings the mind into the glorious liberty of the sons of God, and exhorts it in addition to stand fast therein, and to be no more burdened with the yoke of bondage. Wheresoever, in consequence, the power of Christian principles is in operation, there must exist mental freedom, and with mental freedom the natural results of it—mental activity and mental excellence. Thus Christi-

anity meets our wants. Mental liberty is a universal want of our common nature. It is as essential to the existence and health of rational creatures as light to vision, as air to respiration, as the sun, the rains, and the dew, to vegetation. Without it we pine and linger and die. Without it we may retain the life of brutes—we lose the life of man. The faculties which are at once the characteristic and the glory of our nature, would either lie inert or destroy themselves by useless struggles against their fetters. Thank God, under the gentle sway of Christianity each one may think and determine for himself, sitting under his own vine and his own fig-tree, no one daring to make him afraid! Had the Christian religion, indeed, enunciated, as some think it did, certain propositions which contradicted the first principles of reason, small, if any, would have been the benefit conferred thereby on the world. A relief in some of its uncertainties might have been given to the mind; but a relief which was shackled with the condition of believing what experience controverted, would have been purchased at a dear rate. Nay, it would have gone far to undermine all certainty, to impeach all evidence, to subvert, not to establish, truth. For, if experience, if the clearest decisions of the judgment, were in any case controverted—if, in direct opposition to them, certain tenets were to be believed and professed, what warrant could there be that they were in any instance to be trusted? Wrong in some, they might be wrong in all cases. Still further, a religion which controverts any of the clear decisions of the mind, subverts the only foundation on which it can itself stand. It destroys our confidence in the decisions of reason, and thereby removes the means of conviction. In opposing the decisions of our judgment, it is guilty of an act of suicide. It removes the only channel by which itself can gain access to the human mind. Such a system, wherever found, is a curse, not a blessing. It is not the parent of conviction and certainty and satisfaction, but of doubt, scepticism, suspicion, and perplexity. Such a system is not fitted to the human mind. It does not meet its wants except in a hostile array. It does not encourage its action, but proclaims the futility of reflection and research. All under its influence would be vanity and vexation of spirit, for the mind could gain satisfaction in none of its inquiries, its conclusions would ever be open to impeachment, its labour would be spent for that which could not satisfy, and in consequence would soon cease to be given. If mystery had been a prominent feature in the Christian faith, its acceptableness would have been much diminished. Of mystery enough was already in existence before the promulgation of Christianity. It was not an increase of mystery, it was not a change of one mystery for another, that was needed, but of certainty for uncertainty, of truth for doubt, of light for darkness. And this is what was given. No mysteries are there in the New Testament but such as are made known. On many points darkness was allowed to remain, but where no light was given, no credence was required. Of the points on which darkness is found to exist, many are such as could not from their nature be revealed to man; others, if illuminated, would have little or no bearing on the great interests of the present state; and others remain in partial obscurity to excite our diligence and thus to improve our faculties. Difficulties there are in the religion of Jesus. But they affect not the leading features of the system. And a religion without difficulties would prove a dubious good. Religion is an intellectual blessing, we must remember, inasmuch as it developes the faculties. Its great business in its intellectual bearings is to call out and foster our native powers, to form individual minds—minds capable of thinking, judging, and deciding each for itself. If so, difficulties are

its best instruments. They are its schoolmasters. They exercise, discipline, train, and thus form the mind. If to see was in all cases to understand, and to understand was to believe, the work of religion might be easy, it could hardly be useful. But indolence of mind is not tolerated in Christianity. It unites in happy proportion light and darkness, brilliancy and obscurity, certainty and probability, so that while the mind has full satisfaction on all that regards the great interests of the present and the vast concerns of an eternal state, it is stimulated also to constant exertion by the desire of penetrating into tracts that are but partially known or wholly unexplored. By this happy union, not only is the mind kept constantly engaged, but two of its strongest affections are gratified, its love of knowledge, and its love of novelty—its love of knowledge by that declared, and its love of novelty by that which remains to be discovered. Thus is Christianity suited to our intellectual condition. It is fitted to develope the capabilities implanted in us, it meets and gratifies the desires that are essential to our intellectual nature, and by these conclusions we may feel our assurance strengthened that it proceeded from the same hand that formed the mind and knows in consequence all its wants, and the best means of supplying them. But of mental activity there was before the promulgation of the gospel no inconsiderable degree possessed by a few extraordinary men. Such in all ages is in some rare instances the force of native power, as to break through all barriers, to bear down all opposition, and to rise superior to all difficulties. Endowed with irrepressible vigour, some few of the Pagan world had thus released themselves in part from their mental thraldom, and penetrated the thick darkness which covered the earth. The rewards of their laborious struggle were some glimmerings of truth, not the full light of the meridian sun, but as the twinkling of a few scattered stars piercing the dense and murky clouds of night. But what they discovered they discovered for themselves. The people they held incapable of receiving even their few and imperfect conceptions of God and his Providence. Whereas Christianity poured the full blaze of day upon not the few, but the world. It destroyed all barriers between man and man, and bade the swelling tide of truth roll on to cover the earth as the waters cover the surface of the deep. With equal truth and beauty, Jesus declared himself the light of the world. Wherever there is a mind to understand and an eye to see, there the sun of righteousness pours his kindling radiance. In the various gradations of society there is no elevation so lofty but he will gild and fertilize, and no valley so deep but he will warm and enlighten it with his all-pervading beams. Are you rich or are you poor, learned or ignorant, the gospel, without respect to these distinctions, offers mental liberty and mental enlightenment to you all alike. It needs only that you are are a rational being in order to share in its freedom and in its riches. With the Bible in his hand, every man, the humblest, may surpass in important knowledge the sages of ancient days, may become his own teacher, may become his own priest, may become wise unto present peace and eternal salvation. For those who have been educated in the illuminations which it affords, it is not easy to estimate the amount of actual knowledge which they have derived from it. Yet this should be done in order to feel how fully Christianity meets our intellectual wants. And could we by any act of the imagination conceive all the information erased from our minds which the gospel has infused into them, how dreary a waste would they present in all that concerns the great interests of time and of eternity! Whence but from the Bible have we all derived our idea of God and of his glorious attributes? If we are assured that he is, and that

he is a rewarder of those who diligently seek him, has not our teacher been the Bible? If we know him to be a God of love, if with filial confidence we repose in him as our Father, if we believe that all events are directed by the best means to the best ends, if we have been led to seek and find mercy at his throne of grace, if the love of him has cast out distracting and corroding fear, what has been our instructor but the Bible? If we have been able to pierce the veil which shrouds futurity from the eye of mortals, if the mind has been relieved from anxious thoughts of its future destiny, if in standing around the couch of departing friends we have known the land whither they were going, and the way by which we ourselves might follow and join them—if mortals have found the road to immortality, and sinners the road to salvation, our instructor has been the Bible, our guide and our confidence Jesus Christ. But in mentioning that Divine Teacher, what a crowd of thoughts press upon the mind! The mere exhibition of such excellence as his would have been a blessing to man. Apart from the eternal consequences of his death, his example would have been invaluable. The appearance of his virtues in a human form would have tended to elevate the tone of human excellence, and the contemplation of them to make men conformable to their likeness. But Jesus did more than this for the human mind. He invested it with a dignity truly sublime, for he led it forward in the way to immortality. He taught us that our distinguishing faculties were not to perish in the tomb; he stimulated our exertions by the offer of an eternal reward; he enlarged and elevated our thoughts by leading them to aspire to eternity. Our rational nature, apart from the discoveries of the gospel, is a load to us heavy to be borne. We have then the fate, but not the contentedness, of brutes. We are to die and to perish, and we know it. Our friends are to die and to perish, and we know it. And this knowledge haunts the mind with incessant thoughts of gloom, and, filling the breast with repining, takes the half of happiness away from life, and doubles all its ills. In every enjoyment the thought of destruction intrudes, in every calamity the uselessness of suffering is felt, and originates complaints of the Divine ordinations. But on the proclamation of pardon and eternal life, the mind rises to a new existence, its load is gone, its anxiety and apprehensions are dismissed; all its feelings take a new and a radiant colour, its tone of thought and action is heightened, from the earth it has sprung aspiring to heaven, and it has now an energy, a range, an elasticity, and a nobleness, of which before it was utterly devoid. We cannot believe, then, that Christianity is not a rich intellectual blessing. Does it not proclaim liberty to the captive? Does it not scatter our mental darkness? Does it not satisfy our thirst for knowledge? Does it not lay open futurity to our view? What knowledge is there which it is essential for a mortal to have that it does not offer? Who now, except he reject the gospel, has mental anxieties or apprehensions respecting his origin, his duty, or his end? Upon whose mind is there a veil of darkness? All is bright as the radiance of a summer's sky—all that concerns our great interests. And suppose this light to be removed, its passing away would be like the departure of day and the coming on of night. Where then could you look for information? Who could kindle up another sun? Where would the labourer and the poor man find instruction? Reason's short sight would fail to penetrate the gloom. Heathen darkness would again oppress the minds of the many. No matter what a few might or might not discover, the mass of the people would be involved in gloom. Again it might be said, My people perish for lack of knowledge. All the machinery invented by Christian benevolence to diffuse Christian

instruction would cease to work—light would be withdrawn from our schools, and the tongues of our missionaries would cease to speak. And this state would prevail instead of that foretold by the lips of prophets—a state of general darkness for one of universal light. But no; all this is but supposition. Thank God, it cannot, it will not be realized! The word of God will not return unto him void; it will accomplish what he hath determined; even the wilderness shall be a fruitful field. He that is destined to be the light of the world, will not cease to diffuse his blessings till all shall rejoice in light and liberty.

The gospel, then, confers on us mental freedom, awakens in us mental energy, satisfies our desire of knowledge, removes our darkness, solves our doubts, dignifies our thoughts, and raises our minds from the degradation of the tomb to the glory of immortality!

THE MIGHT OF SONG.

FROM THE GERMAN OF SCHILLER.

A TORRENT from the clefted rock
Rushes with the thunder's sound;
And mountain-ruins mark the shock,
And oaks from steep to chasm bound.
Astonish'd then with thrilling fear
The wand'rer listens from afar;
The gushing roar he stands to hear,
Yet knows not whence these tumults are:
So the tide of music swells
Out of undiscovered wells.

Link'd with the awful sister-band
Who still the thread of being wind,
Who can the singer's tones withstand,
And who his magic thrall unbind?
With power, like Hermes' wand, to move,
To make the spirit faint or glow,
He lifts its wond'ring flight above,
Or sinks to shadowy realms below:
Sways it now from jest to thought,
Pois'd on feeling's light support.

As if, amid the festal ring
Came, stalking with a giant-stride,
Dim as the ghosts that twilight bring,
An awful Fate to quell its pride;
As earthly greatness crouches dumb
Before the stranger's piercing gaze,
As sinks the revel's babbling hum
And falls the mask from every face,—
Truth with mighty victory there
Melting falsehood's works to air:

So, casting off each burden vain,
Man, waken'd by the voice of song,
His spirit's-rank learns to attain,
And treads in holy power along.
One with the heavenly rulers now,
Before him earthly spirits quail,
Before him dumb each power must bow,
And no fatality assail.
Care must smooth the furrow'd brow
While the tides of music flow.

As, after hopeless, ling'ring years
Of banishment and deep unrest,
The child with hot repentant tears
Sinks down upon a mother's breast;—
So to the threshold of his days,
To peace long-lost and needed long,
From exile's strange and weary ways
The fugitive is led by song,
Chill'd by cold convention's grasp,
His heart to warm in Nature's clasp.

V.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. IV.

Cœlius Secundus Curio was born at San Chirico in Piedmont, May 1, 1503, and was the youngest son in a family of twenty-three children. He lost both his parents before he had completed his ninth year. His father, who was of noble descent, and allied to some of the first families of Piedmont, held a distinguished civic office at Moncarlier, and superintended his son's education till the period of his own death. Cœlius was the favourite child of both his parents; and his father, who always regarded him as the hope and stay of the family, besides leaving him an equal share in his personal property, bequeathed to him the family mansion at Moncarlier, together with an estate in the country, and a beautifully embellished Bible, which was at that time deemed an inestimable treasure. After the death of his parents, he was sent to a public school, where he made a rapid proficiency in classical knowledge; but the course of education pursued in this seminary being too narrow to satisfy his aspiring mind, he removed to Turin, and devoted himself to the study of oratory, poetry, history, and jurisprudence, under the professors who then had the charge of those departments in the university of that city. He had scarcely completed his twentieth year, when the names of Luther and Zwingle began to be the general topic of conversation; and deeming it unfair to join in the prevailing cry against them, without allowing them an opportunity of defending themselves, he resolved to procure their writings, and make himself thorough master of the controversy. By the assistance of some friends he obtained a sight of Luther's Treatises on Indulgences, and on the Babylonish Captivity; Zwingle's

Essay on True and False Religion, and some of the writings of Melancthon; and his curiosity was so much excited by the perusal of these, that he felt an ardent desire of becoming acquainted with their authors. With this view he invited James Cornelli and Francis Guarini, two of his fellow-students, to be his companions on a tour into Germany, an invitation which they were not slow to accept. Before they had proceeded many miles on their way, these sanguine youths, with buoyant spirits and light hearts, to beguile the tedium of their journey, entered into a friendly religious discussion; but being reported to Boniface, Bishop of Ivrea, by some of the country people, as men of suspicious character, he caused them to be apprehended and lodged in prison. Curio was now separated from his companions, and conducted to the castle of Capriano: but after a confinement of about two months, he was liberated at the request of some influential friends, and discharged with a gentle admonition. The bishop, who saw that he was a young man of considerable promise, took him under his own protection, and sent him to prosecute his studies at the monastery of St. Benigno; but here his contempt for the mummeries of the Catholic religion soon displayed itself, and having secretly obtained access to the shrine where certain relics were deposited, he abstracted them from their hiding-place, and left in their room a Bible, upon a blank leaf of which he inscribed these words: "*This is the ark of the covenant, from which the oracles of truth may be learned, and in which the true relics of the saints are contained.*" The monkish relics above alluded to were produced upon great occasions only, and on the eve of one of these, Curio, apprehending that the suspicion of having purloined them would fall upon himself, absconded, and travelled on foot, by way of Milan and Rome, into the Neapolitan territory. After visiting most of the principal cities of Italy, he returned to Milan, where he resided for some years. As he was endowed by nature with talents of the highest order, which he had improved by assiduous cultivation, he was at no loss for the means of obtaining a comfortable livelihood, which he did by devoting himself to the office of an instructor of youth. During his residence at Milan he was noticed by the principal families of the place, and conducted himself so as to secure the esteem and affection of all parties. At that time the Milanese was occupied by Spanish troops; and the country was ravaged by famine and pestilence, and all the horrors which usually follow in the train of war. Curio was very assiduous in his attention to the sufferers, and so far ingratiated himself into the favour of Margherita Bianca Isacia, a young lady of noble family, as to obtain her hand in marriage. In 1530 he removed to Casale, in the neighbouring Duchy of Montferrat, and when he had resided there for some years, he was urged by his friends to return to Moncarlier, and claim the property which had been left by the family, and which, in his absence, had fallen into the hands of his only surviving sister. On this suggestion he was induced to act; but, being alarmed at the cry of heresy which was raised against him, he was compelled to fly for safety to a neighbouring town, and to abandon for ever his claim to the family property. At this period of his life he chanced to be one day on a visit with some friends in a certain village, where a Dominican Friar was zealously declaiming against Luther, and telling his hearers that this great light of the Reformation not only permitted his followers to indulge in every species of licentious gratification, but even went so far as to deny the Divinity of Christ, and his birth of the Virgin Mary. At the close of the discourse, Curio requested the preacher to point out any passage in Luther's writings, from which these grave charges could be substantiated; to which the friar replied, that he would not then discuss

the matter with him, but that if Curio would accompany him to Turin, he would convict Luther of having advanced far more dangerous doctrines than these. Upon this Curio took from his pocket Luther's Commentary on the Galatians, and proved the utter falsity of the friar's charge, by quoting the Reformer's own words. This exposure completely discomfited the preacher, and the people would have wreaked their vengeance upon him in a summary way, had he not made a precipitate retreat to Turin. Safely arrived there, he applied to the chief inquisitor to arrest Curio, whose lot it was again to suffer imprisonment on a charge of heresy. The old story of the relics was now revived; and he was reminded of the heretical conversation which had brought him under the displeasure of the Bishop of Ivrea. All things, in short, seemed to conspire against him; and his friends were almost upon the point of giving him up as lost. At this critical conjuncture he dexterously managed to elude the vigilance of his keepers, by procuring a false leg, and presenting that to be fettered instead of the true one. This contrivance proving successful, he felt encouraged to proceed in his attempt to extricate himself; and the premises in which he was confined having been familiarly known to him while he was a student at the university, he found but little difficulty in effecting his escape from them. The superstition of the age attributed his deliverance to the use of magical arts; and the real manner in which it was accomplished would probably never have been known, if Curio himself had not discovered it in a dialogue, called *Probus*, published some years afterwards. He had now become so obnoxious to the Catholic clergy, that his only means of safety lay in flight; and taking with him his wife and children, he made the best of his way to Sale, a town of Milan which lay at some distance from the high road. Here he was soon recognized by some gentlemen, who usually spent their summer months at their country houses near this place, and by whom he was prevailed upon, almost against his will, to accept of a Professorship in the University of Pavia; and although the inquisitors had strict orders to seize him, he was enabled for a long time to set them at defiance, by the vigilance of his pupils, who escorted him daily backwards and forwards between the university and the place of his residence, for the space of three whole years. At length the Pope threatening to excommunicate the senate of Pavia, if Curio was not delivered up, he was allowed to make his escape, and took refuge in the Venetian territory. The vengeance of his enemies still pursuing him, he sought the protection of Renata, Duchess of Ferrara, by whose interest he obtained a Professor's Chair in the University of Lucca: but before the expiration of a twelvemonth, a papal order for his apprehension and removal to Rome was received by the senate, and he once more found it expedient to consult his safety by flight. He now saw that he could no longer remain in Italy, without being daily in imminent hazard of his life; and came to the determination of seeking that asylum in a foreign country which was denied to him in his native land. Having procured letters of recommendation, therefore, from the Duchess of Ferrara, he went to Switzerland, and was appointed Rector of the College of Lausanne, an office which he discharged with great credit and acceptance for about four years. Soon after his settlement in that town, he returned into Italy in quest of his family, and narrowly escaped being taken by the Pope's emissaries at Pisa. While seated at dinner, the bargello, or prefect of the Inquisition, unexpectedly made his appearance; and having previously secured the approach to the house by a strong guard, he entered the room in which Curio was regaling himself, and arrested him in the name of the chief pontiff. Curio rose from

the table, and was in the act of surrendering himself; but happening still to have in his hand the knife which he had been using at dinner, and being a robust and powerful man, the prefect was in his turn alarmed, and fainted. Curio, with remarkable presence of mind, now seized his opportunity. He left the room, went down stairs, passed through the midst of the guard which was stationed at the door without being recognized, entered the stable, mounted his horse, and rode off. On the recovery of the bargello from his fainting fit, the alarm was given, and the hue and cry raised; but Curio was now beyond their reach; and a violent storm soon compelled them to take shelter, the delay occasioned by which, while it favoured his flight, rendered further pursuit on their part hopeless. Having thus once more escaped the jaws of death, he returned to Lausanne, where he was shortly joined by his wife and children; and finally removed to Basil, A. D. 1547. In the university of this city he was appointed professor of eloquence and belles-lettres, an office for which he was eminently qualified, and which he discharged with uninterrupted satisfaction till the end of his life. The Pope now solicited him to return into Italy, and made him a very liberal offer, together with the promise of a free pardon, on the sole condition of his abstaining in future from the discussion of religious subjects. The Duke of Savoy, on hearing of this, made him a still more flattering proposal. The Emperor Maximilian was likewise anxious to secure his literary services in the University of Vienna; and the Waiwode of Transylvania offered him a valuable appointment in the newly-established College of Weissenberg. But he declined all these inviting proposals, and continued, for the space of more than twenty years, to devote himself with unwearied assiduity to the discharge of his official duties in the University of Basil, preferring the society of such men as that seat of learning afforded, to all the splendid allurements held out to him by foreign courts. He died at Basil, on Tuesday, November 22, A. D. 1569, in the sixty-seventh year of his age. A few months before he was attacked by the complaint which carried him to the grave, he had his likeness taken; and when he was asked the reason by a friend, his reply was, that the period of his dissolution was not far distant, and he was anxious that his family, when they saw that representation of him, should remember him, and call to mind the pious precepts which he had inculcated upon them during his life. From that time he ceased not to meditate daily upon his approaching end; and when it arrived, he met it with the calmness and composure of a Christian. He left behind him in his works many splendid monuments of genius and erudition. His introductory address to Valdez's "Considerations on a Religious Life" has been already mentioned. Besides editing that work, he translated into Latin Guicciardini's "History of the Wars of Italy," and some of Ochino's "Sermons;" and published a collection of "Pasquinades," in French and Italian, which were remarkable for the pungency of their wit. Among his original writings were many on the subjects of education, philology, grammar, logic, history, antiquities, and other topics connected with general literature. His theological and metaphysical works comprise an Essay on Providence, and another on the Immortality of the Soul; a Paraphrase on the Proem of John's Gospel; Dialogues on the Extent of God's Kingdom; and Christian Institutions. An excellent memoir of Curio, by a gentleman to whom our readers are under large and repeated obligations, was inserted in the Monthly Repository for 1823 (p. 129). In that memoir it was the object of the writer to represent him simply in the light of an Italian Reformer. We now venture to claim him as a believer in the sole and

undivided supremacy of the Father; and, judging from a variety of well known and incontestible facts, there appears to be ample ground for the conclusion, that he was, what numbers besides have been, who have lived and died with a fair reputation for orthodoxy, a Crypto-Unitarian. It is said, indeed, and no statement can be more true, that Sandius has not inserted Curio in his "Bibliotheca Antitrinitariorum." But Sandius, it should be recollected, died before he had completed that work, and left it in so unfinished a state, that Benedict Wissowatius, on whom the labour of editorship devolved, inserted nearly seventy additional biographical notices; and, after all, by no means held it up to view as a finished production. In his prefatory remarks, he requests the reader to correct any errors which may have crept into the work, and particularly desires that, if he should detect any omissions, or acquire any additional information, he will not scruple to imitate the example of Sandius and himself, in communicating the result of his inquiries to the literary world. The indefatigable Fred. Sam. Bock, acting upon this principle, has made considerable additions to the list of Antitrinitarians contained in the "Bibliotheca" of Sandius. Yet, fully conscious of the almost insuperable difficulties attendant upon his Herculean undertaking, he sent his elaborate history into the world, not as a perfect work, but only as an improvement upon what Sandius and others had done before him; and there can be little doubt that future inquiries will enable us still further to extend the catalogue. Unless, therefore, more substantial reasons than the above can be assigned for rejecting Curio from among the number of Unitarians, there is little probability of his name being ultimately lost to the cause, particularly as many writers among the Trinitarians have not been backward in laying his character under a suspicion of heresy, and excluding him from the ranks of orthodoxy. This has been done by Lampe, in his Ecclesiastical History; by Pet. Jænichi, in his Animadversions upon a Catechism published by Samuel Crellius; by Mich. de la Roche, in his Memoirs of the Literature of Great Britain; and by Allwoerden, in his History of Servetus. We learn from the last of these writers, that a copy of the "Christianismi Restitutio," in its original shape, written out by Servetus himself, once belonged to our Curio; and that it afterwards passed into the hands of M. Du Fay, at the sale of whose library, in the year 1725, it was purchased by the Count De Hoym, the Polish Ambassador at the French Court. This celebrated manuscript appears, from the account given of it by Allwoerden, to have had the name of Cœlius *Horatius* Curio written in the title-page. It differed in many respects from the edition published by Servetus in 1553; and Allwoerden adopts M. Du Fay's conjecture, that it was the embryo of Servetus's larger work, and written out by himself. The same writer intimates that Cœlius *Secundus* Curio, the father of *Horatius*, was once the possessor of this book; and pledges himself, on some future occasion, to prove that the elder Curio was a friend and follower of Servetus. This pledge was given in the year 1728; and that it was not given without due consideration, all will be disposed to admit, who have read the elaborate treatise on the life of Servetus. Whether the author of that work lived to redeem his promise, we have not the means of ascertaining. Schelhorn, in 1730, attempted to prove that Curio lived and died a firm believer in the Trinitarian faith; and by Bock and others his arguments have been deemed unanswerable. In our opinion they are far from satisfactory; and of their inconclusiveness we hope to produce substantial proofs in a future number.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 386.)

THAT St. Matthew's arrangement of the events in our Lord's Ministry in Galilee should have a general preference over that of Luke, would naturally follow from two considerations: (1), That he lived at the time and in the country where they occurred, and was personally acquainted with many of them; and (2), That he commonly gives, with fewer details of circumstances, more definite notes of time and place than St. Luke does.

On the other hand, the general agreement of Mark and Luke with each other, and disagreement with Matthew, in the portion of the history preceding the return of the Twelve, has operated, in the minds of many harmonists, to induce them to give up the order of events in St. Matthew's Gospel: and it might present strong (if not sufficient) justification for this course, were there not evident indications in the Gospels themselves that Mark and Luke had some documents in common.

It would be difficult to develope (without a detail which would be irksome and probably useless) the various considerations which lead us to give, on the whole, a decided preference to the order of Matthew. In the long-continued attention we have given to the subject, we have never seen reason to relinquish this preference; but its reasonableness depends upon an accumulation of evidence, rather than upon any single consideration. There is, however, one, (already adverted to in p. 386,) which appears to us sufficiently decisive; viz. that founded on the connexion of the application of Jaïrus with Matthew's feast, which succeeded, at a short interval, his call to be a constant follower of Christ. That period must have been very impressive to Matthew; and his narrative, (ch. viii. 18, ix. 26,) though commonly very succinct, is too closely connected in its various parts to allow of the supposition that it essentially departs from the real succession of events. After recording the stilling of the storm, and the cure of the Gadarene dæmoniac, he gives a brief account of the cure of the paralytic at Capernaum, and connects with it, in close succession, the circumstances of his own call. He then speaks of our Lord's being at his table with various other persons, and represents Jaïrus as making application to him for his daughter while he was engaged there in conversation with the disciples of John; and records our Lord's following Jaïrus, and on the way to his house restoring the health of the disordered woman. What considerations can authorize the separation of this application of Jaïrus from our Lord's visit to Matthew, by those who knew what Matthew himself has recorded? Mark and Luke could not have known this. In their Gospels, the stilling of the storm, the cure of the Gadarene demoniacs, the restoration of the woman, and the raising of Jaïrus's daughter, are placed in uninterrupted succession, *after* the selection of the Apostles; and the cure of the paralytic, with the call of Levi, (*i. e.* Matthew,) and the conversation of our Lord at his table, are entirely separated from the former series, and placed *before* the selection of the Apostles. If no probable reason could be assigned for this remarkable agreement with each other, while these Gospels are inconsistent, as to the succession of events, with St. Matthew's, still would the difficulty present no adequate reason to relinquish the express testimony of Matthew as to what took place at his own table.

vindicate our general preference of Matthew's order over Luke's, in portion of the history where there is real disagreement, it seems sufficient to shew, as we have done, that the latter, in a striking series of occurs, is directly opposed to the former; and that, from the circumstances case, the succession of events, as given by Matthew, must be that of occurrence.*

e diversity between St. Mark's order and that of Matthew, would, of cause no difficulty in selecting the latter as the basis. The *succession* nts, (without reference to *omissions,)* is, in some parts, accordant with f Matthew. This is the case in ch. i. 16, ii. 22 (with the exception of re of Peter's Wife's Mother); in ch. iv. 35, v. 43; and in the portion d from vi. 14. But in the portion preceding the death of John and turn of the Apostles, taken as a whole, there is an obvious want of nt successiveness; and, except where Mark expressly connects events er, by notes of time or place, we should feel no hesitation in leaving

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he analysis given at the close of our last article, of the third leading division ;) of St. Luke's Gospel—respecting the Ministry of Christ in Galilee—assists nting for the order of events actually adopted in that division; though we in y rely upon it for a vindication of our general preference of Matthew's order, basis of a chronological arrangement.

consider that division as itself composed of separate portions, some of which ounded upon documents common to Mark and Luke. And it is a fact of onsequence, that, in each separate portion, the order of events (without re- omissions) nearly corresponds to that of time, as determined by the arrange- f St. Matthew. Where Luke had a common document as his guide, he would ly adhere to its order, unless he had better means of knowledge. Where he his information from oral accounts, or from other sources independent of which Mark had in common with him, he would naturally arrange the facts nt, in the order of events as far as known to him. And *the separate portions* ld arrange in what appeared the order of time.

l this, we presume that this admirable historian would have in view to main- e real succession of events as far as he could ascertain it.

n the internal evidence, which our analysis presents, we think it not improhat he pursued some such course as the following, in the compilation of this ading division of his Gospel. The short record, exclusively given by him—ejection of Christ at Nazareth, before his public preaching began—of course the introduction to this division; and as our Lord went thence to Caperthe first portion, a common document, beginning with events which com- l his public preaching, would naturally take its place immediately after the of his rejection at Nazareth. This first portion ends with the selection of ostles. The third portion, also a common document, may have begun with able of the Sower; and if so, whatever occurrences St. Luke ascertained to ken place before the delivery of this Parable, he would naturally place be- hese two common documents, forming thereby a second portion of his record st's Ministry in Galilee.

ist, however, be added, that this arrangement brings the record he had ob- of the Sermon on the Mount, into such close connexion with the last fact in t common document, viz. the selection of the Apostles, (see p. 385,) that it is robable St. Luke considered that discourse as delivered immediately after it. ecord he had of it, began (ch. vi. 20) without introduction—"Jesus lifted eyes upon his disciples," &c.—and St. Luke knew that it was delivered after of great miracles, and when multitudes from all parts were collected toge- e would naturally place it where he has done. The interval between the on the Mount and the selection of the Apostles, did not (as we estimate) three weeks; and the previous circumstances nearly corresponded in both That the record in Luke is of the Discourse recorded by Matthew, we deem the records begin and end alike, and in each case we find the discourse d by the cure of the centurion's servant. In saying this, we have not lost Mr. Greswell's fine-spun arguments against their identity.

his order for that of Matthew, were the reasons for adopting the latter less weighty than they are.* The events of this portion could not have extended over more than five months; and of this period a very considerable part was spent out of Galilee, and has no express record in any of the first three Gospels; so that the events which they actually record, only occupied about ten or eleven weeks—a consideration which may have great influence in satisfying the mind that any one, not a personal witness, must have (at least) great difficulty in ascertaining the order of occurrences which took place in a period so crowded with events, and in so limited a district as Galilee.† This difficulty must have been great, even within a short interval after the events themselves; and much more when, as in the case of Luke at least, it was to be met, at the distance of thirty years from the time. As to Mark, he was not an Apostle, and we have no proof that he attended the ministry of our Lord in Galilee: he could not have been with him at the time of the Sermon on the Mount, or he must have recorded some part of it. On the other hand, St. Matthew was necessarily well acquainted with the transactions recorded; and knew all the circumstances of locality, &c., so that unless some inconsistency or incoherency could be pointed out in his narrative, it would, as a matter of course, claim a preference over St. Mark's, as well as over St. Luke's, each taken singly. We have already shewn reason for our opinion, that even their accordance, in some parts, is insufficient, in the circumstances of the case, to establish their arrangement in opposition to Matthew's.

Commencing with the Ministry of the Baptist,‡ the Gospel of Matthew may be conveniently divided into six parts: §

I. The Ministry of the Baptist; with the Baptism and Temptation of Christ: ch. iii. 1—iv. 11.

II. The Ministry of Christ in Galilee (commencing after the imprisonment of the Baptist) as far as the Mission of the Twelve: ch. iv. 12—xi. 1.

III. Occurrences succeeding the Mission of the Twelve till the Death of the Baptist, which completed their Return: ch. xi. 2—xiii. 58.

IV. Transactions from the Return of the Twelve, till the Termination of our Lord's Public Ministry in Galilee: ch. xiv.—xviii.

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* In one part, Mark (ch. iv. 35) does appear to make such a connexion, where we are not yet prepared to follow his order. After giving his record of the parable of the Sower, &c., he says, as in the common translation, "And the same day, when the even was come," &c., *εν εκεινῃ τῃ ἡμερᾳ, οψιας γενομενης*, and then proceeds to record the stilling of the storm, and subsequent events. On comparing the passage with Luke's Gospel, we see reason to conclude that it forms part of a common document (see p. 386); and as St. Luke (ch. viii. 22) only says, *εν μιᾳ των ἡμερων* "on a certain day," perhaps their common document (which would be in Syro-chaldaic) meant no more.

† The district which, in the Gospels, is peculiarly termed Galilee, though very populous, and containing a great number of towns and villages, was probably but little larger than Monmouthshire. Few who read the Gospels without attention to their topography, can be prepared for such a statement: but it is requisite to bear it in mind, when investigating the chronological arrangement of those invaluable narratives.

‡ There appears no room to doubt that the first two chapters of Luke, formed an integral part of his Gospel: but the first two chapters of Matthew, we regard as a Narrative—independent of Matthew's Gospel, though, perhaps, prefixed to it by the translator of the Gospel into Greek.

§ See the corresponding division of Luke's Gospel, in p. 382.

V. Occurrences during the Last Journey to Jerusalem: ch. xix. xx.

VI. Transactions from our Lord's Entry into Jerusalem, to his Ascension: ch. xxi.—xxviii.

In the fourth part, St. Matthew's record very closely agrees, in subject, and in arrangement, with that of Mark. St. Luke's, we have seen (p. 386), does not contain the portion of the history between the miracle of the Five Thousand and the Confession of Peter: but as far as his record goes, his arrangement agrees with that of the other two Evangelists.

The third part has, necessarily, more of the character of a Gnomology; and were it necessary, transposition might, we think, be freely made in it: but with the exception of one occurrence (the Walk through the Cornfields) which from some cause is associated in each of the three Gospels with the cure of the Man with the Withered Hand, there is nothing decidedly opposing the opinion that all is arranged in the order of time.

In the second part, the reader will expect, from what we have already said, that we regard St. Matthew's order as uniformly to be followed, with the exception of the cure of Peter's wife's mother, which is placed by him (ch. viii. 14—17) after our Lord's return from his first progress, whereas St. Mark places it before that progress, soon after the Call of Peter. Now considering the connexion of Mark with Peter, and still more his express reference of this miracle and those which followed it, to the Sabbath on which our Lord cured the Dæmoniac in the synagogue at Capernaum, and that he so speaks of the latter, that it appears to have immediately succeeded the Call of Peter, we adopt as preferable the position of it in St. Mark's Gospel.* St. Matthew's account of the facts which he records is, in general, more compendious than that of the other Evangelists; but all is orderly; and the mind can follow it, with close attention to time and place, (just as in the fourth part,) without any perplexity or even difficulty.

The fundamental principles, then, on which we would arrange the Records of our Lord's Ministry, are the three following:

1. That it included two Passovers only; lasting a year and a few months.
2. That the miracle of the Five Thousand occurred not long before the second Passover, at which our Lord was crucified.
3. That of the first three Gospels, St. Matthew's arrangement should be made the general guide.

And to these we may add the following, as a subsidiary principle.

4. That no portion should be separated from its connexion in the particular Gospel in which it is found, unless the separation be required by the ascertained or at least very probable order of time.

It may now be satisfactory to the reader if we give a general outline of

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* We have considered the views of the able Editor of the Boston Harmony, Pref. p. ix.; but we prefer the opinion that St. Mark's record here presents the real order of time. The part of his Gospel which respects the interval between the commencement of Christ's public preaching in Galilee, and his first progress, is so detailed, connected, and consecutive, that it seems to us reasonable to follow it here. St. Matthew might, when writing his Gospel, introduce his brief record in its present position, (ch. viii. 14—16,) from the events having occurred at Capernaum, about the time of the first progress. It does not appear to us probable that St. Matthew would not have intimated that the Sermon on the Mount, the cure of the Leper, and that of the Centurion's Servant, took place on the sabbath, supposing such had been the case, as it must have been on the same day with the miracle at Peter's house.

our chronological arrangement of the records of our Lord's Ministry, commencing with his Baptism and ending with his Ascension.

We find it convenient to divide our Monotessaron (or single narrative formed from the four Gospels) into Nine Parts; to the first of which we should prefix the account of the Baptist's Ministry.

I. From our Lord's Baptism, to his First Miracle at Cana, shortly before the First Passover.

II. From the First Passover, inclusively, to the Feast of Tabernacles.

III. Transactions connected with the Feast of Tabernacles; about which time, probably, the Baptist was imprisoned.

IV. Christ's Public Preaching in Galilee, as far as the Mission of the Twelve, shortly before the Feast of Dedication.

V. Occurrences between the Mission of the Twelve and the Death of the Baptist, which caused the complete Return of the Twelve.

VI. From the Return of the Twelve, followed by the miracle of the Five Thousand, to the termination of our Lord's Ministry in Galilee.

VII. Those Discourses and Miracles recorded in Luke's Gnomology, ch. x. 1—xvii. 10, which are not referred to other parts.*

VIII. Occurrences on our Lord's last Journey from Galilee, till his arrival at Bethany, "six days before the Passover."

IX. From our Lord's arrival at Bethany to his Ascension.

Part I.

From our Lord's Baptism to his First Miracle.

After the Baptist had engaged in his preparatory ministry, for about four or five months, our Lord, being then about thirty years of age, presented himself at the baptism of John; and was then specially appointed to his high office, by the voice of God, and a visible symbol of his spirit. Immediately after this, Jesus, now the Messiah, retired to the Desert for forty

* Respecting the transactions and discourses which are included in Luke's Gnomology, one of three plans may be adopted by the Harmonist. (1.) They may all be arranged, according to the best of his judgment, in their proper places in the history. Since they must all have occurred somewhere, it may be deemed his business to find a probable situation for each. (2.) Those which present strong internal evidence of their proper situation in the history, may be arranged accordingly; and the remainder may be inserted, as Luke has done the whole, at the close of Christ's public ministry in Galilee. (3.) These may be placed at the end of the whole history.—The third plan is adopted in the Boston Harmony, following the system of its basis. There are these weighty objections against it: it places too much out of view some discourses of peculiar interest and importance; and, it separates them from that portion of our Lord's ministry to which they certainly belong, though we may not be able to ascertain their specific situation in it.—The writer of these articles has long prepared a harmony, in constructing which he adopted the first plan: but there is, in general, little, in the internal evidence, to decide the specific situation; and the system requires so much separation of portions which one is accustomed to see together in St. Luke, and interruption in the course of events as briefly given by Matthew, that it does not, in practice, well fall in with the purposes of a chronological arrangement of the gospel narratives. He has, therefore, come to the conclusion that the second plan is best even for the modern harmonist, who has (in some respects) more advantages for ascertaining the situation of events than St. Luke could possess. In his invaluable record, this Evangelist has placed his Gnomology just where it was most useful, as well as most convenient, to place it; where the contents of it most harmonize with, and least interrupt, the train of the history; and where, in various portions at least, they were connected by local association.

days, during which period he received those specific instructions and that general illumination which qualified him for his all-important work;* and also underwent various trials of his faith and wisdom, which assisted to prepare him for the right employment of the high powers that had been given him "without measure," but only to be employed for the great purposes for which they were conferred, and which were always regarded by him as a trust.

The foregoing circumstances are (with one exception) recorded by the first three Evangelists; and from this period till the commencement of our Lord's Public Ministry in Galilee, they give us no direct information, if we except his visit to Nazareth, recorded by St. Luke.

From the first chapter of John we learn that our Lord returned to Bethabara the day after a deputation from the Sanhedrim had applied to the Baptist, to ascertain the extent of his commission; that then John bore testimony to him; and that in consequence some of his followers became the disciples of Jesus. Soon after this, our Lord returned to Galilee; and at a marriage festival at Cana, wrought his First Miracle.

Part II.

From the First Passover inclusively, to the Approach of the Feast of Tabernacles.

Soon after his first miracle, our Lord went to Jerusalem to attend the Passover; and there manifested his authority, by driving the traders out of the temple, and by miracles which are not specified; in consequence of which, Nicodemus came to him by night, and had a conference with him. He then went into the country of Judæa, where he remained for some time with those who had become his disciples, admitting others by baptism to the profession of a belief in him; and at this period the Baptist again bore testimony to his superior dignity.—These things are related by St. John alone; ch. ii. iii.

About this period must have occurred that transaction—the Walk through the Corn-fields—which in each of the first three Gospels is associated with an occurrence—the cure of the Man with the Withered Hand—that must have taken place at a much later period, i. e. probably, during the absence of the Twelve on their mission †

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* Moses was "with the Lord" forty days and forty nights. (See Exod. xxxiv. 28.) In like manner it would be reasonable to suppose, that though the trials of our Lord's fortitude and duty might be continued, at intervals, during the whole forty days, yet that one main object of his retirement was what is above stated. Those Unitarians who consider the Logos of John as denoting Christ personally, will naturally refer the expression "with God" to this important period.

† Matthew xii. 1—13; Mark ii. 23, iii. 5; Luke vi. 1—11.—The Editor of the Boston Harmony feels great objection (Pref. p. xi.) to the separation of events so closely connected in each of the first three Gospels; especially as the former is introduced by St. Matthew with so much appearance of precision. The objection is strong and reasonable; and it has always seemed the greatest difficulty, (if not the only essential one,) attending the general principles of the arrangement which the Boston Harmony has followed. The Editor has offered some considerations, "with much diffidence," to shew that the Walk might have occurred at the period assigned to the Miracle, viz. the latter part of February: and if this conjecture were sufficiently borne out by the natural history of Palestine, it would remove nearly the whole of the difficulty. But the facts collected by J. G. Buhle, in his Economical Calendar of Palestine, given in the Fragments to Calmet's Dictionary, do not authorize the solution.—If the word δευτεροπρωτῳ in Luke vi. 1, be genuine, (and the

The Pharisees manifesting displeasure at the increasing success of our Lord, he left Judæa; and, in his way to Galilee, had the very important conversation with the Samaritan Woman, at Sychar. After remaining there two days, he proceeded to Cana; and soon after his arrival, on the application of a nobleman—probably Chuza, Herod's steward—he healed his son who was lying sick at Capernaum. These facts are recorded by John alone, ch. iv.

Soon after this, he went to Jerusalem to another festival, which must have been the Pentecost: and there, after healing the infirm man at the Pool of Bethesda, he delivered a solemn address to the Jews, probably before the Sanhedrim, distinctly avowing his appointment to be the Judge of mankind; and appealing to the testimony of God himself to the truth of his claims. This important part of our Lord's Ministry is recorded by John alone; in ch. v.

From this time till the approach of the Feast of Tabernacles, we have no particular record of our Lord's transactions, except, probably, that of his visit to Nazareth, in Luke iv. 14—30. We may reasonably conclude that he taught in the synagogues of Galilee, and also, without any peculiar publicity, wrought miracles, as the providence of God presented suitable opportunities.

When the reader recollects that the interval of which we speak, was nearly four months—a large portion of our Lord's whole Ministry—he may expect us to shew the grounds of the arrangement which requires so long an

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omission of it in some ancient testimonies is more easily accounted for than the introduction of it into any,) this also opposes the solution; whether the meaning of the word be the first sabbath after the second day of the Passover, or, as we think decidedly preferable, the first sabbath of the second month.

The portion of Mark and Luke, in which the facts are recorded, we regard as founded on a common document; and the previous facts have the general connexion arising from the manifestations of the captious spirit of our Lord's enemies. This was probably the original cause of the connexion between the two occurrences. St. Luke left them together, as he found them: but he gives specific information as to the date of one; and states that the other occurred "on another sabbath." None of the first three Gospels gives any account (and probably the Authors had no knowledge) of that part of our Lord's history, to which the *second-first* sabbath must relate; and each naturally gives it in connexion with a fact with which, in some common record, it had been associated. That fact, Matthew places shortly before the general return of the Apostles. The xith chapter contains a series of occurrences which closely followed their mission. In the succeeding interval, before the miracle in ch. xii. 9, &c., our Lord had been absent for two or three months, in Jerusalem, Perea, Judea again, and Ephraim; and the Evangelist introduces the new series of events with an expression which, in his phraseology, more marks the introduction of a new series of events, than any specification of time. This may appear from comparing with that in the present passage, the expression in ch. iii. 1, "in those days," and ch. xiv. 1, "at that time." A similar mode of expression occurs in Exod. ii. 11.—It is, however, clear, that Matthew could not have referred the Walk through the Cornfields to a period *before* our Lord's Public Ministry in Galilee; and we can only say, that, finding it with the record of an event which occurred shortly before the return of the Apostles, he left it there.—That, in some years and seasons, the grain would be sufficiently ripe some time before the Passover for such an occurrence to have taken place there, may prevent us from supposing that St. Matthew *could* not have so left it in connexion with the miracle which he must have known to have occurred not very long before the Passover. And we must not judge of these things by our precision in dates, derived from the uniform commencement of years, and from the possession of almanacs, &c. We have not in Matthew a single specific date, till we reach the last Passover.

interval of comparative privacy. To prevent needless repetition, we beg to refer him to what we have already advanced in pp. 305 and 306; in which we have dwelt upon what appears to us sufficiently clear, and in that proportion decisive—that the grand display of miraculous power, and of public teaching, which we peculiarly denote by the Ministry in Galilee, could not have taken place *before* the Tabernacles.—But we must further observe, that, pursuing the train of events in St. Matthew's Gospel, in an inverted order, from the time of our Lord's finally leaving Galilee, we find no interval in which we can place any festival till we come to the absence of the Twelve; during which we may reasonably suppose the Feast of Dedication to have occurred: and going backward from the mission of the Twelve, we find no interval in which the Feast of Tabernacles could have occurred. The former did not require the attendance of the people at large; the latter did; and it is not credible that such transactions as those recorded by John, (ch. vii. 2—x. 21,) as connected with the Tabernacles, could have occurred after the commencement of our Lord's Public Preaching in Galilee, and yet not have even been noticed by the historians of it. The occurrence of the Feast of Dedication, during the absence of the Twelve, may sufficiently explain the want of all reference to it; and also the silence of Matthew respecting that great miracle which occurred not long after it—the resurrection of Lazarus. These, on our arrangement, are to be placed between the xith and the xiith chapters of Matthew.

If the reader should still feel a difficulty in admitting that for so long a period our Lord could remain in privacy, after he had so publicly taught at Jerusalem, we may observe, to lessen the influence of it, that similar difficulties press on every other arrangement. All which are founded upon the long duration of his ministry, necessarily have great intervals, of which we have no account; and even in Dr. Priestley's, we find several of the later months unoccupied: a very large proportion of the time, from August till near the last Passover, has, in his Harmony, no assigned employment; and yet this is a portion of his ministry which we should expect to be most occupied, and most dwelt upon by his historians.

Three circumstances appear to have mainly contributed to our Lord's comparative retirement during this interval. (1.) The Jews had rejected him, and sought his life: our Lord, therefore, could not have taught in Jerusalem during the interval between the feasts, at which time the Roman Governor resided at Cæsarea. (2.) It is probable, from the known course of events, that Herod the Tetrarch was then in Galilee, which would prevent our Lord's public exercise of his ministry, as at a subsequent period. (3.) During the greater part of the interval between the Pentecost and the Tabernacles, the heat was usually so intense, that the people could not have collected together around him as they did in the period following the Tabernacles.—Perhaps to these considerations should be added, that the imprisonment of the Baptist, with the consequent termination of his ministry, appears to have been regarded by our Lord as the signal of Divine Providence for commencing his own public preaching in Galilee. That in this interval he was employed in the less public exercise of his great work, as occasion served, is sufficiently intimated by the words of his relatives in John vii. 3, 4; and it is by no means without probability, that his instructions on prayer, in Luke xi. 1—13, were delivered during this period. They must have been before the Sermon on the Mount.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 339.)

Dr. S. devotes a chapter to "An Inquiry into the State of Opinion and Expectation with respect to the Messiah existing among the Jews in the period between the closing of the Old Testament and the dissolution of their National Establishment."

It is a subject to which many of the defenders of reputed orthodoxy attach much importance, and what our author has written upon it claims our notice as much on account of *concessions*, which, coming from one of his opinions, as well as his learning, deserve to be recorded, as on account of arguments which we are unwilling to pass by without an attempt to ascertain their real value.

The chapter contains five sections devoted to the inquiry, and a sixth stating the results. The subjects are, 1. The Syriac and Septuagint Versions; 2. The Chaldee Targums; 3. The Apocrypha; 4. The Works of Philo and Josephus; 5. The Rabbinical Writings.

"The Syriac Version of the Old Testament is considered by the critics as of an antiquity prior to the Christian era . . . . It is a strict version; and it is remarkably clear and strong in those passages which attribute characters of Deity to the Messiah."

In what degree Dr. S. has exaggerated the testimony of this version in his favour, we shall not now stop to inquire. We think we might trust our own cause to a fair examination of that version only; but we would ask what he means by asserting that it is "considered by critics as of an antiquity prior to the Christian era"? No doubt it is so considered by some writers; indeed, it has been affirmed to be as old as the time of Solomon; but a much later date has been assigned to it by critics of deservedly high authority in such matters, and we have been accustomed to consider its having been made some time after the Christian era so much as a settled point, that we were surprised at a contrary statement, unaccompanied by a hint of uncertainty or a particle of evidence. The most probable date of the Syriac Version of the Old Testament seems to be about the latter end of the second century after Christ. As to the Greek Version, Dr. S. avows that it gives him no assistance, and in consequence he treats, perhaps, with less than justice its venerable authors.

In the section on the Targums, or ancient Chaldee Paraphrases on the Old Testament, he insists, indeed, that the instances he has brought forward in speaking of the original texts, "*though the number of such is not great*, have sufficiently shewn that the writers did not refrain from ascribing to the Messiah the titles and attributes of the Supreme God;" but he, with evident reluctance, and much to the credit both of his judgment and his honesty, abandons the argument from the use of the phrase, *the word of the Lord*, giving the following, after a full illustration of the subject by examples, as "the results of impartially examining the question:"

"1. That the primary import of the Chaldee expression is *that*, whatever it may be, which is the MEDIUM of communicating the mind and intention of one person to another.

"2. That it thence assumed the sense of a reciprocal pronoun. 3. That when used in the latter sense, its most usual application is to the Divine Being; denoting, if we may use the expression, GOD, *his very self*; *Deus*

; and is the synonyme and substitute of the most exclusive of all latives of Deity, the name JEHOVAH. 4. That there is no certain its being distinctly applied to the Messiah in any of the Targums it; while, in very numerous places, it is so plainly used, with *per*butives, yet in distinction from the name of God, that an application ssiah cannot be held improbable." [This extorted acknowledgment i for our purpose, but we are prepared to contest the statement in clause.] " 5. That solely from the use of the phrase, *the memra of he word of the Lord*, in those paraphrases, no absolute information duced, concerning the doctrine of the Jews, in the interval between 'estament and the New, upon the person of their expected Messiah. d *solely* from the use of this phrase; but if we combine this fact with erived from the study of the Old Testament, it will, I conceive, very rational conjecture, that the Rabbinical authors of the age o, had vague ideas of the *Word* as an intelligent agent, the medium vine operations and communications to mankind. I cannot, how:e this opinion a ground of independent argument, as has been done vriters,* who have probably taken it from each other in succession, much severity of examination."—Scripture Test. Ch. vii. Vol. I. pp. , 2d edition.

gh his conjecture as to the Rabbinical use of the term *Word* does to us very *rational*, we can excuse Dr. S.'s anxiety to find in the gy of the Targums what his fancy may represent as relics of a faith, mation purer, existing in earlier times, in consideration of the of his acknowledgment that the use of the phrase " Word of the *n afford no absolute information concerning the doctrine of the that age upon the person of the expected Messiah.* As to the stances of titles and attributes of the Supreme God being ascribed rgums to the Messiah, we can only say that we are acquainted with *nstances*, and that in the examples produced by Dr. S. he appears ave strangely misconceived the meaning of the author's words; of all give one or two specimens in justification of what we have as:n Dr. S.'s supplementary note on 2 Sam. xxiii. 1—7, is the fol.ssage:

rt of this Targum or Chaldee Paraphrase of Jonathan deserves to be d, as an interesting proof that the ancient Jews regarded the pas. ertainly referring to the Messiah; and that in so applying it, they to him the express characters of Deity. *The God of Israel spake ect to me, the Rock of Israel, the Sovereign of the sons of men, the re hath spoken to appoint me king, for* HE *is the Messiah that shall all arise and rule in the fear of the Lord.*"

e venture to present what follows as a faithful translation of the he Targum as found in the London Polyglott, which we transcribe e:

l said, The God of Israel hath spoken to me; the Rock of Israel, ruleth among the sons of men; the righteous Judge hath said, ould appoint to me a king (i. e. as a successor). This is the Messiah rise and rule in the fear of the Lord." †

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rticularly by *Dr. Peter Allix*, in his *Judgment of the Ancient Jewish* work not remarkable for accurate statement or judicious reasoning."—ote.

† אמר דוד אלהא דישראל עלי מלל תקיפא דישראל דשליט ב. קושטא דאן אמר למנאה לי מלכא דהוא משיחא דעתיד דיקום וישלופ דיו:— Targum on 2 Sam. xxiii. 3, 4.

Whatever may be the sense of the original, it is perfectly evident that this Paraphrast considered the words of God to David to be the promise of a king to sit on his throne, and explained that promise as applying to the Messiah, who was to rule *in the fear of Jehovah*, not to *be* the God of Israel. Dr. S.'s translation is unwarrantable, as the meaning he assigns to the passage is preposterous.

One other example, which we shall take from the xlvth Psalm, will suffice. Dr. S. quotes from the Targum,

"Ver. 2. Thy beauty, O king Messiah, is pre-eminent above the sons of men: the spirit of prophecy is given unto thy lips: therefore God hath blessed thee for ever. (Ver. 7.) The throne of thy glory, O Jehovah, standeth for ever and ever; a righteous sceptre is the sceptre of thy kingdom. (Ver. 8.) Because thou hast loved righteousness, and hated wickedness, therefore thus hath Jehovah thy God anointed thee with the ointment of joy profusely above thy fellows."

There is surely enough in this passage which is inconsistent with Deity in the person addressed, but the question is whether Dr. S. has rightly translated and applied the words of the Targum, ver. 7; and if we were obliged to admit without question the present pointing of the word קַיִּם, we could not object to his version, however much we might be astonished at the sense it seems to convey; but the Targums originally existed and long remained unpointed. The pointing was first performed by various and unknown individuals in a very inaccurate manner, and as now given, it has been reviewed and corrected by several Christians, especially by Buxtorf, who would, without doubt, point according to their own notion of the sense of the passage. Now, considering the word קַיִּם as a verb, and pointing it with a Trere instead of a Kametz under the י, the translation is, "*The throne of thy glory Jehovah hath established for ever*," which exactly corresponds with the sense ascribed to the Hebrew original by Mr. Belsham and others. And if any one is scrupulous about altering the points, (though their authority is generally allowed to be exceedingly small,) we would refer him to the Targum on Ps. x. ver. 12, where the same word occurring *as a verb* is, nevertheless, pointed with the Kametz, probably by mistake, as there seems to be no doubt about the sense. The words are קוּם " קַיִּם שְׁבוּעַת יְדָךְ, "Arise, O Jehovah, *establish* the covenant of thy hand." All other supposed cases of divine names being attributed to the Messiah in the Targums are susceptible of equally easy explanation.

In his chapter on the Apocrypha, Dr. S.'s utmost ingenuity can produce nothing more like evidence for his system than the expression "Eternal Saviour" in the book of Baruch, a book the date of which is unknown, and which is entirely destitute of authority. Yet even here the Common Version, "The *Everlasting*, our Saviour," is to be preferred to his, because *the Everlasting* occurs frequently as a name of the Deity in the same book, and is even found in the same sentence.

From Philo our author quotes pretty largely. He identifies the *logos* of this writer with the *Messiah*, supposing him to have been led by his philosophical opinions to dwell chiefly on the *spiritual* part of the mixed nature, whilst he occasionally recognizes *personal* qualities rather through the influence of the prevailing opinions of the Jews in general, than in strict consistency with his own theories.

"It appears to me," says Dr. S, "that there is a *real inconsistency* in the assertions and doctrines of Philo concerning the Logos; but such inconsistency as, though not excusable, is yet capable of being accounted for on

the common principles of human infirmity." . . . "From all the circumstances, it seems to me the most reasonable conclusion, that the leading acceptation of the *memra* or *logos*, among the Jews of this middle age, was to designate an *intelligent, intermediate agent*; that in the sense of a Mediator between God and man, it became a recognized appellative of the Messiah; that the *personal* doctrine of the WORD was the one generally received; and that the *conceptual* notion, which Philo interweaves with the other, was purely his own invention, the result of his theological philosophy, and the filling up, as it were, and finishing of a favourite theory."—Script. Test. Vol. I. pp. 599, 600, 2nd ed.

No one will be surprised that a sufficient number of passages may be found in the writings of Philo, in which the *logos* is so spoken of; that taken from their connexion, considered apart from the other doctrines of their author, and with the assumption of inconsistency and error on his part, whenever it may seem to be required, they may appear favourable to the doctrine which Dr. S. labours to defend; but a more particular examination of the opinions and language of the Jewish philosopher will, we think, prove that he has been greatly misunderstood by those who quote him as favouring the pre-existence or Deity of the Messiah, and that his writings can throw little light on Christian controversy, except as an example of that false philosophy which so early corrupted the church.

After rejecting the notion entertained by some, that Philo was a Christian, Dr. S. says,

"The coincidences of sentiment, and more frequently of phraseology, which occur in the writings of Philo with the language of Paul and of John in the New Testament, must be accounted for on some other principles. Yet it would be contrary to all the philosophy of human nature, not to ascribe these different but similar streams to one primary source. That source, I venture to propose, is not so much to be sought in the writings of Plato, or in the ethical lectures of the learned Jews of Alexandria, or in the sole speculations and invented diction of Philo himself;—as in the SACRED WRITINGS of THE OLD TESTAMENT, transfused into the Alexandrian idiom, paraphrased and amplified in the terms and phrases which were vernacular to the Grecian Jews, and mixed in a very arbitrary manner with the speculations both of the Persian and the Greek philosophers."—Script. Test. Vol. I. p. 574, 2nd ed.

Dr. S. can hardly mean to deny that many of the most remarkable characteristics of the religious philosophy of Philo are derived from the school of Plato, and if due weight be given to his first remark in this passage, that the coincidences between the Jewish writer and the New Testament are *more frequently* of *phraseology than of sentiment*, and to the concluding one, that whatever was drawn from the Old Testament was *mixed in a very arbitrary manner with the speculations both of the Persian and Greek philosophers*, we see nothing in the rest to which we are disposed materially to object, or the full admission of which has any bearing on the points of difference between us and Dr. S.

There has been much discussion on the question, to what school of philosophy Philo ought to be considered as belonging; the general voice of antiquity declaring him a Platonist, whilst some learned moderns have maintained that he was an Eclectic; others have supposed him to represent the prevailing opinions of the Alexandrian Jews of his time; others, again, regard him as himself the founder of a sect, and the original author of the doctrines he delivered. It has been very justly remarked, that there is much less real difference between these several statements than would at first view appear, and

than their authors supposed. If in insisting on the Platonism of Philo we must be understood to maintain that he professedly and exclusively addicted himself to the Platonic school, against such an opinion arguments scarcely to be resisted might, without much difficulty, be adduced. Indeed, how could a Jew attached to his religion, disposed probably to regard as indirectly derived from the writings of his own lawgiver all that seemed excellent in the philosophy of other nations, and obliged to modify into at least apparent harmony with those writings all the doctrines which he embraced, profess unresisting submission to the dicta of any Pagan master? It is not to be denied, however, that some of the most striking peculiarities of the Platonic doctrine are adopted by Philo, and that he explains his meaning by phraseology and imagery derived from the works of Plato himself, and much used among his followers. If we call him an Eclectic, as there is no doubt that he occasionally quotes with approbation, and adopts without reserve, the sentiments of philosophers of different schools, still it is not the less manifest that his notions respecting the Divine Nature are Platonic. The later Platonists and Eclectics hardly differed except in name, the latter greatly admiring Plato and following him, especially on subjects relating to the nature of God and the mind.

Those who maintain that Philo only adopted the prevailing sentiments of the learned Jews at Alexandria, should recollect that these Jews studied in the schools of philosophy for which that city was celebrated, and in which a system, which, if not strictly Platonic, was very nearly allied to Platonism, was generally taught. It is probable enough that Philo may not have materially differed in opinion from the more learned of his countrymen in his native city, but it does not follow that his doctrines are Jewish traditions; it is rather evident how much the circumstances of their education led them to accommodate their religion to the wisdom of the age, explaining its simple truths according to the fanciful speculations of philosophy, and saving its historic details from the contempt with which they would otherwise have been inclined to treat them, by allegorizing them into the mystical expression of obscure and useless dogmas. Those who speak of Philo's philosophy as his own invention, and represent him rather as the founder of a sect than as a supporter of the doctrines of any former leader, can surely mean no more than that he made his *selection* of opinions for himself, that he adopted the *principle* of the Eclectics, but not satisfied with what was done in their schools, being, indeed, in a peculiar situation as a Jew, his doctrines did not sufficiently agree with theirs for him to be correctly described as belonging to their sect; all which is not, or need not be denied by those who call attention to the manifest signs of Platonism in the works of Philo, and clearly shew that much of his language, respecting the nature of the Deity, is derived, not from the principles of his own religion, or the traditions of his nation, but from the doctrines of the Greek philosopher, which, however, he has mixed with opinions derived from various other sources, and reduced into some sort of agreement with the principles of his own religion.

We cannot hope to understand the language of Philo respecting the *logos*, except by considering it in connexion with his whole doctrine concerning the Divine Nature. We ought, perhaps, hardly to expect perfect consistency from so obscure and mystical a writer, but it will help much to remove difficulties, if we keep in mind that many parts of his works are written *popularly*, according to that view of religion which he considered to be suited to the condition of mankind in general, whilst others are designed to express the more just and sublime sentiments to which only the learned and

contemplative could attain, and which differ from the former so widely, that we might despair of harmonizing them, did we not meet with passages in which the precepts and opinions of the popular religion are adapted to and explained by the sublimer theology.

That Philo, believing in one God, nevertheless frequently speaks of three divine principles, is a fact which has attracted much attention, and the proper explanation of which has been a subject of much discussion. By many he is considered as a believer in the Trinity, very nearly as it is received by most Christians. Others, sensible of the deviation of his doctrine from reputed orthodoxy, have, according to their own views, either condemned him as corrupting the traditions of his people with Platonism, or considered him as affording evidence favourable to the Arian doctrine; whilst a third party, much more justly, as it seems to us, have contended, that the three principles of Philo are not beings or persons, though sometimes figuratively spoken of with personal characters, but only *attributes*, and that he has derived them entirely from his philosophy, not at all from the traditionary religion of his nation.

Our first remark is, that this writer is not always content with making *three* principles in the Divine Nature, but sometimes appears to represent God himself as a distinct intelligence presiding over the three principles, and sometimes also increases the number of these principles. There is a very remarkable passage in the book περι φυγαδων (concerning fugitives) in which the author, allegorizing the precepts of the Mosaic law respecting the cities of refuge, absolutely speaks of *six* different principles in the Divine Nature all inferior to God himself, being really intended as no more than attributes, and yet having, apparently, distinct intelligence ascribed to them. The passage is long, but we think important: it is as follows:

"I must next explain which they are, and why their number is six. Is not, then, the most ancient, the strongest and best, not city only, but *Metropolis*, the *Divine Word* to which, above all, it is most profitable to flee? But the other five *colonies*, as it were, are powers of him who uttered the *word*, of which the chief is the *creative*, by means of which the MAKER, *by his word*, fabricated the world. The second is the *royal*, by means of which, having created, he rules what he has made: the third is the *benignant*, through which the Maker pities, and is merciful to, his own work: the fourth is the *legislative* quality, through which he forbids those things which ought not to be. Fair and well fortified cities all of them, excellent places of refuge for those who are worthy of being saved. Good and humane is the appointment, fitted to excite and encourage hope. Who else could have exhibited such an abundance of beneficial things, according to the variety of cases of persons sinning unintentionally, who have not all the same strength or the same weakness? The intention is, that he who is capable of running swiftly should press on, without stopping to take breath, to that supreme divine *word*, which is the fountain of wisdom; that, drinking from its stream, instead of death he may find as a reward eternal life; that he who is not equally swift should flee to the *creative* power, which Moses names God, because all things were disposed and arranged by it . . . . but that he who is not sufficiently active for this should take refuge with the *royal* power. . . . . But to him who is not sufficiently quick to reach the above-mentioned stations, as being far removed, other nearer goals are fixed of useful powers, the *merciful*, and that which *prescribes what should be done*; and that which *forbids what ought* not to be done . . . . . These are the six cities which are called *places of refuge*, of which five are figuratively represented, and have their resemblance in the sacred things. The commanding and forbidding powers (have as their types) the copy of the laws laid up in the ark of the covenant; but the merciful

power, the cover of the ark itself, which is called the *mercy-seat;* and the *creative* and *royal* powers, the two winged cherubim placed over it But the divine *word*, superior to all these, *has not taken any visible form, as bearing a resemblance to no object of sense*, being the very image of God, the most ancient of all objects of thought, placed nearest, there being no separating interval, to him who alone truly exists; (possesses an independent existence;) for it is said (he here quotes Exod. xxv. 22), 'I will *speak* to thee from above the mercy-seat between the two cherubim,' so that the *Word* should be, as it were, a charioteer *to the other powers*, but he that uttereth the word, as the person riding in the chariot, who gives his command to the charioteer in all things for the right direction of the whole. He, then, who is not only free from voluntary guilt, but has not even involuntarily committed crime, *having God himself as his inheritance, will dwell in him alone;* but they who not intentionally but undesignedly have sinned, will have, as places of refuge, the cities which have been spoken of, abounding in good things and wealthy. Of these cities of refuge three are beyond the river, far removed from our race. Which are these? The *Word* of our Ruler and his *creative* and *royal* powers. For to them belong the heaven and the whole world. But neighbouring and contiguous to us, placed near to the mortal race of men, which alone is liable to sin, are the three on this side of the river, the *merciful* power, *that which commands what should be done*, and *that which forbids things not to be done*. For these are close at hand to us."—Philo de Profugis (pp. 464, 465, ed. Turnebi et Hoeschelii, Paris, 1640).

It is plain from this passage that Philo recognizes one Supreme and only true God, whom he placed above all those divine energies or attributes which he endowed with a sort of personality, much in the same manner as Proclus (Comm. in Timæum, Plat. Lib. ii.) contends that Plato himself considered the Supreme God as presiding over his three principles. Again, we see here that Philo is led by no better reason than the desire of allegorizing the six cities of refuge, to distinguish six divine principles instead of three, which he divides into two triads, one superior to the other, but both inferior to the Supreme God himself, whose qualities they all are. As to the nature of the *word*, we perceive that Philo had no conception whatever of its possible incarnation or sensible appearance among men; that he considered it as really nothing more than the utterance or expression of the will of the great Supreme; and that in figuratively giving it a personal character, he made it, though in some respects superior to the Divine attributes, yet inferior and subject to God himself. The following passage affords very distinct proof of the sense in which alone Philo attributed personal characters to the Divine perfections. It is an allegorization of the beginning of Gen. xviii.:

"For Abraham also coming with zeal, and haste, and great alacrity, orders Sarah, who represents virtue, to hasten and mix three measures of fine meal, and make hearth-cakes, when God, accompanied by his two principal powers, his *royalty* and his *goodness*, *He*, in the midst of them, being *one, produced three images in the visual soul*," (i. e. caused the visible appearance of three persons, though the whole was but a manifestation of himself alone,) "each of which could by no means be measured, for God is incomprehensible, and his powers are incomprehensible; but he measures all things, for his *goodness* is the measure of good men, his power is the measure of obedient men, but he himself, the Sovereign, is the measure of all corporeal and incorporeal things. Wherefore, these powers, obtaining the nature of rules and precepts, are a means of estimating things inferior to them. These three measures, then, it is good to have mingled and worked together in the soul, that being persuaded that God is supremely exalted, *who rises above his own powers*, and *is either perceived without them*, or *manifested in them*, it may receive the impressions of his power and beneficence, and, being initiated into the most

perfect mysteries, may not readily utter those divine secrets, but using them cautiously, and preserving silence upon them, may keep them sacred."—(Philo Jud. de Sacrificiis Abelis et Caini, p. 139, ed. Turn. et Hoesch.)

It seems justly to be inferred from this strange passage, in which Sarah is made to represent the state of the wise man, virtue, and her action of mixing the meal into cakes what is done by the philosophic mind, that Philo considered the different personations of the Deity, as distinct in the eyes of the ignorant and vulgar, but as perceived by true wisdom, to be none of them any other than God himself, and to have no real separate existence. We suppose he here understands the appearance to Abraham, as we have in a preceding part of this article explained it, not of any three beings, human or angelic, but of a triple *manifestation* of the one only God, which he therefore fancifully represents as himself, and two of his attributes or powers; but his whole object is to establish that these powers, though seeming distinct from him, and apparently endowed with a separate personality, are perceived by the reflecting and contemplative mind to be really but one and the same being, and to be only the exhibitions or effects of his attributes. In farther illustration of this subject, we must lay before our readers another extract relating to the same portion of sacred history, though taken from a different work of Philo, which seems fitted to remove every doubt respecting his notion of persons or distinctions in the Divine Nature:

"When, therefore, the mind is enlightened by God as if it were noon-day," (shining upon it, as it were, with a noon-day brightness,) "and, being altogether filled with a light of intelligence, is freed from shadows by the splendour diffused through it, it comprehends the three images of the one subject, *one* being *the reality*, (the real existence,) the other two, *shadows which it throws*, something like which happens also to objects in the light which is perceived by the senses, for things standing or moving in it often give two shadows. Let not, indeed, any one think that in speaking of God, the word shadows is employed literally; it is but a figurative use of the word for the clearer expression of the thing to be explained, since the truth is not thus. But any one approaching the nearest possible to the truth might say, that the middle one was the FATHER OF ALL, who in the sacred Scriptures is called by the peculiar name, HE WHO IS; (the *self-existent*, an interpretation of Jehovah;) but the powers on each side are the most ancient, and the most closely united to 'Him who is,' of which one is called the *creative*, the other the *royal*. And the *creative* power is GOD, for it established and arranged the whole; (deriving Θεος from Θεω, to *place* or *dispose*;) but the *royal* power is the LORD, for it is right that the Creator should rule over and govern that which is created. (This remark shews the essential identity, according to Philo, of the *creative* and *governing* powers.) He then that is in the middle, attended on each side by his powers, (or *attributes*,) affords to the acute understanding an image sometimes of *one*, sometimes of *three*. *Of one, when the soul, being completely purified, having risen above not only the multitude of inferior*, (powers,) *but also that pair which is near to the one*, (the Monad,) *hastens to attain to the pure, simple, and in itself complete, idea.* Of three, when not yet initiated in high mysteries, it is still occupied with inferior matters, *and is not able to comprehend him who exists without any other, by himself alone*, otherwise than by means of his acts, *creation* and *government*."—(Philo de Abrahamo, pp. 366, 367, ed. Turnebi et Hoesch.)

It is very observable that the Divine *word* or *logos* is not at all mentioned in either of the two passages last quoted, although it is not easy to conceive how it could have been omitted, had Philo considered it as having a real and distinct existence as a part of the Divine Nature. We have now seen

him at one time representing two triads of different degrees of inferiority to the Supreme God, at the head of the first of which the *logos* was placed, at another, constituting a triad of God himself and two of his perfections, without at all introducing the *logos;* and what we have seen of his meaning in attributing personal characters to divine perfections, will prepare us for understanding the language which has been so confidently appealed to by the Christian defenders of mystical notions respecting the nature of him who is called the "Word of God." We shall first state what appears to be the true meaning of Philo in using the term *logos*, and shall then take such farther notice as may seem requisite of the supposition of his having employed the term in two different senses, the one derived from the Platonic philosophy, the other from the religious traditions of his countrymen, and of the epithets he has given to his *logos*, which are supposed to prove its identity with the Messiah predicted in the Jewish Scriptures. *First*, then, we believe that the *logos* of Philo really signifies the Divine *intelligence* or *wisdom*, a property or attribute of the Divine Nature, not a real person, or distinct subsistence, and has personal qualities ascribed to it only in the same sense in which other Divine perfections or energies, as the *creative* and *governing* powers, have a figurative personality ascribed to them by this fanciful writer. To his Platonism, not to his religion, we attribute his doctrine on this subject. The following passage may be considered as a very clear expression of his real meaning:

"For God perceiving before-hand, by means of his Deity, that there could never be a good copy without a good pattern, nor any sensible object, such as not to deserve censure, unless it should correspond to an idea in the understanding as its archetype, having determined to form this visible world, first formed an intellectual one, that using as a model that which was incorporeal and most divine in its nature, he might complete the corporeal and newer one as an exact resemblance of the older; containing in it as many species of sensible things as the other did of intellectual (i. e. of those which existed in the understanding only). The world, which consists of ideas only, it would not be right in speaking or thinking to confine to any place, *but we shall understand how it exists by considering a similitude taken from our own affairs.* When a city is about to be founded by the munificence of a king, or of any ruler possessing sovereign power, and adorning his good fortune by a disposition to liberality, there comes some person, skilful in architecture, and having considered the advantages which the situation affords, first delineates within himself almost all the parts of the intended city, its temples, gymnasia, &c. Then the images of each being impressed, as it were on wax, in his own mind, he thus forms an *intellectual* city, of which, exciting again the forms in the memory with which he is furnished by nature, and thus impressing them yet more strongly, like a good workman looking to his pattern, he begins to construct a proper union of stone and wood, conforming the material objects one to each of the immaterial ideas. And thus, in a great degree, are we to think concerning God, who having determined to found this great city, first conceived in his mind its forms, from which, having constructed an intellectual world, he made use of it as a pattern in forming the sensible world. In like manner, then, as in the case of the architect, the preconceived city has no external existence, but is only impressed on the mind of the artificer, so neither has the ideal world any other place than the Divine *word, (logos,* reason or intellect,) which arranged all things—for what other place could there be among the divine powers fit for receiving, I will not say all ideas, but even any one of the simplest? . . . . *But if any one should wish to employ plainer words, he would say, that the intellectual world* (the world of ideas existing only in the Divine mind) *is nothing different from the* LOGOS *of God creating the world:* for neither is the intellectual city any thing

different from the reasoning (or meditation λογισμος) of the architect designing to build the city, conceived in his mind."—(Philo de Mundi Opificio, pp. 3—5, ed. Turn. et Hoesch.)

We add a short extract from another treatise:

"God is the first light: and he is not only light, but the archetype of all other light; rather is elder and more exalted than the archetype, having the *word* as his copy—for the copy, his most perfect word, is light, but he himself is like no created thing."—(De Somniis, p. 576, ed. T. et H.)

Again,

"Moses says expressly that man was formed after the image of God, but if the part (i. e. man, who is but a small part of the world) is an image of *the image*, (i. e. of *the word*, which is an image or transcript of God himself, and which Philo means to say that Moses referred to, when he affirmed that man was made in the image of God,) without doubt the whole species, this whole sensible world is so too, which is a better resemblance than the human one of the Divine image; but it is evident that the archetypal image, (image or reflection of God himself, giving form to all other things,) which we call the intellectual (or ideal) world, must itself be the pattern of the forms of things, the idea of ideas, the Word of God."—(De Mundi Opificio, p. 5, ed. T. et H.)

Once more:

"For nothing mortal can be formed after the image of the Supreme Being, the father of all, but after that of the second God, who is his *word*."—Liber I. Questionum et Solutionum apud Eusebium, Præp. Evang. Lib. vii. Cap. xiii.

Comparing this last with the preceding passage in which the *logos* is said to be the God in whose image man was made, at the very moment when this same *logos* is explained to be the ideal world conceived by God before his creation of the sensible world, and, therefore, having no existence but as a distinct conception of the Divine mind, no deity but as identical with God himself, we obtain just notions as to the real meaning of this author's obscure and figurative mode of expression, and plainly perceive, that though this kind of language may have prepared the way for the corruption of Christianity, it is not used by Philo himself to express any thing analogous with the doctrines of reputed orthodoxy. We might confirm the view we have given of the figurative character of what he says of the *logos* by reference to several of his statements on kindred subjects, as his describing the world as the *only* and *beloved son* of God and his *wisdom*, (De Temulentia, p. 244, ed. T. et H.,) and his representing the *thoughts* and *determinations* of wise men as their *spiritual children* (de Vita Contemplativa, p. 899, ed. T. et H.), which surely afford a sufficient comment on his calling the *word* the son and the first-born son of God. It is observable, that although, in a passage just referred to, he calls the *sensible world* the son of *God* and his *Wisdom*, in another place he calls the logos, i. e. *the ideal world*, the pattern according to which the sensible one was formed, by the same name, which is enough to prove that the title is figuratively used. Many of Dr. S.'s extracts from Philo, which indeed include most of those we have produced, will be found strongly supporting the view we have given of his doctrine, and all of them, we think, when examined in their connexion, will harmonize with it. Dr. S. himself has fairly stated, that

"The Word is represented as being the same to the Supreme Intellect that speech is to the human; and as being the conception, idea, or purpose of the Creator, existing in the Divine mind previously to the actual formation

of his works.—If," he proceeds, "this paragraph were to be taken absolutely and without restriction as a key to the other parts, our inquiry would be answered; and it would be summarily decided that all those other attributives are nothing but personifications and allegories, thus variously and fancifully representing the single idea of the original and eternal PLAN or DESIGN of the Infinite *Intelligence*."—Script. Test. Vol. I. p. 595, 2nd ed.

Such has, in fact, been the decision of some of the ablest men who have applied themselves to the subject—of Basnage, Souverain, Nye, and, above all, of Mosheim,* not now to mention others. What then is the argument by which Dr. S. attempts to resist this conclusion?

"This hypothesis," he says, "would involve the charge on the writer before us of an extravagance and luxuriance of imagination and diction, which might challenge all parallel among authors having the smallest pretensions to sobriety of thought.—But Philo was no such preposterous writer. Unjustifiable and of injurious tendency as is his favourite principle of interpretation, that principle may be traced to the ambition of *moulding revealed theology according to his system of philosophy*. It is, likewise, observable that his doctrine concerning the WORD is, in a great measure, conveyed in the form of *interpretations* of the supposed allegories of Scripture: and those interpretations are *professedly* given as the *literal* meaning of the allegories. But no sane writer could give interpretations of alleged enigmas in terms equally enigmatical with the things to be interpreted, or even more so."—Ibid. p. 596, 2nd ed.

We cannot say what may be the value of Philo's pretensions to *sobriety of thought*, but we have quoted at length a passage in which he represents the six cities of refuge as really meaning the Divine Logos and five other divine attributes; yet we have also quoted his own declaration, that neither this divine logos nor these attributes are in any strict sense distinct from God himself, or have any existence but as properties of his nature. Perhaps to those who consider the distinction he draws between popular and philosophical modes of speaking on the subject, and who call to mind the extravagancies and inconsistencies with which his allegories abound, there may not appear any thing very wonderful in what Dr. S. regards as impossible; at all events, the fact is before us. In accommodation to a favourite system of philosophy, and under the idea that the doctrine of the pure and simple unity of God could only be comprehended by the most refined and contemplative minds, Philo habitually attributed to certain qualities and energies of the Divine nature a sort of figurative personality, and never scrupled in forming his allegories to speak of them as, *in a certain sense*, distinct; but we must take his own explanation of what he really meant by this language, from which we learn that the *word*, the *creative*, and other powers, stand in much the same relation to the Divine Mind, that thoughts and volitions do to the human mind.

The reason given by Dr. S. for identifying the *logos* of Philo with the Messiah, that "otherwise it must be admitted that this writer has made no mention of the Messiah at all," is most extraordinary, the want of other notices than can be imagined to be conveyed by his use of this term being, in fact, a sufficient proof that he either was not much impressed with the hope of his countrymen, or had some reason for avoiding its introduction in his philosophical allegories.

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* The learned reader will immediately perceive how much we are indebted to the note of this distinguished man on the opinions of Philo, in his edition of Cudworth's Intellectual System.

The notion of a double sense of the term *logos*—a philosophic, in which it signifies the Divine intellect, or what is conceived in the Divine mind, and a religious, in which it refers to a divine person, cannot be defended otherwise than by shewing either that there are inconsistencies in the use of the term which cannot be reconciled without such an assumption, or that there are titles and epithets given to the logos which, *necessarily* implying distinct personality, cannot belong to the *same* logos, which the author affirms to have been no more than the conception or purpose of the Creator. Now the inconsistencies of Philo on this subject relate to no essential point, and are really very trifling, considering his character as a writer; and in the long train of titles ascribed to the logos in different parts of his work, we do not observe one which is really inconsistent with merely figurative personality. If the WORD is called God, so, more than once, is the *creative power:* all such expressions as the *shadow*, *image*, *express image of the seal* of God, are peculiarly appropriate to the view we have given of Philo's doctrine: the word *angel* is often used by this writer to signify only a manifestation or medium of action, and affords no proof whatever of real personal existence: other personal titles are merely figurative, illustrating the action or office of the personified *Word* in particular instances, and forming parts of particular allegories.

Upon the whole, the philosophy which appears in the writings of Philo may have been common among his more learned countrymen, especially at Alexandria; it may possibly have had some influence on the language of the New Testament, and we do not doubt its having been the original source of those corruptions of Christianity which now assume the name of orthodoxy; but that in the hands of the Jewish philosopher, or even of the earlier Christian fathers, it meant any thing resembling the modern doctrine, we must altogether deny, and we think we have justified this denial by abundant evidence.

Dr. S.'s remaining section is on the Rabbinical writings:

"That the Jews," he says, "in the middle ages, and their successors of the present day, have looked for only a human Messiah, it would be superfluous to prove. . . . . But it is not impossible that in the writings of this unhappy people, some remains may be discoverable of their better and earlier faith."

It may be readily granted, that if we are determined to believe that their earlier faith was different from their present, and was more to our taste, we may in the examination of writings so mystical and obscure as theirs, find something like support for almost any doctrine which pleases us; but the consideration that the modern Jews, who respect these writings and have much better means for understanding them than we have, find nothing in them inconsistent with their own opinions, ought surely to have some little weight with us. Dr. S. proceeds to give an account of the *book Zohar* or *book of light*, said to have been compiled from the sayings of Rabbi Simeon, the son of Jochai, a celebrated Jew, supposed to have been born before the destruction of Jerusalem. "Being unable," he tells us, "to read this book with sufficient intelligence, I have recourse to the more easy method of extracting passages from the ample collections of Schoettgenius." Our own acquaintance with the Zohar being derived from the same source as Dr. S.'s, we shall not say a word on the controversy respecting its real age, or the extent to which it has been interpolated, but we are prepared to maintain, on his own evidence, that Schoettgenius was mistaken in attributing to the

author of this book, and to other Jewish writers, a belief in the Divine Nature of the Messiah, or in any of the mysteries of modern Christian orthodoxy. We take as a fair specimen of the whole the evidence of the application of the names *Jehovah*, *Shechinah*, and *Holy and blessed God*, to the Messiah. 1. Jehovah. "This essential name of God is applied to the Messiah, Jerem. xxiii. 6, (Jehovah our righteousness,) upon which place see what is said in the 2nd book."*

"Zohar Deuter, fol. 119, col. 473, '*In another place the learned in our traditions have taught that* THE TEMPLE *and the* NAME *of the* MESSIAH *may be called by the name of the Tetragrammaton* (i. e. Jehovah).'"—(Schoettgenius, Horæ Hebr. et Talm., Vol. II. p. 4.) It is strange that the application of a name equally to the *temple* and the *name of the Messiah*, should be thought to prove any thing respecting the Messiah's *nature*. "Zohar, in Exod. fol. 21, col. 33. The words of Exod. xiii. 21, '*And Jehovah will go before them*,' are explained of the matron and the angel of the covenant, which I shall shew to be names of the Messiah.'"—(Schoettg. loc. cit.) We need not now inquire into the meaning of the mystical term *matron* in the Zohar. The object of the comment is the remark that it was not Jehovah himself, who could not be more in one place than another, but some symbol of his presence, or perhaps, in the estimation of the metaphysical commentator, some emanation from him which really accompanied the people. The next argument is a very strange one. "Midrasch Tehillim ad Ps. cvii. fol. 40, 1, in reference to the words of Isaiah xxxv. 10, '*And the redeemed of Jehovah shall return.*' *He does not say, the redeemed of Elias, nor the redeemed of the Messiah: but the redeemed of Jehovah.* It is evident here that the redeemed of the Messiah and the redeemed of Jehovah are considered as synonymous."—(Schoettg. loc. cit.) Doubtless the same persons would be intended by the redeemed, whether of Elias, the Messiah, or Jehovah, either of the former being able to redeem only by the aid and authority of Jehovah; but the identity of the Messiah and Jehovah no more follows than that of Elias and Jehovah. Lastly, "Midrasch Tehillim, fol. 57, 1, *Rabbi Huna said, the Messiah is called by eight names, which are, Jinnon, Jehovah, our righteousness*, &c.; because the words יהוה צדקנו (Jehovah our righteousness) are here counted as two names,

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* On turning to the passage referred to we find several extracts from Jewish books. Echa rabbathi, fol. 59, 2: "What is the name of the king Messiah? Rabbi Abbas, the son of Cahana, said, Jehovah is his name." It is difficult to judge of this without seeing what precedes and follows it, but it probably refers to this very passage of Jeremiah, understood as explained in the following extracts: Rabbi Joseph Albo in Sepher Ikkarim: "The Scripture calls the name of the Messiah, *Jehovah our righteousness*, because he is the mediator of God, through whom we obtain justification from God." Kimchi: "The Israelites shall call their Messiah by the name *Jehovah our righteousness*, because in his times the righteousness of God towards us will be firm and well established." Midrasch Tehillim ad Psa. xxi. 1: "God calls the king Messiah by his own name. But what is his name? The answer is found Exod. xv. 3, *Jehovah is a man of war*. But it is said concerning the king Messiah, *and this is his name*" (referring to Jer. xxiii. 5). The meaning of this evidently is, that God himself could not properly be called a warrior; but the expected Messiah, expected by the Jews as a warlike deliverer, is said by Jeremiah to be called *Jehovah our righteousness*; he may, therefore, be intended by *Jehovah the warrior*, it being understood, of course, in both places, not that the Messiah *was* Jehovah, but that Jehovah *acted by him*. The argument for the application of the passage rests entirely on the Messiah *not being* Jehovah, but honoured with his *name* as his representative.

whereas in reality they are but one, perhaps the modern Jews have expunged one which might be ascertained by a collation of copies."—(Schoettg. loc. cit.) If this remark be correct, the whole force of the passage is destroyed, since the object is to prove that the Messiah is called Jehovah, not by the symbolical name "Jehovah our righteousness," which would not convey the least hint of identity with Jehovah. And whether the passage has been altered or not, it is evident from what has been already said, that the application of the name could not be intended to express participation in nature. This is the whole Rabbinical evidence adduced by Schoettgenius to prove that the Jews expected their Messiah to be Jehovah: it is perfectly worthless.

The word *Shechinah* was used by the Jews to express any manifestation of the Divine presence or energy. It is not a name of God, but of the symbols of his presence on earth, and might without impropriety be applied to men enabled by him to act in an extraordinary manner, as well as to a bright cloud or a burning bush. It will be enough for us to notice one passage from the Zohar, upon which Schoettgenius chiefly relies. "Zohar, Gen. fol. 88, col. 343: "This son is the faithful shepherd. Concerning thee it is said, Ps. ii. 12, '*kiss the son*,' and ver. 7, '*thou art my son*.' But he is the Prince of Israel, the Lord of things below, the chief of ministering angels, the Son of the Most High, the Son of the holy and blessed God, and *the gracious Shechinah*."—(Schoettg. Horæ Heb. et Talm. Vol. II. p. 6.) The last expression means the gracious manifestation of God's favours to his people. It is not a personal appellation, and is therefore no proof of the Messiah's participation in divine names. With respect to the third title, "Zohar, Genes. fol. 63, col. 249," is quoted thus: "And the King Messiah, who is called by the name of the holy and blessed God." (Schoettg. Horæ Heb. et Talm. Vol. II. p. 8.) It may be enough in illustration of the sense in which this is said, to quote from Bava-bathra, fol. 75, 2, words elsewhere alleged by Schoettgenius: "There are three things which receive the name of the holy and blessed God himself, namely, *the Just*, the *Messiah*, *and Jerusalem*."—(Apud Schoettg. Vol. II. p. 205.) After reading this, will any man in his senses suppose that Jewish writers understood being called by the name of the Most High to imply any participation in his nature?

We conclude that there has been no proof afforded either from the Zohar or from other Rabbinical works, that the Jews at any period expected their Messiah to be a partaker in the Divine Nature. We think we have shewn that Dr. S. has totally failed in his endeavours to deduce, either from the Old Testament or from Jewish writings of a later date, any evidence favourable to his doctrine; and that he cannot carry forward to the examination of the Christian Scriptures themselves, even the slightest reasonable presumption in behalf of the views which he so ingeniously and learnedly labours to establish.

MEMOIR OF HENRI GRÉGOIRE, BISHOP OF BLOIS.

[Translated from *Le Globe*.]

WHY is it that we have to commence by a reproach on liberalism this last tribute to one of its most pure and courageous heroes? He who had presided during times of difficulty over our two great revolutionary Assemblies; who had consecrated his life to the abolition of slavery, to the establishment of religious liberty, to forwarding national education, has passed his old age in solitude and neglect, in that country which his zeal had so ably served.

And when the electors of a department, making themselves the interpreters of the public gratitude, wished to pay that homage to his name which they thought the most impressive, by inscribing it amongst those of the representatives of his country, counter-revolutionary voices having basely traduced him, the Assembly knew no better than to evade his defence by a parliamentary subterfuge.

And when French liberty had again triumphed over the backsliding princes whom she had already once overthrown, she thought not of withdrawing from oblivion one of her patriarchs—she thought not of restoring to him a place in the bosom of the learned society of which he was one of the founders, and of which revenge had robbed him. The retreat of the old man became more obscure than ever; and, as under the restoration, so now he found himself surrounded by only a small number of friends, whose minds and hearts were elevated by his instruction and example. Is it then true that liberty, which has such power for destruction, knows not how to reward its defenders?

Henri Grégoire, born at Vétro, near Luneville, in 1750, exercised the pastoral duties at Emberménil. He had made himself known, in 1772, by "An Eulogium on Poetry," for which honours were awarded to him by the Academy of Nanci; and some years after, by an essay upon "The Political, Physical, and Moral Improvement of the Jews" (a liberal work); when, in 1789, he was appointed deputy from the clergy of Lorraine to the States-general.

The Rector of Emberménil was one of the first ecclesiastics who united himself to the Tiers-état. He assisted at the sitting of the Jeu-de-Paume, where his presence, as well as that of Rabaud-St.-Etienne, and of the Don Gerle, has furnished David with an ingenious episode in the story of his admirable picture. Grégoire was likewise the first ecclesiastic who took the oaths to the constitution for the clergy. The example of a man whose pious zeal and whose acquirements were well known, and the discourse which he delivered, to shew his motives for taking the oath, had great influence upon other members of the order to which he belonged. Thence may be dated the violent hatred of which he was the object all his life, and which revived with redoubled intensity in his last moments.

The suffrages of *two* departments, La Sarthe and Loir-et-Cher, conferred upon him the Constitutional Episcopacy: he chose the latter department, and was soon invested with the affection and the confidence which pointed him out for the central administration, and subsequently to represent the department in the Convention.

Among his principal political acts in the Constituent Assembly, we ought to mention the proposition for *a declaration of duties*, indispensable, in his

opinion, to accompany the *declaration of rights*; the active part he took in the abolition of privileges, in the famous nocturnal sitting of August 4, 1789, in which he demanded the suppression of the annats; his repeated efforts in favour of the Jews and of men of colour: in a word, his entirely democratical opinion upon the elective franchise. A duty of one marc of silver had been proposed as the terms of eligibility; many members of the Assembly opposed all restriction on the liberty of choice: their advice did not prevail. However, subsequently, they consented to suppress all conditions respecting eligibility; increasing the contribution exacted from the electors. Grégoire resisted this last measure. "You wish" (he cried) "to concentrate the representation in some citizens who are rich and large proprietors. The legislative power will thus be placed in a limited number of families. Much has been said of aristocracy, and *here it is.*"

At the first sitting of the Convention, Collot D'Herbois and Grégoire demanded the abolition of royalty, which was voted unanimously by the new assembly. An expression of Grégoire's upon this occasion is remarkable, as the opinion of democracy upon royalty: "The history of kings is the martyrology of nations." When the discussion opened upon putting Louis the XVIth upon his trial, Grégoire voted in the affirmative; but at the same time took occasion to declare, that the punishment of death appeared to him a relic of barbarism that ought to be expunged from European codes; and to demand that the accused, if condemned, should have the benefit of this abolition. Faithful to this principle, Grégoire, who was absent on a commission from the Assembly at the time of the sentence, would not affix his signature to a letter of approval, drawn up by some of his colleagues, until he had made them erase the words "*to death.*" The original letter exists in the archives, and is a conclusive answer to those who accuse Grégoire of having, in this instance, humbled the character of priest before that of revolutionist.

The Bishop of Blois was president of the Convention when the deputies from Savoy came to demand to be united to France. It was he who gave them the fraternal embrace, amidst the acclamations of the Assembly and of the public tribunes, after having addressed a discourse to them in which he promised the support of France to all oppressed people; and in which his philanthropic feeling, rising above national prejudices, made him anticipate a future universal alliance. "A new age opens upon us," said he; "the palm branches of fraternity and of peace shall adorn the fore-ground; then liberty, equalizing all Europe, shall visit her domains; and this quarter of the globe shall no longer contain fortresses, frontiers, or foreigners."

The same sentiments are found in the sketch of a resolution which he proposed in the committee of public instruction, of which he was a member, with a view to establish amongst authors, learned men, and journalists of all countries, active correspondence and fixed relations; and of assuring them throughout of the support and protection of the governments: "The united committees of public safety and of public instruction, considering that it essentially concerns the social happiness, and the prosperity of the republic, to multiply means capable of exciting patriotism, of perfecting moral feeling, and of enlarging the influence of the arts; considering that patriotism is not exclusive, and that the energy of this sentiment accords with that gentle philanthropy which draws yet closer the ties by which friendly nations are united; which, to strengthen the spirit of toleration and of brotherly love, collects all means to extinguish national egotism, to close up the gulf which prejudices, hatred, and despotism, have opened betwixt rival nations; con-

sidering that the rapid circulation of knowledge is one of the means to obtain this end, decrees," &c., &c.

The labours of Grégoire in the committee of public instruction were many and important. We may refer with advantage to the reports which he made to the Convention in the name of this committee, on the digest of the "Annales du Civisme; on the necessity of reforming the moral instruction; on the assistance and rewards due to savants, artists, &c., for whom he obtained an annual grant of a hundred thousand crowns, raised afterwards to eight hundred thousand francs; on the utility of encouraging scientific expeditions; on the inscriptions for public monuments, which the Assembly, upon his proposition, ordered to be henceforth composed in the French language; on the means of extirpating the provincial dialects (patois); on the creation of the School of Arts and Trades; on that of the Board of Longitude: he contributed greatly to the founding of these two establishments, as well as to that of the National Institute, from which he was excluded twenty years after, by the Vaublanc administration; an exclusion maintained since the restoration of July. In a word, Grégoire obtained from the Convention the reward of his generous efforts, already crowned with partial success by the constituent assembly—colonial slavery was completely abolished.

One of the most respectable acts of his life was the courageous perseverance with which he publicly defended his religious opinions, in defiance of the abuse and menaces heaped upon him by the partisans of Herbert and of Chaumette. The commune of Paris, wishing to substitute for the established worships that *of reason*, and the bishop of the metropolis, Gobel, having had the weakness to apostatise from his faith, they summoned the Bishop of Blois in full assembly to imitate this example. "A Catholic by conviction and by feeling," replied Grégoire, "a priest by choice, I have been appointed bishop by the people; but it is neither from them nor from you that I hold my mission. I have consented to carry the load of episcopacy when it was surrounded with thorns. They tormented me to accept it; and now they torment me to obtain an abdication which they shall never drag from me. Acting upon those sacred principles which are so dear to me, and which I defy you to tear from me, I have studied the good of my diocese. I remain bishop to do so again. I demand freedom of worship." And the grandeur of virtue triumphed in his person over the violence of the most fiery demagogues; it should also have closed the mouths of calumniators of another class.

An advocate for humanity, even in favour of his adversaries, Grégoire demanded and obtained the liberation of the refractory priests who were crowded together on the floating bridges at Rochefort. After their deliverance, these priests published an account of their recent deliverance from captivity, without one word of gratitude to him who had broken their chains. It was Grégoire also, as he relates in one of his last letters to M. de Quélen, who, after the revolution, first demanded that the Christian temples should be opened; yet Christian priests have assailed his latest hours with threats, and have shut against him the gates of these temples.

These men have deeply imprinted on their foreheads the seal of hatred and ingratitude. Let us again retrace the character of the virtuous man. Grégoire was called to the council of five hundred and into the legislative body after the 18 brumaire (8 Nov.). At three different times this Assembly presented him as a candidate to the Conservative Senate; but his republican opinions, which he continued to profess loudly, even in his public addresses

in the presence of the consuls, did not greatly please the new court; his religious principles, followed with exactness, were not a less scandal in the eyes of many; they endeavoured even to obtain from him the renunciation of these practices, which seemed incompatible with senatorial dignity, but he flung from him the proposed capitulation with his conscience. At last his long-delayed election took place in 1801.

The minority of the Senate, who never ceased protesting against the mean compliances of this politic Assembly, was composed of three or four members, of whom Grégoire was one. He opposed the Concordat, and presented several memorials on the occasion; he voted, with two of his colleagues, against the establishment of the Imperial Government, and combated alone the re-establishment of titles of nobility; he shewed his opposition to the divorce of the Emperor; and was one of the first, in 1814, to announce his fall. He was not comprised in the Chamber of Peers formed by the Bourbons, (whom he had reminded, in an energetic writing, that they only ascended the throne on condition that they should establish a constitutional compact,) nor on the restoration of Napoleon in that of the hundred days.

Neglected by the empire, Grégoire was persecuted by the restoration. In 1819, the department of the Isère chose him for its representative to the Chamber. His election, awakening all the counter-revolutionary hatreds, dismayed the more timid portion of the liberals. They made strong remonstrances to him to induce him to resign, which his septuagenarian steadiness resisted. The politicians of the Assembly found themselves much embarrassed, divided as they were between their desire of opposition, and the fear of passing the limits of parliamentary usage, in constituting themselves the defenders of a man convicted of Republicanism: a sudden light broke in upon them; with a good will there were means to annul the election; they availed themselves of this *just* expedient, leaving a respectable old man under the weight of an affront, which, fortunately, public opinion caused to rebound in the face of its authors. At this period calumny renewed and redoubled its attacks in the journals under the influence of government. The old Bishop of Blois complained of it to M. de Richelieu: "I am like granite; they may break, but they cannot bend me."

In 1822, another opportunity presented itself to M. Grégoire to display the same character of dignity. The Chancellor of the Legion of Honor having communicated to him the ordonnance of the 26th March, 1816, for replacing the ancient brevets with new ones, M. Grégoire answered by renouncing the title of principal of this order.

Some expressions in his letter deserve to be quoted: "Inaccessible to ambition, arrived on the confines of eternity, I am occupied solely now, as throughout my life, with what may enlighten my mind, improve my heart, and contribute to the happiness of mankind, although the services that one renders to them are in this world rarely *unpunished*. Repulsed from the legislative seat, repulsed from the institute, to these two conclusions it will be permitted, without doubt, that I may add a third, and that I may inclose myself in a circle of qualities that can neither be conferred by *commission*, nor withdrawn by ordonnance; qualities only admitted in two tribunals which will revise many of our contemporary judgments—the tribunal of history and that of the eternal Judge."

During his last fifteen years, the old Bishop of Blois lived in a studious retreat, supporting with the learned of all countries a vast correspondence which realized in some degree the project of an intellectual association that he had formerly proposed to the Convention. Men of letters, the learned of

every kind, came daily to ask instruction, which his extreme kindness never refused: he enjoyed above all to encourage at their debut in politics or literature, young men whom his goodness attached to him as sons. The principal labour of his later days was the revising and printing his "History of Religious Sects," of which the last volume, nearly finished, will be published, according to the intentions of the author, by his friend the Abbé Baradère.

The illness which has just carried off M. Grégoire has been to his inveterate enemies a new occasion for scandal, for himself a new triumph of resignation and firmness. As soon as his disease had assumed a serious character, resolved to accomplish punctually all the duties of the religion in which he had lived, he sent to request the rector of his parish to administer the Sacrament to him. The Archbishop of Paris caused it to be announced to him, that spiritual help would be refused if he did not consent to retract the civic oath given to the Constituent Assembly. M. Grégoire, as might be expected, would not subscribe to this condition; a correspondence ensued between him and the Archbishop, a correspondence published by M. Baradère,* and in which dignity and evangelical gentleness are not found on the side of the ecclesiastical hierarchy. This correspondence terminated by a formal refusal of the rights of sepulture. It was expected: the civil authority then possessed itself of the church of l'Abbaye-au-Bois, where the service was solemnly performed by four priests, whom excommunication will infallibly reach.†

Never was ceremony more affecting, said M. Baradère, in speaking of the administration of the Sacrament to the virtuous Bishop: the pious address of the Abbé Guillon, and the spontaneous responses of the dying, cannot be represented: all was admirable in this scene of devotedness, of last unction, and of resignation.

Another scene in the illness of Grégoire has afforded the highest interest. General La Fayette came to pass some moments near the death-bed of him who for fifty years had run, like La Fayette himself, a glorious and difficult course, in which they have both remained pure and grand. These two patriarchs of the French Revolution took a last and touching farewell.

Such is the life of Grégoire: we ought to recall the principal events of it before we pass our judgment on this celebrated man; and this judgment we shall not delay to express and to explain. At present let us confine ourselves to one reflection.

At first sight, it appears that a great contradiction crosses the whole career of M. Grégoire: on one side we have his devotion to revolutionary principles: on the other, his confirmed attachment to the Catholic faith. In our eyes, the first is a proof of the progress that now reigns in all strong and generous minds: the second is a proof of the necessity for order which appears under a thousand retrograding forms, and cannot be otherwise expressed in the absence of foresight on our parts into the future condition of mankind. This heterogeneous alliance would be then for us the sign of a more complete development in the bosom in which it was produced.

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* Derniers Moments de M. Grégoire, ancien Evêque de Blois, etc.; par l'Abbé Baradère. Chez Delaunay, Libraire, au Palais-Royal.

† There has been no delay in it. Interdicts have been issued against the four priests. Among them is an old man of 75.

THORNE UNITARIAN CONTROVERSY.*

UNITARIANISM, in the opinion of the many, is very different from what it is in reality. With them it is a series of negations—the denial of the Trinity, of the alleged theanthropy, as the fathers style it, that is, the two natures of Christ—of original sin and imputed righteousness. People are so full of what we have rejected, that they have no thought for what we hold. They define us by saying what we are not. They think of us as bold innovators. Hence, in part, arises the misconception of our being Infidels in disguise. We appear so much before the public as *non*-believers, that they have easily been led to consider us *un*believers. Knowing what we reject rather than what we hold, and that we have assailed points which avowed unbelievers have assailed, they have inferred rashly, but not always uncharitably, at least not designedly so, that we merit and would in reality hardly care to claim any other term than that of unbelievers. From this misconception our cause has received a serious detriment. Full many are the minds which shrink instinctively from whatever wears the appearance of scepticism. Negations have no nutriment for the soul. Positive and definite forms of belief can alone satisfy the religious principle. The soul as well as the body needs the bread of life. Without it both pine and perish, and in this atrophy suffer exquisite pain. But from pain and its causes the heart was made to shrink, and therefore many shudder at the thought of becoming Unitarians, though they are not ignorant of the force of their argumentation. In the Saviour's character and work, in the truths which he taught, and the promises which he made, and the threats which he uttered, they find what exactly meets and satisfies their spiritual wants, and excites emotions and forms habits as full of pleasure as they are of promise. With their earliest recollections the name of Jesus has been connected. To him they have been led to look in sorrow, through him to hope for the pardon of their sins, on him to trust when they prayed God to receive their departed friends, and when they ventured to raise the supplicating voice for themselves and their children. How then can they do otherwise than feel an alienation from those of whom they know nothing, but that they deny this and deny the other—dishonour, as they are told, the Saviour's person, and take all efficacy from his work? It matters not that they and the Unitarians differ more in word than deed. With certain forms of speech, rejected by the Unitarian, they have associated certain emotions, to which they fondly cling, because full of solace and hope. They discern not that the phraseology may change and the truth remain uninjured. You impeach the terms in which they express their dearest convictions, and are thereby an object of their dislike and aversion.

We have hinted that the difference is rather one of words than doctrines; for we have reason to believe that many of those who are Christians from a conviction of the moral value of the gospel, who have learnt that gospel

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* An Address delivered at the Unitarian Chapel, Thorne. By William Duffield.
Remarks on the Address.
Unitarianism a Rejection of the Principal Doctrines of the Gospel. By J. E. Millson.
Some Observations on the Divinity and Reasonableness of Christianity compared with the Doctrines and Principles of Unitarians. By a Member of the Established Church.
Unitarianism a System of Pure Gospel Truth, containing a Brief Scriptural Defence of its Fundamental Doctrines, and a Reply to the Objections commonly urged against it. By William Duffield.

more from the Testament than the pulpit, and clung to Christ when the preacher followed Athanasius and Calvin; that most of such believers, the majority, perhaps, of the Christian flock, have little more, if any, faith in the distinguishing doctrines of reputed orthodoxy than Unitarians themselves. The many are Unitarians in fact, though not in name—yea, even while they hold the name in aversion. In other words, they have to a great extent given up sectarian peculiarities bit after bit, till they have become Christians. They have left Athanasius and Calvin to follow Christ.—These remarks seem to combine in calling on Unitarians to state fully what they hold, to exhibit the positive forms of their faith, to shew the world what it is now slow to believe, that, even in the midst of our rejections, we have in our creed whatever a mortal can need. That the advocates of Unitarianism may be somewhat to blame for the erroneous and defective views which prevail respecting their doctrines, we are not prepared to deny. But these misconceptions flowed naturally, perhaps to a great extent necessarily, from the conditions of that controversy which, to their honour and the honour of religion, their worthies entered on with that boldness which the sense of a good cause always inspires. Corruptions prevailed. A learned and powerful hierarchy were pledged to support them. Assailment was therefore the peculiar work of these restorers of gospel purity. And assail they did, till the world thought assailment not only their peculiar but their exclusive function. Into their labours we have entered. The pioneers have gone before us, and the towers of Babylon have been effectually undermined. Let us build the walls of Zion out of the ruins. Let it be our peculiar work to establish, to teach the gospel, alike uncurtailed and uncorrupted. No great moral or mental change can be completed by one generation. The instrument that is fitted by exercise for one part of the change, is thereby unfitted for the subsequent parts of the transformation. One plants, another waters, and another reaps. Nay, the very instruments that were most efficient in the commencement, may retard the completion. For if they continue to delve and hew when they ought to erect, they carry not forward, but hinder, the building of God's holy temple. But one generation passeth away and another cometh, and so truth is ever forwarded alike by death and life. Each age creates men as well as wants, and makes the one to answer to the other, and so with small intervals of apparent (so only may it be) delay, the great workings of the social machine proceed from good to good, from peace to happiness, from happiness to bliss. We therefore have seen with great satisfaction effort after effort, all good, some superlatively excellent, especially two volumes that our Editor will allow us, we fear, only to allude to, designed to exhibit the views which Unitarians have been led to entertain on a diligent search of the Christian records. In saying this, we do not mean to discountenance efforts to unseal the eyes of those who are spiritually blind. We have a notion, indeed, that even for this purpose the exhibition of the pure gospel may do more than the impeachment of theological errors. Truth has in it a charm to fascinate those whom assailment will harden and revolt. But circumstances may occur wherein controversy is a duty. True it is, we believe, that all that can be said on the questions at issue between Unitarians and the reputed orthodox, has been said, and well said. But that is little to the purpose, while that all is known only to a few. Newton and La Place have established indisputably the system of the universe. So far the subject is set at rest. Yet men appoint professors to teach what they have demonstrated. And as long as there are those who know not the contrast which exists between popular errors and Christian truth, or others who, making a gain of godliness, support old errors in order

to thrive by the corruption with which they are at present linked, must there, ought there to be men of God, willing and able to contend earnestly for the faith once delivered to the saints.

Mr. Duffield, the Unitarian advocate in the Thorne controversy, shews himself to be fully aware of the desirableness of explaining to those who will hear what we believe, as well as of exploding what we reject.

"I. We believe" (he says) "in the Divine Unity. The Trinitarians always express themselves grossly belied by those whom [who] they imagine, accuse them of rejecting the doctrine. I hope, therefore, that they are prepared to admit it to constitute one 'of the principal doctrines of the gospel;' and surely they will not accuse us of rejecting *this* fundamental truth of the Christian religion.

"II. We believe in the absolute perfections of God; that he is infinitely great, wise, and good; perfectly holy, just, and merciful. And this is another essential doctrine of the gospel of Jesus; one, too, that is a distinguishing sentiment of his religion, for neither the Heathens, nor the Mahometans, nor even the Jews themselves, were in the possession of a full knowledge of the glorious truths embraced under this general head.

"III. We believe that this perfect Being may be acceptably worshiped in the name of Jesus by those who will worship him in the spirit of holiness; and we found, on this great and distinguishing Christian principle, a belief in the utter worthlessness of all superstitious services, and merely ritual observances; as also a conviction of the folly and criminality of every hypocrital pretence or fanatical parade.

"IV. We believe in the divine origin of our Saviour's mission, and the divine authority of all his doctrines and precepts; and hence,

"V We esteem it our duty to believe and honour him, even on the same principles on which we believe and honour God; for we regard his words as being none other than the words of God himself; and that to trust in him is to confide in the Father who sent him; hence we account it our duty to hold every view of his person and offices that can be traced to his teachings, and every principle of religion which he enforced. Hence, too, we regard him as the ruler of our spirits, as sent from God to exact that inward homage which the Author of our being can alone require.

"VI. We believe that, after the death and resurrection of our Lord, he was enabled by his Almighty Father to confer upon the apostles and primitive disciples the gifts of miraculous illumination and power, through which they were enabled to teach in uncontaminated purity all the doctrines of his religion, and to confirm the divinity of his commission by signs and wonders.

"VII. We believe that every book written by those, thus supernaturally preserved from erroneous sentiments, is to be received as inculcating a perfectly true system of religious faith; and that every such book ought to be regarded as an infallible Christian authority, and habitually resorted to as a means of religious improvement.

"VIII. We believe that it is the duty of all to love their Maker with their whole strength, their brethren of mankind as themselves, and to cultivate a hungering and thirsting after every branch of righteousness. That it is also their duty to adopt these inward principles as the directors of their practice, as well as the subjects [objects] of their respect; to display them in the general tenor of their lives, and to have them deeply imprinted upon their characters; and that, never esteeming that they have already attained perfection, it is their duty to leave the things which are behind, and press forward to the end of their lives toward the mark of their high calling in Christ Jesus their Lord.

"IX. We believe in the exceeding sinfulness of sin, (that is, [of] the actual perpetration of evil,) that it totally incapacitates the mind for true happiness; and that as long as the prevailing love of it abides in the heart, the offender is an alien from the kingdom of heaven.

"X. We believe that all men have fallen short of the duty which they owe to God, and in some part of their lives have polluted themselves with the guilt of sin.

"XI. We believe that Christ came to take away sin, and to deliver his followers from the consequences of those that have been abandoned.

"XII. We believe that repentance and faith are the conditions which this Saviour of the world was empowered to lay down for man's acceptance with his Maker; repentance, such as will fill the mind with a horror of evil; and faith, which shall be effectual in making him anxiously alive to the importance of cultivating holy and virtuous habits.

"XIII. We believe that he who is himself resolutely and perseveringly anxious to lead a new life will be heard not only in his fervent supplications for pardon, but also in his devout prayers for the Divine assistance and blessing: that the Divine influence is extended to every true penitent, so as to enable him to succeed in his efforts to attain salvation from sin and its direful effects.

"XIV. We believe that our Lord has truly revealed a future state of immortal and eternal happiness for his faithful followers, and a fearful state of justly apportioned retribution for all who wilfully reject his offers of pardon and acceptance.

"XV. We believe in the resurrection of the dead and a future judgment, when Christ shall come in his own glory, and the glory of his Father, to give to every one according to his works.

"Do these principles," asks the writer, while he tells us, and rightly, that the catalogue might easily be enlarged, "constitute 'a very small portion of the gospel'? Can it be properly said of those who hold these views that 'their system embodies little but those principles of false philosophy which the Apostle condemns'? Are these the parts of 'a system of not believing'?"

In these questions Mr. Duffield replies to some of the thousand-and-one unjust charges of his opponents—adversaries we should have said, for such, notwithstanding Mr. Duffield's expressed wish that he and those who differ from him should discuss rather than contend, have the persons, who have entered into the lists, shewed themselves to be. It is not our intention to exhibit these stale calumnies, though the manner in which Mr. Duffield meets them, relieves them of somewhat of their usual tediousness. The charges and misrepresentations of his adversaries, Mr. D. has contrived to answer in a few pithy notes, so that the text of his pamphlet, "Unitarianism a System of pure Gospel Truth," exhibits an uninterrupted and systematical view of our principles and arguments, together with a confutation of the doctrines of reputed orthodoxy. Mr. Duffield is fairly entitled to the praise of being an excellent disputant. His knowledge of the points on which the controversy hinges, we have rarely seen equalled, while there is both in the matter and the style of his arguments very much that indicates an intimate knowledge of the Scriptures, of the best writers on the subject, and a mind of no ordinary powers. He carries on the discussion with the precision of a mathematician, without the coldness, and with the zeal of a lover of truth, combined with the mildness of one conscious of having a good cause to handle. In one thing certainly he is sure of a victory, for were his adversaries as mild as they are fierce, and as candid as they are disingenuous, they could not surpass the Christian-like temper which prevails through what he has written. We recommend his "Unitarianism a System," &c., to our Tract Societies, and to those who wish to see the merits of the controversy condensed into a nut-shell.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. III.

Present—Ebion Adamson, Barnabas, Elhanan, and Caleb.

EBION ADAMSON.

WHAT news of the City Mission?

ELHANAN.

Good, as far as it goes. Mr. Tagart has preached for it at York Street, and collected about fifty pounds; Dr. Hutton was to preach for it at Dublin; and the example will no doubt be speedily followed. Donations and subscriptions are beginning to come in; and the Association Committee has invited applications from those who are disposed to devote themselves to this good work.

EBION ADAMSON.

That is as far as it well could go, at present. It will be a noble office for a man to consecrate himself to.

BARNABAS.

He will be, like St. John, the apostle of benevolence.

ELHANAN.

And he will not only teach man to love God and his brother, but shew that he himself loves God by loving his brother also, as he must love him to discharge the duties of his Mission.

EBION ADAMSON.

No ordinary man is needed for the realization of this plan. The mere well meaning, kind-hearted, and zealous, may be efficiently employed in it, but there should be in the first labourer in this new field that clear and firm principle combined with strong feeling, that thorough knowledge of human nature, that quickness of observation and soundness of judgment, which bespeak one who has already made great attainments, and who will consequently have to relinquish high prospects.

ELHANAN.

If a minister, he can relinquish no higher prospects than will open before him in the faithful and successful discharge of his duties.

EBION ADAMSON.

True. He will be labouring immediately at that work of moral regeneration which many writings and preachments only aim at accomplishing ultimately. And he will have the rare happiness of an undivided mind. All the powers of his intellect and heart will be concentrated on one object.

CALEB.

Is such a man likely to be found?

EBION ADAMSON.

Why not? "Full many a gem," you know, and so forth. Look at the records of Providence. When has the work waited for the workman?

ELHANAN.

Never. He who ripens the harvest sends the reaper.

CALEB.

But is the harvest ripe?

EBION ADAMSON.

As ripe as misery can be for relief. The condition of the poor must be

bettered. It is a moral necessity. It is a political necessity. Philosophers and Legislators feel that it must be, as well as religionists.

CALEB.

But they would accomplish it in a different way.

EBION ADAMSON.

Many means must combine. And they will combine harmoniously as the object is understood and desired. Thanks to those who have defined that object, "the amelioration of the condition, moral, physical, and intellectual, of the most numerous and poorest class."

CALEB.

What! at your St. Simonism again? You have a strange liking for that heresy.

EBION ADAMSON.

There is nothing heretical in that article of their faith. If there be, it is the heresy of Jesus of Nazareth. Their theology may be vague hypothesis; their organization may be an intolerable despotism; but they do know how society *has* existed, and why it *should* exist. That is also to know how it must exist.

BARNABAS.

I will believe their prophecies so far as they accord with those which we have received from a higher inspiration. But I was going just now to say that it seems to me that humbler agents than such as you described, might very well commence the Domestic Mission, and prepare the way for men of higher talents, who may afterwards organize, consolidate, and extend the plan.

EBION ADAMSON.

Should the most qualified agents not offer themselves, the work ought rather to begin with the next best than be postponed. At any rate, let it but begin. Its commencement will be the clearing away of a cloud from our spiritual horizon.

ELHANAN.

Probably the work itself, if it can only at first be attempted in a partial and limited way, will yet develop the appropriate qualities in the persons engaged in it, and form men who shall be all that is wanted; but whose capability of becoming so, could not otherwise have been ascertained.

CALEB.

We shall soon be interrupted by the orthodox. The bigots will never let us alone.

BARNABAS.

They may return you that compliment, Caleb. You seldom let them alone.

CALEB.

Nor will I, till they mend their ways. Look at these Bible Society proceedings.

BARNABAS.

I look at them with pleasure. The great majority of the Society have nobly vindicated the integrity of their constitution, preserved the truly Catholic principle on which it is founded, and shewn an honest and generous impatience of the calumnies which were poured forth against their fellow-christians.

CALEB.

No, not their *fellow-christians*. The most liberal of *their* liberals did

not dare to do us that justice. And the motion of exclusion, though lost in the Parent Bible Society, has been carried in several Institutions, some independent of it, and others connected with it as Branch Societies.

EBION ADAMSON.

Carried or not carried does not much signify. The spirit which has been manifested is an evil spirit, but it has a good work to accomplish. It will eventually divide the Trinitarian denomination, and separate the chaff from the wheat. The liberal and enlightened men amongst them, and there are many such, must put down these out-and-out bigots, or submit to be dragged by them through all sorts of mire and dirt, or retreat from connexion with them, and lead off all the common sense and charity of the party.

ELHANAN.

The last I hope is the most likely. It is certainly the most desirable.

BARNABAS.

Might not continued union mitigate this fanatical hostility?

EBION ADAMSON.

Yes, as the Brissotines mitigated the Jacobins. The violent will be sure to preponderate. The moderate are both inert and timid.

CALEB.

It is wonderful how many orthodox ministers can exist under the slavery in which they live. How they tremble before the great Gossipocracy of their party!

BARNABAS.

It surely is pity that so admirable an Institution as the Bible Society should be harassed, and perhaps at last broken up, by this faction.

CALEB.

What are these great merits of the Bible Society? With all its boasted Catholicism, have not Unitarians been systematically excluded from its management? Does it not knowingly circulate an erroneous translation? Are not its own translations made from a confessedly imperfect and erroneous text? Would not its patronage be withheld from a translation made from the text of Griesbach? Was not the thousand pounds from its funds for each of the Serampore Versions referred to, in excuse of the retention of known corruptions in those Versions? Are not the doctrinal, as well as other headings of chapters, all retained, in glaring falsification of its much boasted "without note or comment"?

EBION ADAMSON.

All true and pertinent; yet is it a noble Institution. Many inconsistencies, little or not little, may be overlooked, when we consider that its constitution is Christian, its field the whole world, and its object the circulation of the Bible.

CALEB.

The titled and interpolated Bible.

EBION ADAMSON.

But the Bible still. In our zeal for the purity of its text let us not forget the power of its truths, those truths which corruption cannot obliterate or materially impair, by which it reaches the heart, commands the life, and regenerates the character.

CALEB.

That is their excellence, and not the merit of those who put forth, as the same thing, God's word and men's inventions.

EBION ADAMSON.

I excuse them not. The whole Christian world is disgraced and guilty so long as the Scriptures given to the people are known to vary, in any particular, from those written by the Apostles and Evangelists. The Church of England most disgraced and guilty, because this imperfect Version is her Version, and is upheld, as it could easily be amended, by her authority.

CALEB.

And they are Churchmen, too, by whom these efforts are made to set up the principle of exclusion, in all the Societies which have hitherto admitted of union.

EBION ADAMSON.

It is fitting that the fanatics of that corporation should sympathize with its Universities, and take up principles, as they took up men, when the Country and the Legislature had discarded them.

ELHANAN.

So in the serpent of bigotry, as in that of eternity, the head and the tail come together.

CALEB.

Why do not the would-be purifiers of the Bible Society attempt to purify their own Church, or else secede from it? They are evidently hostile to Dissent, simply *as* Dissent. They want to break down every kind of union which gives strength to Nonconformity.

ELHANAN.

And of course to separate the rest from Unitarians, who, whatever their paucity of numbers, are the life and energy of Dissent on all questions of Religious Liberty.

EBION ADAMSON.

Long be they the vanguard of those who battle in that cause! And they may soon have to bestir themselves again, for Church Reform must follow State Reform.

BARNABAS.

I fear no such Reform as will much diminish sectarian hostility. That seems on the increase. The Church of Scotland has been anathematizing.

CALEB.

And the Rev. E. Irving has lost his boasted privilege of belonging to an Establishment, and finds himself a Dissenter, without any previous notice of the fact in the Apocalypse.

EBION ADAMSON.

The excommunication is only conditional. It is contingent on his admitting the authorship of the works under his name in which this mighty quiddity is taught of the natural sinfulness of Christ's human nature.

ELHANAN.

The Church of Scotland is consistent. She has a creed, and she enforces it. Moreover, she tests morality as well as faith.

EBION ADAMSON.

And therein is much purer than her gay, proud, wealthy, conniving Sister

of England, who, while some of her children would expel Unitarians from mixed and voluntary societies, allows any body to appoint her ministers, taxes every body for her own profit, and sends every body to heaven at last.

BARNABAS.

Perhaps the benedictions and anathemas, however misplaced individually, may correct their mutual errors, work out a true total, and present a right balance at last.

CALEB.

In spirituals it is possible; but the temporal balance is terribly against the nation.

EBION ADAMSON.

Such a mode of balancing the account is truly orthodox. It sets the punishment of the innocent against the reward of the guilty.

CALEB.

And in the same spirit, the ex-officio piety of University members substitutes a cavil at the omission of the word Providence in the King's Speech, for following the leadings of Providence towards the avoidance of national calamity and the bestowment of national blessings, by the great measure of Reform.

EBION ADAMSON.

The omission was an oversight, though not for such men to complain of. Let the nation supply the deficiency. And when the power of misrule shall have received its death-blow, by the Royal Sanction to the Bill now, happily, again before the Legislature, may all good men and true sanctify the proceeding with devout hearts; and on some solemn day of thanksgiving bless Almighty God for this great good to our country and mankind!

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Le Protestant de Genève, Journal Théologique et Religieux.*

HAVING received the prospectus of a new periodical work which has just been set on foot at Geneva, we are induced to subjoin it, in order to assist in giving publicity to an undertaking which promises great usefulness to the cause of religious truth and liberty, not only among Swiss and French Protestants, but also in our own country. Let us make the most of every opportunity which is afforded, of comparing and exchanging sentiments with the free and enlightened minds of other countries. We usually hail with delight every symptom of their being in accordance with ourselves, but let us also learn to consider with attention and respect the points on which they seem to differ. The pastors of Geneva have every claim to our high regard. Strong in learning, in piety, in the respect which cannot be denied to character, in the affection of a people edified by their teaching and by their example, whatever proceeds from such a body of men must be worthy of our consideration.

And if the success of their labours in the cause of pure religion be interesting to us, how much more important is it to the vast region throughout which the French language is employed! We are aware of the immense obstacles which obstruct the progress of religion in France, but if instruction of other kinds is gradually finding its way among the

lower orders of the people, and is becoming more and more sought after by the higher, why may we not hope that such endeavours as the present one will be not altogether fruitless?

Meanwhile, it cannot fail to remove the reproach fastened upon the opponents of the exclusive system, that their inaction proved them deficient in fervour and zeal. The miscellany called Religion et Christianisme, which has been established and supported at Nismes within the last two years, has already excited considerable attention; and the appearance of the Essaies Théologiques, from the shrewd and able pen of Professor Chenevière, of Geneva, has made the last year an epoch in the history of the church of which he is a member.

We strongly recommend our countrymen who may visit Paris, to procure themselves the possession of these valuable works, as well as the regular series of Le Protestant de Genève, of which we hope to announce to them the contents at an early opportunity. At the warehouse of M. Cherbuliez, Rue de Seine St.-Germain, No. 57, they will also find the following French theological works, which are well worthy their attention, and which ought to be better known than they are among French Protestants. We give the titles translated.

1. Theses of M. A. Monod, and of his Brother M. B. Monod, upon the Inspiration of the Apostles.

2. Chenevière's tract upon the Causes which retard the Progress of Theological Inquiry.

3. Translation of Michaelis's Introduction to the New Testament, by the same.

4. J. A. De Luc on the Trinity.

5. Chenevière's Theological Essays: the 1st on the Trinity; the 2d on Original Sin; the 3d on the Use of Reason in the Study of Religion.

6. The Improved Version of the New Testament, published at Geneva.

The Prospectus of Le Protestant de Genève is as follows:

"La publicité, ce besoin si général de notre époque, est devenu aussi pour l'Eglise de Genève une nécessité qu'il n'est plus possible de méconnaître, et devant laquelle, par conséquent, il n'est plus permis de reculer. D'une part, les amis de cette Eglise demandent à ses conducteurs de manifester au public religieux quels sont les principes qui la dirigent aujourd'hui; d'autre part, ses ennemis prennent occasion de son silence pour attaquer sa doctrine, calomnier ses actes, et la taxer elle-même de crainte ou d'infidélité. C'est donc pour répondre à la fois à ces demandes et à ces attaques que plusieurs membres de cette Eglise, ecclésiastiques et laïques, croient devoir fonder un journal. Dans un premier numéro, qui suivra de près cette annonce, ils exposeront en détail quelles sont leurs vues, générales et particulières. Les unes et les autres se trouvent déjà résumées dans le titre qu'ils ont adopté.

"Le *Protestant de Genève* aura pour but développer et de défendre les principes du Protestantisme, tels qu'ils sont actuellement compris et professés dans l'Eglise nationale de cette ville, où, depuis trois siècles, ils ont porté, par la bénédiction du Très-Haut, des fruits de liberté et de piété, qui n'ont pas été sans gloire.

"Le journal recevra avec reconnaissance tous les renseignements qui pourraient lui être transmis sur l'état religieux de la Suisse ou de l'étranger. Ami des Eglises chrétiennes et tolérantes qui seraient troublées par le faux zèle de l'*exclusisme*, il leur offre un moyen de défense et de publicité qui, peut-être, ne leur sera pas inutile.

"Le *Protestant Genève* paraîtra le 1er et le 15 de chaque mois par cahiers de 20 à 30 pages d'impression."

Art. II.—*Seventh Report of the Lancashire and Cheshire Unitarian Missionary Society.*

Why should there not be Unitarian Missionary Societies in the various districts of the kingdom? Why not in London, subsidiary to the Association? Why not at Bristol? Why not at Exeter? Why not at Birmingham? Why not at Leeds? Are agents wanted? The demand will occasion the supply. Is money wanted? No; of that all acknowledge an abundance exists in the Unitarian body. What then is wanted? The object, to disseminate Unitarianism, is most excellent. So excellent is it, in our apprehension, that we love with peculiar affection every one who honestly and boldly and perseveringly recommends the pure gospel of Christ. If Unitarians in general had the same estimate, missionary societies would be multiplied in the midst of us. Thrice honoured be the British and Foreign Association for the encouragement it has given to popular exertions; and thrice honoured will it and every efficient agent for the furtherance of Unitarianism be in the day, which we think is not far distant, when, prejudices being removed, he will be most respected who was most zealous

in behalf of the great truths of the unity and essential goodness of God. Meanwhile, the Lancashire and Cheshire Unitarian Missionary Society continues its beneficial labours, regretting the insufficiency of its means, but nothing daunted by the lukewarmness and hostility of others. Such is the example now needed. We do not want, we care little for, those whose zeal grows warm only in the sunshine of success and of popular favour. The man that the actual condition of Unitarianism needs, is he who has calmly and deliberately made up his mind to devote his days to the furtherance of the pure gospel, and who adheres to his resolution with an activity that indolence affects not, the frowns of others cow not; who keeps steadily some undeviating path, whether men are with him or against him, whether fashion commends or discourages his efforts, whether his helpers be few or many, rich or poor, learned or unlearned. A few such righteous men would save, not, as of old, a city, but a nation, from the corruptions of centuries.

The Report before us tells a plain but pleasing tale. There are no vague generalities to cover over failures and to magnify success. Facts are substituted for the figures of rhetoric. It appears that at Swinton, near Manchester, there is a missionary station, the average attendance at which has been through the year, in the afternoon and evening 36 persons, but through the last quarter, so great is the improvement, 52. The Sunday School at Swinton is well conducted, the average number of scholars throughout the year has been in the morning 90, in the afternoon 85. There are at present on the books 127 scholars, and 26 teachers. At Astley, near Chowbent, the average number of adult hearers through the year has been 50. Lectures have been delivered at this place repeatedly, and have been well attended: in particular a course in which several of the neighbouring ministers took a part. In the Sunday School, the average number of children on each Sunday through the year has been in the morning 95, in the afternoon 96. The number of scholars on the books is 109, of teachers 22.

We have very great pleasure in extracting the following account of the Society's exertions at Padiham. We hope it will gratify many who have kindly ministered to the wants of these poor people, and lead others to take an interest in them:

"Your Committee can never turn to the contemplation of the moral state of the Unitarians at Padiham, without the most intense feelings of gratification, and the most lively emotions of gratitude to that great Being who has here raised up a witness to the truth. The religious services at this place have been conducted principally by two members of the congregation—men who, though labouring hard through the week to obtain a scanty subsistence, have disinterestedly, honourably, and usefully, devoted themselves on the Sunday to the improvement of their fellows, and the ministration of sacred things; and the blessing of God has accompanied their labours. In addition to the two services on the Sunday, there is also occasional preaching at this place on a Monday evening. The members of the congregation are in the habit of holding prayer-meetings at each other's houses, where portions of the Scriptures are read, and the assembly exhorted by such members as choose to address them. Some of your preachers have experienced much pleasure in being present at these meetings. The calmness, moderation, and good sense, with which these unlettered men express their devotion to the Father of their spirits, and lay open before him their wants, without any of that fanatical enthusiasm which sometimes renders private meetings for prayer scenes of confusion, and has tended to bring them into disrepute, is calculated to impress deeply on the mind the importance of rational views of religion, and the suitableness of Unitarianism to the wants and actual condition of the poor.

"Padiham has been twice visited during the present year by Mr. Duffield, who was, on both occasions, highly gratified by what he witnessed among this poor but intelligent and zealous people. The first visit was in July, when he spent with them five days; preaching on the Monday and Wednesday at Padiham, to large congregations, and on the Tuesday at Wheatley-lane, a place where the Padiham people have been endeavouring to introduce the simple doctrines of the Unitarian faith. Mr. Duffield paid his second visit to Padiham in January last. On this occasion he remained there nine days. He found the people animated by the same zeal and ardour as on the former occasion. He preached on two Sundays, afternoon and evening, to congregations averaging about 110 persons each. On Monday evening he preached to 50; and congratulates this Society on having ministered to the spiritual consolation of these members of the flock of

Christ. In the course of the week he visited Wheatley-lane, Downham, and Cheapside, to which places more particular reference will be made in speaking of Mr. Clarke's labours in this district.

"During the third quarter, A. D. 1830, your missionary was stationed at Padiham, where he ministered with great effect to large congregations. The chapel, which is sufficiently large to accommodate nearly 200 persons, was frequently too small for the congregation, and Mr. Clarke was obliged to adjourn into the open air to address his audience. At these services there were occasionally present upwards of 500 persons.

"The Sunday School at this place affords a pleasing spectacle to those who rejoice to see the youthful mind cultivated and stored with virtuous principles. About 200 children assemble twice every Lord's-day, to receive instruction in reading and writing; and these are regularly taught by members of the congregation, who appear zealous faithfully to discharge the duties they have thus taken upon them. Several persons who have been scholars, have become attached to the chapel, and now form part of the congregation, and endeavour to repay their former instructors by attention to the interests of the scholars. Your preachers have observed in this school a deficiency of books, particularly Bibles and Testaments. Three or four scholars were frequently observed with only one book, which was handed from one to another as each read his portion. Others were observed with a single leaf from old tattered books. The congregation being composed of poor men, cannot remedy this inconvenience. Your Committee would suggest, that donations of books, of the kind required, would be as seed cast into a grateful soil, and likely to produce an abundant harvest.

"It has given your Committee much pleasure to learn, that some benevolent females of Manchester sent, the last and the previous winter, a considerable quantity of clothing to Mr. John Ashworth, for distribution among the more needy members of the Padiham congregation; and that a small sum has been forwarded to that excellent man, for the special aid of their two preachers, who toil six days in the week to procure a scanty subsistence, and labour on the seventh to proclaim the love of God and the graciousness of the Saviour. The Society at Padiham are at present encumbered with a ground-rent of 10*l.* per year. As, in consequence of the indigence of its members, this has been found a weight too heavy to be borne, efforts have been made by individuals connected with your Committee, and by others, to raise a sum of money sufficient to purchase the ground-rent. The sum necessary for this purpose is 175*l.*, to which there will be some necessary expenses to be added. Your Committee have much pleasure in being able to state that this object, at once so desirable and benevolent, is in a fair way of being accomplished. Mr. Clarke has just returned from Liverpool, whither he had proceeded under the direction of Mr. Grundy, and where he has received valuable aid on behalf of the Padiham friends.—The sums already received amount to 120*l.* Of these it may not be uninteresting to enumerate the following:—

Proceeds of Three Lectures on Astronomy, delivered at Padiham, by Mr. Clarke ..	£4	10	0
Collection at Padiham Chapel, on the Sunday after the delivery of the Lectures	1	17	1½
Subscription of one Half-penny each from the Sunday Scholars.....	0	8	4½
Amount raised at Padiham..	£6	15	6

Mr. Clarke has also delivered lectures at other places in aid of the Padiham friends.

"Your missionary has preached in their behalf at Leeds and Chowbent, where collections were made in furtherance of the object here stated. Your Committee would earnestly recommend the example of these two places to be followed up by the Unitarian congregations in the neighbourhood.

"Whilst your missionary was stationed at Padiham, he preached twenty-two times on the week-day evenings, at the following places in that district:—

1. Cheapside.
2. Wheatley-lane.
3. New Church (Pendle).
4. Downham.
5. Sabden.
6. Crawshawbooth.
7. Rawtenstall.
8. Kitchen-row.

His services at these places were generally numerously attended. At none of them, except Rawtenstall, is there a place for Unitarian worship.

"At Wheatley-lane and New Church (Pendle) there had been no Unitarian preaching previously to the first visit of your present missionary. From the man-

ner in which he was received and heard, it is to be presumed that he has been enabled to dispel some prejudices, and to prepare the way for the introduction of our sentiments, when opportunities of renewed exertions occur.

"At Downham, there are a number of individuals thoroughly convinced of the truth and importance of Unitarianism, and always glad of an opportunity of hearing a minister of the same household of faith as themselves. Your missionary is strongly of opinion, that with a little steady perseverance, Unitarian congretions might be raised, and Sunday Schools opened, at Downham, and at New Church (Pendle), and that such event would afford to a number of steady and devout men an opportunity, which they do not now enjoy, of assembling with their fellow-believers to offer undivided praise to that great and good Being whom they acknowledge as their Father and their God.

"At Rawtenstall, there is a small Unitarian chapel, the congregation of which was formerly Calviuistic. It at present contains 50 or 60 persons professing the Unitarian faith, who are ministered to in rotation, by three of their own members, one of whom is upwards of eighty years of age, and another at present disabled by sickness. Under these circumstances, they are extremely desirous of occasional assistance from this Society, or from any Unitarian minister who can conveniently render it.

"At Kitchen row is a Sunday School, several of the conductors of which are Unitarians, who formed part of the congregation at Blackburn, when supplied with preachers by this Society. These persons are desirous, if possible, to introduce Unitarian worship at Kitchen-row. Your Committee have felt themselves justified in making them a grant of books, to the value of 25*s.*, towards the formation of a library.

"Whilst stationed at Padiham, your missionary visited Clithero, in consequence of an application from some of the inhabitants. He is of opinion, that circumstances are peculiarly favourable for the introduction of Unitarianism into that place; but that it would require, for a time, a sustained effort on the part of this Society."

From this account it will be seen that the district of Padiham presents a fertile soil, and sure we are that the Association would not regret if they were, during the present or the subsequent summer, to send a missionary into it, and this we should rejoice to find done, the rather as the Report gives but a scanty hope, that the Lancashire Society will, for want of funds, be able to continue the services of Mr. Clarke. By adverting to the Treasurer's Report, we find that all the good set forth in the Secretary's detail has been done for less than a hundred pounds during the last year. Surely this Society will not suffer in comparison with the majority of congregations. Is it easy to conceive how more moral and spiritual good can be diffused for so trifling a sum? And yet we are told the Society languishes for lack of pecuniary supplies, and that, too, though the Association gave it 25*l.* during the last year.

The Unitarians of Manchester have done very much to bring into acquaintance and cordial union, one with another, the Unitarians of England and Ireland. This is laudable, and the conductors of the Missionary Society have done well to keep the same object in view, in securing at their last annual meeting the services of that able advocate of Unitarianism, the Rev. Dr. Drummond. It is known that the Rev. Mr. Robberds was, at the visit of the Association to Manchester made last Midsummer, the mover of a resolution recommending the establishment in London of a mission to the poor. A similar motion was, we find, moved by the Rev. Mr. Beard, and seconded by the Rev. C. D. Hort, at the annual meeting to which we have just alluded. Having heard of the wealth of the Manchester Unitarians, and knowing that the Association cannot carry the mission into effect without an increase of funds, we hope these gentlemen will follow up their speeches and their motions by an effort to make their friends acquainted with the objects contemplated in a City Mission, and thus lead them to give it pecuniary aid.

ART. III.—*The Question "What is Unitarianism?" answered.—A Sermon.* By J. R. Beard. Hunter. 1831.

THIS is a very powerful discourse, and one which must assist in compelling the adversaries of our faith to do us justice. Disagreeable as is the task of self-defence, we feel our obligations to those who undertake it so cheerfully and so fervently as Mr. Beard.

The circumstances under which this sermon was put to press render it unjust and ungracious to criticise the style, which has the looseness common to extemporaneous compositions. But

we have one objection of more importance to make—an objection which we are rather tired of making, but dare not suppress. Mr. Beard ought to answer only for himself, when he denies (p. 10) that Christ was "a mere man." We know that the difference lies in the way of understanding the expression, and not in the opinion: but we assert that the Unitarian body generally does believe Christ to have been "a mere man;" i. e. to have had no principles involved in his nature which other men have not; and to have differed from them only in as far as the influences to which he was exposed after his birth modified the direction of those principles. He was favoured with a Divine commission, and endowed with unparalleled powers: but his nature was wholly human. This is, we believe, Mr. B.'s own opinion, and we are therefore sorry that he did not explain what peculiar meaning he affixes to the words we have quoted. In his other statements we heartily concur.

ART. IV.—*The Doctrine of the Trinity examined by the Scriptures. A Lecture.* By the Rev. H. H. Piper. Sheffield. 1831.

A VERY useful discourse, faithful in its matter and simple in its style, and therefore well adapted for the purposes implied in its title. The most prejudiced of the orthodox in Sheffield cannot, we are sure, find in its spirit any thing discreditable to our cause. The orthodox or heterodox any where, may profit by its attentive perusal.

GENERAL LITERATURE.

ART. V.—*The English and Jewish Tithe Systems compared, in their Origin, their Principles, and their Moral and Social Tendencies.* By Thomas Stratten. Holdsworth and Ball. 1831.

It is surprising that the Legislature has not been incessantly petitioned for the Abolition of Tithes from the time of Penn's first imprisonment unto this day. That the church should still be what it is, is only to be accounted for by the supposition that the people know as little how it came into its present state as they have hitherto cared how it is to get into a better. If the brief statements which follow were printed on a sheet of paper and left at every house, how could the clergy themselves gainsay the reform that would be demanded? If they are honest men, they would themselves be the first to petition.

1. The Jewish tithes were appropriated, not to the priests alone, but to the whole body of the Levites, which comprehended the physicians, the judges, and all the scientific men in the Hebrew nation. So that if we *will* maintain the analogy between the Jewish and English tithes, we are bound to insist that all the servants of the state, and all professional men, shall be provided for out of the tithes. But,

2. The tithe institution was an essential part of the law, and, therefore, as clearly abrogated by the gospel as any other part of the law. No one has ventured in our day, or we suppose in any other, to affirm that tithes were enjoined or countenanced by Christ or his Apostles. We know that the clergy, as well as the poor among the first Christians, were maintained in a very different way.

3. The first mention of tithes for the clergy, which occurs in ecclesiastical history, is in a decree of the Synod of Mascon, in 586: and it was not till after this that tithes were countenanced by any but ecclesiastic law. Their imposition in England began with the recognition of the power of the Pope.

4. Blackstone declares that the tithes were originally divided into four parts,—one for the bishop, one for the poor, one for the repairs of the churches, and the other for the incumbent. The bishop is now provided for by other endowments; the poor by poor-rates; the repairs by church-rates; and the incumbent, therefore, appropriates the whole.

5. By an infamous act passed under Henry VIII., the tithes were, in certain cases, allowed to pass from the poor and the clergy into the hands of laymen. Every pretence of justice and decency is violated in the maintenance of these lay impropriations.

6. The imposition of tithes naturally acts as a check upon the improvement of the property subject to the tax; insomuch that when land is spoken of as tithe-free, it is immediately understood to be capable of increasing its value in a much more rapid ratio than other land.

This last fact is enough of itself to condemn the tithe system; and it shall, therefore, stand last in our list, though very much remains to be said upon the practical grievances which clergy and people are daily sustaining for want of church reform. Of these grievances none can be ignorant who are acquainted with clergymen, or who own land, or who read newspapers.

Mr. Stratten's work contains much valuable information; but it is too long and elaborate for the subject and the times. We are impatient of an involved and exuberant style when we want facts and clear deductions from them. We should not wonder, however, if, after the question is carried, and the reformers have had time to cool from their excitement, some of them should recur to this book in order to be more sure than ever that they have been right, and to inform themselves of some collateral facts which will be overlooked in the ardour of the struggle for Church Reform, which we believe to be at hand.

ART. VI.—*Familiar German Exercises, adapted to the "Compendious German Grammar." With an Appendix.* By A. Bernays.

M. BERNAYS is indefatigable. Here is the third work he has published since the beginning of the year; and we hope that their favourable reception is a testimony, not only to the author's merits, but to the spread of the study of the German language and literature in England.

We believe that M. Bernay's Grammar, published last year, sustains a high reputation. The present work, appearing in natural sequence, partakes of the qualities which render its predecessor valuable. We hope that the series will be soon completed by the publication of the Key to these Exercises, for the sake of the many who, with the inclination to acquire the language, have not the opportunity of obtaining the assistance of a master.

MISCELLANEOUS CORRESPONDENCE.

On City Missions.

To the Editor.

SIR, *June* 13, 1831.

HAVING read with deep interest the proposal made at the recent meeting of the "British and Foreign Unitarian Association," for the immediate establishment of a "City Mission," on the plan so successfully followed by the excellent Dr. Tuckerman, of Boston, and believing that a large proportion of the Unitarian public are equally interested in the subject, I venture to request permission to state, in your valuable Repository, a plan which may, I think, afford an easy means of increasing the funds necessary for effecting this admirable scheme.

The plan I would suggest is, simply, that in every Unitarian congregation (where other claims are not already so strong as to render it impracticable) a subscription be proposed of *one penny* per week, from all individuals who are willing to aid in conveying to the houses of their sick, ignorant, and vicious fellow-beings, the good-tidings of salvation and happiness.

The subscription would be collected with little trouble, if a box for its reception were placed at the entrance of every chapel, intrusted to the care of an individual appointed for the purpose; the amount received to be stated at regular intervals to the *congregation*, and be then transmitted to the Treasurer of "The British and Foreign Unitarian Association" for the use of the City Mission.

By this means many would be enabled to contribute their mite who could not otherwise aid in support of an object so important and interesting in its character. By inserting the above you will much oblige

A CONSTANT READER.

On the Report of the Unitarian Association Anniversary.

To the Editor.

SIR, *London, June* 14, 1831.

I REQUEST your insertion of the following account of the origin of an *erratum* in your last Number, p. 427.

The resolutions intended to be proposed at the Anniversary Meeting of the British and Foreign Unitarian Association were prepared by the Committee previously to that meeting. The resolution relative to the British and Foreign Bible Society was entrusted to me at my own suggestion, and it was also agreed that I should ask Dr. Carpenter, of Bristol, to second it. I did so on the morning previously to the General Meeting. Dr. Carpenter, having read the resolu-

OBITUARY.

ıs. JOHN FOSTER.

owing is an another instance, to the many which have been the Monthly Repository, of of Divine truth to carry con- he ingenuous mind, though ar different views, to produce its of holiness and Christian d, at the same time, to afford consolation in the season of id the hour of death: it can to afford both interest and to the reader; so true it is, spel in its purity is the power o salvation to all them that

lec. 29, at *Royston, Herts*, Mr. ER, in the 72d year of his age.

Mr. John Foster, of Arring- ambridgeshire, who rented a of the Lord Chancellor Hard- a pious, benevolent, and in- an, and much respected; his daughter of Mr. Thomas f Rockells, in the county of y were Dissenters, and mem- ndependent Calvinistic Church ne, in Cambridgeshire, under al care of the Rev. Richard Ir. Foster died, leaving a wi- two sons and two daughters, the subject of this memoir, nine years of age. When the ft school, Stephen, the young- disposed to devote himself to y, was educated at the College on, and was afterwards chosen a large congregation of Dis- Malden, in Essex, where he his ministry till his death. He beloved for his amiable and qualities. The two daughters subjects of early piety, were ed, and died in the county of hn, the subject of this me- rved of himself, "When I I was inexperienced, but vir- rpose and in conduct, with a ence for religion, in which I arly initiated by my parents." period he had frequent oppor- listening to the conversation s persons who visited the fa- e of whom were Dissenters of istic persuasion, and others, the late Rev. John Berridge, . From the religious excite- ing in the neighbourhood, the favourite subject of these conversations was the conversion of sinners, or the new birth, and from what he heard on these occasions, he was induced to look and wait for a sudden change to be wrought supernaturally within him, independently of any religious knowledge he might be able to obtain by the diligent perusal of the Scriptures. Conscious that he had never experienced such a change, although at this period he was well disposed towards religion, and sincerely desirous of becoming what its true principles require; and having been taught that nothing really acceptable to God could originate in himself, he was greatly perplexed; and from such notions, meeting with nothing but obstructions and discouragements in the good course he was inclined to pursue, he unhappily turned his attention to other pursuits, in which the seed-time of life was lamentably wasted.

Under the guidance of a kind Providence, he left Cambridgeshire, and occupied a farm at Royston, where several old friends of his family resided, who sought his society and took a lively interest in his welfare; and in the course of two years he married a Miss Cooper, the daughter of an eminent surgeon in London: these new and improving connexions were the means of rendering him a more settled and domestic character. In this situation he lived several years, when the farm being sold, he removed to Kelshall, about four miles distant, and entered upon another, with his accustomed ardour and industry. At this period, however, the agricultural interests suffered a lamentable depression; his expectations were disappointed, and his spirits, which were constitutionally strong and buoyant, became much dejected—receiving no support from those just and salutary views of the merciful designs of Providence, which both reason and the Scriptures inculcate. In the midst of these anxieties he was suddenly deprived of his only daughter, the pride of his heart and the idol of his soul, as good as she was amiable; and by this affliction he experienced a shock, a destitution, which he had never before felt. Overwhelmed with calamity, he looked up to Him who is the refuge of the distressed in the time of trouble, and, as he observed, found in God a hiding-place

from the storm,—the shadow of a great rock in a weary land.

It was about this time that Dr. Priestley's small tract, "On the Power of Man to do the Will of God," fell into his hands; and the sentiments it contained appeared to him so self-evident and scriptural, that after the perusal of it he was astonished he could ever have believed the reverse to be true. From the change now produced in his religious views, this became a new æra in his life; he happily made his escape from the wretched system which teaches the utter impotency of human efforts to do the will of God, and derived the greatest satisfaction and comfort from the right application of his faculties to the Scriptures of eternal truth. He became deeply impressed with a sense of his own accountability, and by a conviction that his future destiny was placed, with the Divine blessing, in his own hands—being well aware, that whatever is worthy of punishment or reward must be the effect of voluntary agency on our part, and not of what is done by any other being in our stead.

Consoled and encouraged by the persuasion that the great Creator and Father of all was no respecter of persons, but possessed of that essential love and impartial benevoleuce which rendered him utterly incapable of injustice or neglect towards any of his offspring, and that he was constantly exercising the greatest forbearance and mercy in his providential dispensations over all without exception, turning to them who turn to him; such views of the moral government of God, whilst they cheered his heart and drew forth his best affections, rendered religion a delightful service, and obedience to the Divine commands not an irksome task, but a pleasure.

During his residence at Kelshall, several friends concurring in opinion that it was desirable for their own improvement, as well as for the instruction of the poor, to unite together for public worship in the parish in which he resided, no person could be more earnest in prosecuting this object than Mr. Foster. On one part of the Sabbath he read a sermon, and conducted the devotional service; he took his share in the instruction of the children, visiting the poor in their cottages, and inviting those he thought seriously inclined to his own house: in every way he was desirous of doing good. These services he continued for six or seven years, and often expressed the satisfaction and pleasure which they afforded.

His next removal was to his own county, but he there felt so much the want of congenial society that he returned to Royston, where he built a house, and amused himself in planting and cultivating a garden. Having now withdrawn from the engagements of the world, he divided his time between his garden and his books, but was always accessible to a small circle of religious friends, whose society he much enjoyed. Here he remained about three years, contented with his lot, resigned to the will of God, and, happy in his religious principles, patiently waiting for his approaching change.

It is well known that our friend discarded altogether the doctrine of the Trinity, as equally at variance with reason and the Scriptures. The Bible, he was accustomed to say, expressly teaches that there exists one, and only one, unoriginated, self-existent *mind*, who only hath immortality. The following are a few only of the numerous passages which decided his opinion relative to the person of Christ: "This is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent."—"There is one God, and one mediator between God and men, the man Christ Jesus."—The Gentiles "have gods many and lords many; but to us there is but one God, the Father, and one Lord Jesus Christ." He reasoned in a manner familiar, it is true, to Unitarian Christians, but deserving to be noticed here, as the source in which his change of views on these subjects originated. He was accustomed to say, the child Jesus, who was born of Mary, was crucified on Mount Calvary, and was raised from the dead, could not be Deity, but was strictly and properly a human being, of the promised seed of Abraham. He lived and died indeed without sin, and "in all things pleased his heavenly Father;" but he acquired his eminent moral qualifications in the same way as others, for "he increased in wisdom and in stature, and in favour with God and man," by discipline and obedience, "was made perfect through suffering," and "was in all points tempted as we are, yet without sin." On these passages our friend was accustomed frequently to remark, that if Christ had been God as well as man in one person, it would have been impossible that he should have been tempted to sin. As a divinely authorized teacher of righteousness Jesus was superior to all who had preceded him in this high office: "never man spake like this man;" others had a limited portion of supernatural assistance, he was anointed

with the spirit without measure, nor did any of the prophets live in constant communication, as he did, with his heavenly Father, for "he was in the Father, and the Father in him;"—they were one in purpose and in will. After his resurrection "he was anointed with the oil of gladness above his fellows," prophets, apostles, and martyrs;—and being made Lord and Christ, Prince and Saviour, he obtained a name above every name, and was constituted head over all things appertaining to his church, as well as judge of the quick and the dead.

The last time I saw Mr. Foster, on the Sabbath afternoon previous to his decease, he was calm and comfortable, discoursing most of the time on scriptural subjects. He said he had arrived nearly at the end of his journey, and with much emotion added "God in his mercy put me in the right way, and in the exercise of the same mercy has preserved me in it." Afterwards, speaking of the death of Christ, he said, "He had always wished to be guided by revelation;" and when I remarked to him, that our orthodox friends thought they were building upon a better foundation of hope, by their belief of the satisfaction which the death of Christ made to Divine justice, he replied, "I can no where see that doctrine taught clearly and plainly in the Scriptures: there are a few obscure and highly figurative passages from which it is inferred, but not clearly and plainly taught; but in the ministry of reconciliation, the design of our Lord's death is unequivocally defined, as the reconciliation, *not of God to the world*, but *of the world to God* in or by Christ, and it is most expressly declared by the same Apostle, that 'when we were enemies *we were reconciled to God* by the death of his Son.'" I directed his attention to the third chapter of Romans, the 23d and 24th verses: "Being justified by his grace through the redemption that is in Christ Jesus, whom God has set forth as a propitiation, or mercy-seat in his blood, to declare his righteousness, or method of justification, in the remission of sins." He replied, "Nor is the doctrine of satisfaction there revealed; but it *is* revealed that Christ is there set forth as the mercy-seat, which he has consecrated with his own blood, and that as the oracle and messenger of God he proclaims or declares the righteous method of God's grace in the acquittance or remission of sin, he being the medium of the Divine communication of grace and mercy to the children of men."—Often has he been heard to say, "Since I have received Jesus Christ, according to the Apostle's definition, as 'a man approved of God,' I seem to know in whom I have believed; and instead of loving him the less, I love him the more; and though my views of the design of his death are different from those of others, I believe it to have been most necessary and important: it was an appointment of God, the result of his love; an act of the most disinterested and meritorious obedience on the part of our Lord, and the constituted means of our sanctification." (Heb. x. 10.) Often would he exclaim, "Herein is love, not that we loved God, but that God loved us, and gave his Son to be a propitiation for us."

Our friend always thought and spoke of himself in terms the most humble, ascribing all he had received, and all he hoped for, to the unmerited favour of God. He felt a deep interest in the welfare of the whole family of man, looking upon every human being as his neighbour. His views of religion being the effect of diligent and persevering inquiry, he was never backward to avow them, but at the same time held them in perfect charity towards others. Remarking that he was the last relative of the same generation, he rejoiced in the recollection of the piety and holiness of those who had gone before him, and notwithstanding the difference of their creeds, he hoped to unite with them in ascriptions of praise to Him that sitteth upon the throne, and to the Lamb for ever. For several months he lived in the expectation of his approaching end, and would often say, "I am a coward; I have a dread of those pangs which sometimes accompany the dissolution of the body; and cannot help praying, that my spirit may be dismissed gently." It is consolatory to learn, that he departed in the easiest manner possible, without a struggle or a groan.

The last theological work which he read was Dr. Southwood Smith's on the Divine Government. He observed, that he perused it a second time with increased satisfaction; that the view which the writer has taken of the character and perfections of God, and of his wise and kind dispensations to all his offspring, warmed his heart with gratitude, and confirmed him more and more in the persuasion, that he could not be in safer and better hands than those of his Creator and heavenly Father.

He has left a widow and only son to lament his loss. E. F.

Mrs. Mary Cappe.

1831. April 4, at *York*, aged 68, Mrs. Mary Cappe, eldest daughter of the late Rev. Newcome Cappe, of whom, it may truly be affirmed, she was in every respect worthy. A fervent, rational, and cheerful piety adorned her life in all its brighter scenes, and sustained and dignified her spirit amidst the severest trials of faith and patience. The natural benevolence of her heart, aided by a strong sense of duty, urged her to do all in her power to relieve the wants, to mitigate the sorrows, and to promote the comfort of the indigent and distressed. It was her delight to follow her blessed Master in going about to do good, and, under the influence of his pure and undefiled religion, to visit the fatherless and widows in their affliction. Necessarily limited in the means of affording pecuniary aid to the necessitous, she gave what is often of far greater value than silver and gold, the consolations of deep and unfeigned sympathy, and the faithful and affectionate admonitions of true wisdom. Through the domestic circle, her mild and even temper shed, in every vicissitude, a pleasing and delightful influence; and they who, beyond that circle, had the happiness of sharing in her friendship, can never forget the tender solicitude with which she endeavoured to soothe their sorrows, the judicious counsel which she imparted in circumstances of perplexity and trouble, or the lively interest that she manifested in whatever could contribute to their comfort and prosperity. With truly Christian resignation and fortitude she endured the more than ordinary pains of decaying nature, and received the stroke of death with unwavering faith in the promises of God, and a firm and lively hope of pure and everlasting felicity.

Isaac Cox, Esq.

April 18, at *Honiton*, Isaac Cox, Esq. When a good man has been deprived of existence, those who were strongly attached to him are anxious to possess a sketch of his life and character. Such is the case when the deceased was only known and esteemed in private life, but it is peculiarly so when he was also known and esteemed in public life. The subject of the following memoir was an eminent instance of this kind, and it is believed that a few particulars concerning him may be useful to our readers.

Mr. Cox was born at Exeter in December, 1785. Having served his clerkship in that city, he removed to Honiton, and began to practise as a solicitor in 1813. Here he had previously resided for a short time and married Elizabeth, one of the daughters of the late Mr. J. Murch. It is about this period that the commencement of his public career may be dated, and that the private virtues which rendered him very much beloved, became extensively appreciated. As a son, he was ever dutiful and affectionate; but he proved himself to be remarkably so by devoting the first-fruits of his professional exertions to increase the comforts of his mother. She accompanied him to Honiton, and although, during the latter years of his life, he answered strong claims upon him as a husband, a father, and a brother, his efforts, on her behalf, were rather increased than diminished. He shewed that the faithful discharge of filial duties is perfectly compatible with that of other similar duties; and it can be testified by all who knew him, that he sustained the various relations of private life in a most exemplary manner. There are *many* who knew him, who used to avail themselves of his generous hospitality, and to witness beneath his roof the growth of the sweetest affections and the progress of the noblest principles. There are very many who have often admired his anxiety to make all around him happy, and to impress on the minds of young persons those lofty sentiments of rectitude by which his own conduct was governed. Nor was this anxiety conspicuous only in his own dwelling and amongst his own family, but also in every house at which he was a guest, and in every place where his talents, or good nature, or beneficence, had rendered him influential. It was particularly conspicuous in his intercourse with the Unitarian congregation, of which he was a member, and which must ever cherish pleasing recollections of his zealous efforts to promote its welfare. He was not merely a *subscriber* to the Chapel Library, the Fellowship Fund, and the Sunday School, but he took a deep interest in these institutions, and did all in his power to advance the objects for which they were established. The Sunday-scholars were occasionally gratified by his appearing among them, sometimes with words of advice and encouragement, and sometimes with more substantial tokens of consideration, such as a collection of useful presents. At one time he was accustomed, after conducting a religious service in his own family on Sunday evenings, and, in the illness or absence of the minister, after performing a similar duty in public,

morning and afternoon, to meet classes of the younger members of the congregation, and converse with them on natural theology or the evidences of Christianity. Of various societies in the west of England, for the promotion of Unitarianism and the extension of civil and religious liberty, he was an active and useful member; and all who used to meet him at their annual meetings will long remember the cheerfulness he diffused, and the lively interest he excited.

There are but few men who have exceeded Mr. Cox in obeying the precept, "Whatsoever thy hand findeth to do, do it with thy might." It is well known that he devoted all his energies, that he gave his whole heart and mind, to every object he wanted to accomplish. This was obvious to those who were acquainted with his professional engagements, and may be mentioned, next to the skill with which he conducted them, as the chief cause of their success. The wide extent of his practice, notwithstanding the integrity and independence which he manifested, and the upright avowal of his religious and political opinions, where they were exceedingly unpopular, is a remarkable circumstance. It may be attributed, in a great measure to the earnestness with which he promoted the cause of the injured and destitute, and to the fearlessness with which he exposed every instance of local tyranny or magisterial oppression that occurred in his neighbourhood. About seven years ago the freeholders of Devonshire shewed their sense of the value of his public services and legal acquirements, by electing him to fill the office of Coroner, in opposition to the claims of other candidates who were supported by what *was* called the *high* party. This triumph was peculiarly gratifying, because it increased his influence, and added to his means of lessening the misery and advancing the improvement of his fellow-creatures.

But a greater triumph than this awaited him, or rather a party of which he was the leader. From the time of his first settlement at Honiton, he laboured most zealously to establish the independence of that borough. He saw with regret, that hundreds of electors were in the habit of returning two Tories, without receiving vigorous opposition. Accordingly, this noble-minded man gathered around him a few whose souls claimed kindred with his own, and, in conjunction with them, commenced a glorious struggle. It was a struggle for the victory of freedom and integrity over slavery and corruption, and for the emancipation of many from the thraldom of an interested few. Every defeat which the "third party" sustained, only confirmed the expectations of their ultimate success, and at the general election in 1826, that expectation was realized; one of the most upright men that ever sat in the House of Commons was then chosen by a large majority, and returned again, without opposition, in the summer of last year. The valuable services of his indefatigable advocate were amply rewarded by his votes in favour of Catholic Emancipation, the repeal of the Test and Corporation Acts, and the great measure of Parliamentary Reform. It was remarked in our last number, that the latter is a cause that deserves martyrdom. The excellent subject of this memoir thought so during the election of 1830. His exertions on that occasion were too much for a constitution predisposed to suffer from the effects of unusual excitement. Soon after the accomplishment of his favourite public objects, and the occurrence of those events on the continent which made "all Europe ring from side to side," he became exceedingly ill. His disease was ascertained to be an affection of the heart, and his symptoms were such as to induce his numerous friends and relatives to fear that he would be soon taken from them. Every effort that care and skill could devise to avert the approach of the great destroyer was employed, but in vain; and he who was so highly revered, admired, and beloved, is gone to meet the Judge of all the earth. As there is no burial-ground connected with the place in which Mr. Cox was accustomed to worship, his remains were interred in that of the Independent Chapel. It is difficult to do justice either to the excellent services of the Rev. W. Wright, the Independent minister, who officiated at the interment, or to those of the Rev. H. Acton, who (in consequence of the indisposition of the Rev. J. Hughes) preached on the following Sunday at Honiton, in reference to the death of his valued friend. The respect in which the departed philanthropist was held by his townsmen was manifested in the voluntary attendance of many of them at his funeral, and in the sorrow that was visible among the bereaved congregation to whom Mr. Acton addressed his eloquent, consoling, and instructive discourse.

The above sketch will probably be considered by many who knew the worth of its subject as very imperfect. We are aware that much more might be written respecting him, that we have conveyed

but a faint idea of the loss sustained by the circle in which he moved. We are aware that we might dwell much longer on his public and private virtues, that we might enlarge on the difficulties encountered in early life, and on the noble manner in which he afterwards afforded pecuniary assistance to those who needed it. But we trust that we have recorded enough to constitute a useful memorial of him, enough to stimulate our young readers, and particularly such of them as were nearly and dearly connected with him, to imitate his excellent example. His afflicted widow, and sons, and daughters, know where to seek for more effectual consolation than we can offer. While they lament his departure from the circle he enlivened, and the temple in which he worshiped, they can reflect on his services to truth and virtue, and on his kindness to the widow and the fatherless, and they can anticipate a blissful reunion with him in *the general assembly of the just made perfect.*

May 21, 1831.

JONATHAN STOKES, M. D.

April 30, at *Chesterfield*, in his seventy-seventh year, JONATHAN STOKES, M. D., who had for a long period exercised his profession in that town and neighbourhood with great skill and eminent success. He was exemplary in all the relations of domestic and social life; and in his character as a man and a citizen, it may with truth be said, that he never violated the obligations of private friendship, or shrank from the fulfilment of a public duty. He was attached, both by education and by principle, to the Dissenting interest; but had nothing of the sectarian in his character. A slave to no party, and a bigot to no creed, he was respected and beloved by persons of all creeds, and of all parties. His literary and scientific attainments were equalled only by the urbanity of his manners, and the amiable and endearing qualities of his heart. In his death society has lost a bright ornament, and the poor have been deprived of a beneficent friend. His bereaved family will long dwell upon his memory with affectionate regret; but may derive consolation from the hope, that, through the mercy of God in Christ Jesus, they will finally be re-united to him in the regions of the blest.

MR. JOSEPH BROOKHOUSE.

Nec illum vixisse pœnituit; quoniam ita vixit ut non frustra se natum existimet: et ex vita ita discedit, tanquam ex hospitio, non tanquam ex domo.—CICERO.

He had no reason to regret living, since he had the conscious satisfaction of not having lived in vain: he had no reason to regret dying, since he retired from this world with all the cheering hopes of one removing from his inn, and returning to his home.

On Sunday last, at his house, in the *Saltisford, Warwick*, in the seventy-fourth year of his age, Mr. JOSEPH BROOKHOUSE. He was a native of Leicester, and was brought up to the humble occupation of a wool-comber: but, early in life, he entered into the military service; first as a private in the militia, and afterwards as a sergeant in the regulars. He served abroad during the American war, and was much esteemed by his commanding officer, the late Lord Winchelsea, with whose friendly notice he was honoured through life. He particularly distinguished himself by his courageous and successful exertions in defence of the Isle of St. Lucia, when, in 1782, it was attacked by the French fleet of twenty-four sail, under the command of Count De Grasse. Though he might, perhaps, condemn the thoughtless precipitancy, common to youth, which led him in the first instance to exchange the sober pursuits of honest industry at home, for the toils, the privations, and the perils of military life abroad; yet he ever afterwards loved to talk of his adventures, and his hair-breadth escapes; and was always delighted with the recollection of the firmness with which he bore hardships; the intrepidity with which he faced danger; and the multiplied resources, discovered by the fertility of his own invention, for himself and others, in the midst of the extraordinary difficulties with which he and they were sometimes surrounded.

Returning to England, he re-settled at Leicester; and here, by the happy application of his mechanical ingenuity and skill, for which he was always remarkable, he had the merit of being the first to invent and introduce machinery for the spinning of worsted for the hosiery manufactory. This important discovery, which laid the foundation of his own better fortunes, exposed him, at first, to the mistaken enmity of the working classes, by whom his effigy was ignominiously burnt, and his personal safety seriously endangered. Leaving, in con-

native town, he settled as
er, first at Birmingham,
omsgrove, and finally at
ere he successfully con-
iny years the worsted-spin-
tory, established in 1796,
m of Parkes, Brookhouse,
; and, having acquired a
tune, in 1814 he withdrew
, and passed in peaceful
e closing years of a long,
eutful life.

nan of acute and vigorous
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nous principles and habits.
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ories, his gardens, or his
was the invaluable friend

of the poor man, not merely by administering where he could to his wants, but still more by shewing him how to make the best use of his own means. To all ranks he was ever on the watch for opportunities of doing good; and few persons in a private station, it is believed, have ever retired from the scene of human existence, followed in a higher degree by the sincere and sorrowful regrets of all who knew him; and of those most who knew him best. His last illness was short. On Saturday morning he was walking about the market-place, amused with the bustle of the scene, and delighted with the greetings of his numerous acquaintances and well-wishers. About noon the same day, he was attacked with a grievous disorder, which baffled all the skill and care of his medical attendants: and, on the following day, Sunday, a little before midnight, peacefully and hopefully, he expired. He was twice married. His first wife, and the only child he ever had, died in the West Indies. The second still survives him.

W. F.

May 17, 1831.

MR. WILLIAM FAWCKNER.

At *Sidmouth*, on the 21st of May, aged 82, Mr. W. FAWCKNER, after an illness of one week.

Though to pronounce empty panegyrics be alike uncandid in the memorialist, and an offensive tribute to the bier of departed worth, yet when a fellow-creature, eminent for all those qualities which "make the man," is momentarily reduced from the full enjoyment of health to the pillow of sickness, the bed of death, and a large circle of relatives and friends are called on to lament the unanticipated departure of an universally esteemed, intelligent, and excellent companion, the tear of sympathy not only may, but ought to be indulged. Such an individual was Mr. Fawckner. To him the expressive words of Armstrong may be applied in their fullest extent:

"Though old, he still retain'd
His manly sense, and energy of mind.
Virtuous and wise he was, but not severe;
He still remembered that he once was young.
* * * *
* * Much had he read,
Much more had seen; he studied from the life,
And in th' original perus'd mankind."

The early years of this excellent man were employed in the Newfoundland trade; and during his [redacted] to

and from that place, he amassed a knowledge of men and things rarely found in persons similarly situated. Latterly he participated in such innocent enjoyments as must have recalled pleasing recollections of his younger days, and for which his active habits and serene state of mind peculiarly adapted him;—the superintendence of his boat and mackerel seines agreeably occupied his leisure hours. From his extensive information on meteorological phenomena, and his long-continued, attentive observance of nature's workings, his loss is regretted by all stations of society;—the man of rank and the humble fisherman had alike recourse to him as an almost unerring guide on the state of the weather, and such other subjects as are connected with maritime affairs; and his great affability, interesting reminiscences, and acute mind, have endeared him to many moving in exalted spheres of life. Though glad to extend the hand of Christian charity to all religious denominations, Mr. Fawckner's sentiments were decidedly Unitarian. Upwards of forty years was he a member, and during a very long period an active member, of the "Old Meeting-House" of this place, where his loss is irreparable, and recollections of him will be cherished long indeed. A diligent student of the Bible, and especially of the New Testament, his arguments were invariably marked by solidity, general acquaintance with his subject, and freedom from party prejudice. In the promotion of all those schemes which had the extension of his religious opinions for their object, he was useful and zealous, and to his exertions we are in some measure indebted for the success of our cause in this neighbourhood, recorded in your number for May last. In his attendance on public worship he was particularly regular, derived the greatest comfort and satisfaction on his death-bed from the sentiments he entertained, and our very worthy pastor, who frequently visited him during his illness, expresses himself peculiarly gratified with the serenity and composure of his last moments. The Rev. W. James, our usual minister, improved his death to a numerous, respectable, and deeply-attentive audience, in a most impressive and practical discourse on the text—"He being dead, yet speaketh." May he be a participator in eternal felicity, and his memory be blessed!

A MEMBER OF THE CONGREGATION.

WILLIAM FROST, ESQ.

June 3, at *Bury St. Edmunds*, in the 80th year of his age, WILLIAM FROST, Esq., whose fondness for retirement occasioned his being known but to few; but whose original and striking opinions on the great topics of the day have frequently extended beyond the circle of his intimate acquaintance. He had read considerably, but he had thought more than he had read, and his ideas on all subjects, and manner of illustrating them, were peculiarly his own. Although educated in the gloomy school of Calvin, he at an early period of his life renounced the creed of his nurse and priest. He knew, however, how to separate the chaff from the wheat, and abided by the sound precepts of Christian morals: and though his speculations may have sometimes carried him a considerable way into the region of doubt, yet his mind never harmonized with that of the scoffer. And he strongly expressed his indignation when he suspected that any one had undertaken the office of a Christian teacher who was not fully impressed with the truth and importance of the principles he professed.

Having never sought the acquisition of knowledge with any view to display, he was not, in his communication of it, governed by motives of vanity. With a mind capable of pursuing fancied analogies, his scrupulous veracity prevented his indulging in a vein which men of a witty turn will frequently practise without compunction, at the expense of truth; for he never merely *played* with *words*, believing, with Bacon, that they ought to be used as "*coin*," and not as "counters." To these characteristics it may be added, that under a somewhat severe exterior, he was remarkably kind-hearted, but exercised his beneficence with the justest discrimination. Indeed, it may be repeated of him what was said of a distinguished philanthropist, that though in the opinion of some he was hardly to be classed among Christians, yet that in reality he was one of the best.

MISS JUDITH ELIZABETH RODICK.

AT *Gateacre*, near *Liverpool*, JUDITH ELIZABETH, the oldest daughter of Mr. Thomas RODICK, aged nine years and nine months. To singularly precocious talents, and manners becoming the age of womanhood, she united the most kindly dispositions, and fondly endeared herself to all who knew her. On Thursday evening the 17th, she was apparently in full health and spirits, and on Saturday, at midnight, she was no more.

INTELLIGENCE.

Bolton District Association.

The Tenth Half-yearly meeting of the Bolton District Unitarian Association took place at Walmsley, on the 28th of April, 1831. The Rev. James Whitehead, of Cockey-Moor, conducted the devotional services, and the Rev. B. R. Davis, of Chowbent, preached a practical and excellent discourse from the words of Jesus, in Matt. xx. 27.

A numerous party afterwards dined together, and spent the afternoon in social intercourse. One of the chief topics of discussion related to the best manner of making our Sunday-schools subservient to the dissemination of Unitarian opinions. A very general impression prevailed amongst the speakers that Unitarianism should be more distinctly taught to those classes of our Sunday-schools which read the Scriptures. There can be little doubt that familiar explanations of controversial passages, and constant instruction in the leading doctrines of Unitarian Christianity would create impressions on the minds of reflecting children, which no contrary influences at home or abroad would altogether efface.

It appeared from the report of the different societies, that about 300 Tracts had been put into circulation, and about 1500 had been gratuitously distributed during the past half year. The next meeting of the Association will be held at Bank-Street Chapel, Bolton, on Thursday, the 22nd of September, the Rev. James Whitehead being the preacher, and the Rev. William Tate the supporter, on that occasion.

Welburn Chapel and Sunday-school.

On Monday, May 16th, was held the sixth Anniversary of the Welburn chapel and Sunday-school. The Rev. William Hincks, of Manchester College, York, preached on the occasion, and after the sermon a liberal sum was collected on behalf of the school. In the evening tea was provided for the children; and between fifty and sixty friends of Unitarianism partook of the same refreshment. For greater convenience the meeting then adjourned to the chapel, which soon became filled, and Mr. Hewitson was requested to take the Chair. Addresses followed on topics relative to the local and general interests of our faith, and other suitable subjects, from Mr. Hincks, Mr. Corcoran, of Malton, several students and others of York and Welburn. Thanks having been given to the preacher of the day for his excellent sermon, the whole concluded with singing and prayer.

The College Missionary Society, about to conclude its labours for the present session, takes the present opportunity to congratulate the friends of truth on the most cheering success the cause of Unitarian Christianity meets with in this village. A very numerous, regular, and constantly-increasing attendance is paid to the religious services conducted here every Lord's-day by supplies from York, not only by the inhabitants of Welburn, but of its surrounding villages in this populous neighbourhood, and the most pleasing proofs are exhibited of the great and beneficial results which have been produced. Those contributions towards the objects of the Society received during the past session are here thankfully acknowledged; at the same time means of further exertions in the ensuing one are respectfully and earnestly solicited from fellowship-fund societies and individuals who are interested in the spread of the truth as it is in Jesus.

G. H.

The Irving Heresy.

General Assembly of the Church of Scotland, May 21.

Dr. Dickson gave in a petition or overture for a committee, to be composed exclusively of clergymen, for considering a publication entitled "The Orthodox and Catholic Doctrine of the Humanity of Christ," by the Rev. Edward Irving.

After a good deal of discussion, as to how far the jurisdiction of the Assembly extended in reviewing works of this description, published by ministers connected with the Presbyterian Church, but not resident in Scotland, Dr. Lee referred to what had been done in a similar case in 1717, to shew that the Assembly was entitled to take up misrepresentations as to doctrine or worship, whether made by persons at home or abroad. He thought the appointment of

a committee the most proper mode of considering the matter, and the appointment of the committee was agreed to.

May 30.—Dr. Dickson, from the Committee on Books containing Erroneous Doctrines, gave in a report, which, after pointing out and referring to various passages of the works which he read, concluded by expressing an opinion that these books or pamphlets contain doctrines the same as the Borrinian heresy condemned in 1701, doctrines which each licentiate of the church declares he condemns.

The discussion which followed on this report was rather animated; all the members who spoke agreed in condemning the doctrines, but there was a considerable difference of opinion as to the mode of condemnation.

Dr. Forbes, having alluded to the subject being forced on the Assembly, and to its being connected with one of the cases which had been under their consideration, said, if they had visited one of the branches with excision, were they not to visit the tree itself with a similar fate? He then adverted to Mr. Hugh Baillie M'Lean's case being brought forward in these pamphlets, and that young man described as a "dear friend" of the writer, who, he (Dr. F.) had no doubt, had been seduced by this person. Were the gentlemen within the bounds of the church, there could not be the least difficulty as to what should be done; but he would be the last man to propose to extend a jurisdiction into a country where a sister church is established. He concluded by moving, in substance, that the Assembly approve of the report, and, in respect of the nature and tendency of the doctrines contained in these publications, enjoin any Presbytery of the church, into which the Rev. Edward Irving shall come to claim the privilege of a licentiate or minister of the Church of Scotland, to lay these works before him, and inquire whether he is their author, and to proceed thereafter as they shall see cause.—He said he was afraid that there were ministers who would not scruple to admit the reverend gentleman into their pulpits, and the object of the motion was to tie up Presbyteries to prevent his being employed till he avowed or denied these doctrines.

Mr. Douglas, of Ellon, seconded the motion.

Dr. P. M'Macfarlan said, in the case of Hugh Baillie M'Lean, the Assembly had given the strongest vindication of the principles of the church, but he could not consent to pronounce sentence against an individual upon the supposed fact that he was author of the book. He was, however, against pronouncing a sentence in absence of the individual, who had not had an opportunity of defending himself. He did not intend to make any motion, but he would suggest that Mr. Irving should not be allowed to appear in any of their pulpits, or have a presentation to a church, the doctrines of which he had misrepresented, until he disclaimed them.

Dr. Cook regretted that any report had been laid on the table, and it was not till that morning he was convinced any report would be made. What occasion was there for any report? for this was no new heresy. Last year the Assembly made a solemn declaration condemning the doctrine; and this year, when an individual came before them holding these opinions, they had found he could not be received into the church. Having already judicially and formally raised their voice against the doctrines, it was not necessary to do more.

Dr. Hamilton held that, having appointed a committee, the Assembly was bound to follow up its own act. It was said that Mr. Irving was beyond the reach of the church, but the church was not beyond the power of his immense manufactory in London, from which he deluged Scotland with nonsense.

Mr. Geddes, of Paisley, said they were in the habit of ordaining men to go and preach beyond the bounds of the church; and if such were to be entitled to insult and blaspheme the Saviour, and be beyond their power, he never would ordain another minister to go beyond the bounds of Scotland. He then referred to what had been done in the case of Mr. Thom, of Liverpool, and suggested that something similar should be adopted as to Mr. Irving.

Principal Macfarlan was against the motion, because, in giving judgment on the books, they virtually gave it against the man, and that without their reading the whole of the one or hearing the other. He moved, in effect, that an opinion against these doctrines had been strongly expressed by the last Assembly, and, as that opinion had been followed up in a particular case in the present one, that it was unnecessary to proceed further on this matter at present.

The Dean of Faculty coincided in the views of Principal Macfarlan; and, while he reprobated the doctrines, he said he did not consider them as calculated to

influence any well-informed mind. He expressed himself as strongly opposed to the expediency of noticing the pamphlets in the manner proposed, as it would advertise them into notice; and, if left to themselves, they would sink into insignificance and contempt.

Dr. Lee contended that the course adopted by the Committee was exactly similar to that which took place as to the works of Madame Borrinian and the Marrow of Modern Divinity; the authors of these works were foreigners. The Reverend Doctor combated the idea of doctrines not being worthy of notice. He said they were entertained by some men of the most unblemished characters, and highly cultivated minds, whose influence was likely to have the most pernicious effects. He also noticed the case of young persons going from this country to London being liable to be entrapped and ensnared by those opinions. After what had been done in this Assembly, were they to allow these books to escape without notice, it might be, with truth, said, they had strained at a gnat and swallowed a camel.

Some further discussion ensued, in the course of which, Mr. Simpson, of Kirknewton, and Mr. Rose, of Nigg, expressed nearly similar sentiments; and Dr. Singer submitted a motion, declaring, that if Mr. Irving was the author of these works, he should be held *ipso facto* no longer a licentiate of the church; but this motion was, as were several other suggestions, withdrawn, and the Assembly divided on the motion of Dr. Forbes and Professor Macfarlan, when the former was carried by 147 to 40.

The Assembly was dissolved shortly before 11 o'clock, and the next Assembly appointed to meet at Edinburgh on the 21st of May, 1832.

Heresy of Mr. Campbell, of Row, and Mr. M'Lean, of Dreghorn (late Minister of London Wall, London).—The discussion of this important case occupied the General Assembly from noon of the 24th day, to half-past six o'clock in the morning of the 25th of May, when sentence of deposition was pronounced against Mr. Campbell by a majority of 19 out of 124 voters.

The Rev. Mr. M'Lean was also expelled on the 25th of May, for holding heretical notions respecting the peccability of the humanity of Jesus Christ; similar, it is said, to those held by Mr. Irving.

Dudley Lecture.

At the annual Lecture at Dudley, on Tuesday, May 24th, the Rev. Samuel Bache, of Dudley, conducted the introductory devotional service. The Rev. Stephenson Hunter, of Wolverhampton, then delivered a discourse from Deut. xxix. 29, the object of which was to shew that there are no mysteries in revelation. The other discourse was delivered by the Rev. Evan Jones, of Bewdley, from Ps. xxvii. 4, on the importance of public worship.

General Baptist Assembly.

The General Baptist Annual Assembly was held at the meeting-house in Worship Street on Whit-Tuesday, the 24th of May. Mr. Smallfield was called to the Chair at half-past nine in the morning, when a short prayer having been offered up by the Rev. George Buckland, of Benenden, the business commenced by reading letters from various churches in connexion with the Assembly. At eleven o'clock the Rev. T. F. Thomas, of Chatham, began the public religious service by reading a portion of scripture. The Rev. Jerom Murch, of Diss, offered the prayer, and the Rev. B. Mardon, of Worship Street, London, preached an admirable and impressive sermon in favour of spiritual liberty from the words of Paul to the Galatians, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

At the conclusion of the service the business was resumed by reading the Committee's Report. The various motions which arose out of the Report, and otherwise, gave occasion to some animated discussion. There was a dinner afterwards at the White-Hart Tavern, Bishopsgate Street, at which Mr. Smallfield presided, and added very much to the pleasure of the evening by the manner in which he filled the office of Chairman.

A lively interest appeared to be felt in the proceedings of the whole day; and the spirit which was manifested gave token of increased zeal in the cause of a rational theology, appealing to the plain declarations of scripture; a theology advocated by a few in all ages of the gospel, as the only safeguard amid the metaphysical niceties on the one [redacted] the imaginative pietism on the [redacted] which men manifest a prone-

ness to diverge, endangering the simplicity of gospel truth, and the clear foundation of Christian obligation.

New Unitarian Chapel, Sunderland.

On Sunday, the 29th of May, the New Unitarian chapel at Sunderland was opened by the Rev. William Turner, of Newcastle. The morning service was taken from the Liturgy of the Church, and the sermon, from Ps. xxvi. 8, on the Expediency of Public Social Worship, and the Necessity of Holiness to its acceptable performance, concluded with a short statement of the grounds of the Unitarian doctrine, partly for the information of the strangers present, and partly with the view of shewing the members of the congregation how much they were bound to justify their separation from the popular worship by the excellence of their general conduct. The preacher in the afternoon (from 2 Tim. ii. 7) urged the necessity of considering what their ministers said, in order that they might understand. In the evening (from Eph. iv. 1) he exhorted them to walk worthy of the vocation wherewith they were called.

The chapel is a very neat and indeed handsome building, capable of seating comfortably about four hundred persons. Great pains have been taken to apply the simplest and most scientific principles to secure its complete ventilation in summer, and its comfortable warmth in winter.

Ministerial Removal.

Mr. Meeke, minister of the Unitarian congregation at Stockton-on-Tees, has signified his intention of resigning his charge at the end of August next.

Opening of an Unitarian Chapel in Paris.

Several English and American Unitarians resident in Paris, had long entertained a wish to assemble themselves together for public worship, and the arrival of the Rev. Israel Worsley has happily rendered that practicable which had been so much desired. A Committee was named for procuring a suitable place for public worship, and a large room in the Rue Choiseul, No. 12, was fitted up for the purpose; and the first Unitarian service was performed there on Sunday, the 12th June, to the great satisfaction of a respectable congregation.

The congregation are desirous of obtaining the services of a French Protestant minister of Unitarian principles to officiate in the French language alternately with Mr. Worsley, as a means of making known among the people of France the unadulterated doctrines of the gospel.

NOTICES.

The Annual Meeting of the North-Eastern Unitarian Association will be held at Wisbech, on Thursday the 7th of July. The Rev. Noah Jones, of Northampton, is expected to preach on the occasion.

The Annual Meeting of the Sussex Unitarian Association will be held at Lewes, on Wednesday, July 20, 1831. The Rev. G. Harris, of Glasgow, is expected to preach. There will also be a sermon on Tuesday evening. Service to begin at Seven o'clock.

C. P. VALENTINE,
Secretary.

Services at Buxton Chapel.

July	10.	Rev. H. H. Piper, Norton.
	17.	Edward Higginson, Jun., Hull.
	24.	Franklin Baker, Bolton.
	31.	John Cropper, Bolton.
Aug.	7.	Thomas W. Williams, Macclesfield.
	14.	Wm. Gaskell, Manchester.
	21.	J. R. Beard, Salford.
	28.	B. R. Davies, Chowbent.
Sept.	4.	H. Green, Knutsford,
	11.	J. J. Tayler, Manchester.
	18.	Samuel Parker, Stockport.
	25.	William Turner, Halifax.

W. WHITELEGG, Secretary.

24th June, 1831.

CORRESPONDENCE.

Dr. Carpenter's Reply to the Eclectic Review, and several other articles intended for insertion, are unavoidably postponed.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LVI.

AUGUST, 1831.

JOANNA BAILLIE ON THE NATURE AND DIGNITY OF CHRIST.*

It is not without emotions of pleasure and of pride that we inscribe the name of Joanna Baillie on the roll of Unitarian writers. The wreath which she has won and wears, and which was gathered amid some of the loftiest peaks of our British Parnassus, is a noble offering to cast at the foot of the throne of Truth; and our gratification in the avowal of her theological opinions is far surpassed by that which we feel in the spirit and manner by which the avowal is characterized. In the publication before us, freedom of thought and humility of heart are beautifully combined. It is respectful towards authority, yet true to scripture and conscience,—full of candour and charity, but without a particle of coldness or indifference; its modesty never grovels, and its dignity is without assumption. It is a composition worthy of the most gifted poetess of the age, sitting as a lowly disciple at the feet of the meek and lowly, but divinely commissioned Teacher of mankind.

Joanna Baillie is an Unitarian of the Arian class, holding with Dr. Price that Christ was the delegated creator of this world, and rather exaggerating, as was the custom a generation ago, the difference between that notion and what she calls the Socinian view of the Saviour's nature and work. That difference is happily more justly estimated now. There is no Arian sect in this country. At one time there were some tendencies towards a Socinian

* A View of the General Tenour of the New Testament regarding the Nature and Dignity of Jesus Christ; including a Collection of the Various Passages in the Gospels, Acts of the Apostles, and the Epistles, which relate to that subject. By Joanna Baillie. 8vó. London. 1831.

sect (in the sense of Humanitarian), but they have worn out. Unitarianism is becoming as opposed to Sectarianism as it is to Trinitarianism. To worship, love, and serve the one God the Father, through Jesus Christ, is increasingly found to be sufficient for the union of intelligent and good men, for their edification by social prayer in the church, and for their usefulness by hearty co-operation in the world.

The larger part of this book consists of a collection of all the passages from the New Testament, (with the exception of the Apocalypse,) which, in the judgment of the writer, bear upon the question concerning the nature of Christ. They are placed in the order in which they occur, and unaccompanied by any commentary. The introduction and the conclusion, consisting together of about forty pages, contain all the remarks which are deemed necessary. They are so generally excellent, that we could willingly transcribe the whole, did our limits allow. The right of individual appeal to the Scriptures, and the plan on which that appeal is made in the present case, are thus vindicated:

"But no Christian—no Protestant Christian, regulates, or at least ought to regulate, his faith by any thing but what appears to him to be really taught in Scripture. To human reason, the noblest gift of our heavenly Father, are submitted the proofs of our Scripture's authenticity—its claim to being received as the word of God; and to human reason also must be submitted the interpretation of its meaning. The deepest scholar, when he has examined the original words of any passage of Scripture, and clothed it in corresponding words of his own native tongue, is a better judge of its meaning than a man of natural good sense, who knows no language but his own, only in as far as he may have compared that passage with others in the original versions, relating to a similar subject. Put a translation of the passage in question, and translations of those related to it, under the consideration of the unlearned man of sense, and he becomes as competent a judge of its meaning as the scholar. There is no honest way of establishing any religious doctrine but setting before the mind those passages of Holy Writ in which they are taught, or have been supposed to be taught. Now, the most liberal and judicious clergyman, in preaching upon such subjects, can only support the doctrine which he advocates by a partial production of scripture evidence, and can scarcely be supposed to offer to his audience the opinions of an unbiassed mind. In proportion to the importance of a doctrine, it is required that the whole scriptural passages regarding it should be given to the consideration of the sincere Christian; and if he be really sincere, the tediousness and monotony of the task will not deter him from undertaking it, and going through it thoroughly. Indeed, there is no other way of coming to clear and satisfactory conclusions. To form decided opinions on particular insulated portions of any work, without regarding their agreement with the plain general tenour of the whole, would be unwise and unfair; but more especially so, should that work, like our Sacred Writ, abound in metaphorical expressions."—Pp. 2—4.

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"We cannot, I should think, be far wrong in believing that the simplest and most obvious meaning of the words, when not inconsistent with the general scope of the context, is the real meaning of any passage of the Gospels or Epistles; for, under the guidance of the Holy Spirit, the writers were commissioned to instruct the simple and ignorant. Now, this would have been very imperfectly done, had matters important to our faith been left by them to be only deduced, by ingenious processes of reasoning, from their words, by the Christian teachers who should follow them in succeeding ages, and teachers, too, not guided by divine inspiration. If, to avoid this difficulty, we suppose the Holy Spirit to have guided also the successive fathers of the church, who in many points differed from one another materially, how shall we get out of the labyrinth? One teacher, of honest character, is as well entitled to call himself inspired as another, and we should then be forced to take refuge from confusion and discord in an infallible earthly guide; which, to the great misfortune of Christendom, was at last actually done. Nay, we must own, that something near akin to it was also done by the leaders of the Protestant Church, enlightened as they comparatively were, when they asserted that such and such of their own explanations of Scripture must necessarily be believed."—Pp. 9, 10.

The selection of texts bears every mark of having been made with exemplary diligence and impartiality. We are quite satisfied with it as sufficient to decide the controversy. At the same time it is incumbent on us to remark, that in two particulars it fails of doing full justice to the strength of the scriptural argument for Unitarianism. One deficiency is inseparable from the plan. It does not and could not impress the reader with the argument from *omission*. The Trinity is not taught, is not mentioned, where, by believers in that doctrine, it would, to a moral certainty, have been inculcated. From how many pages would it have been absent, in four gospels, written each by a Trinitarian evangelist? Probably not from half a score altogether. Deduct a corresponding quantity from the gospels of Matthew, Mark, Luke, and John, and the remainder presents the evidence from omission. Every page is a testimony against the doctrine. We do not meet it there, and yet there it would have been had the evangelists believed it. The same reasoning applies to the Epistles. Let them be compared with a similar number of doctrinal letters, written by Trinitarian ministers or missionaries to the Christian world, and observe the unceasing introduction of the doctrine in the one case, and its marked absence in the other. So strong is this ground, that Unitarians were accustomed to argue the question on it exclusively. They considered the adducing of positive proof as needless. Mr. Belsham's Calm Inquiry proceeds on this principle: "The sole concern of the Unitarian is to shew that those arguments are inconclusive; that the passages in question are either of doubtful authenticity, or misunderstood, or misapplied. *This is the precise state of the question.* It is admitted by all parties. It must be continually kept in view." In our opinion, here is a great mistake, and a mistake whic

feebled the proof, but injured the character of Unitarianism. No doubt the truth remains when the error is disproved; but that truth is not perceived and felt. The attention has been solely fixed on the erroneous doctrine. No disproof of error can affect the mind like the demonstration of truth. A disbeliever in the Trinity is only negatively a believer in the Divine Unity. The array of positive evidence produces a perception, a conviction, an impression, which no refutation of objections, however satisfactory, can ever accomplish. Mr. Belsham's process only shewed that the Trinity was not in the Scriptures, especially where it was supposed to have been; it did not shew what was there. It did not exhibit the abounding evidence, and the moral power, of the doctrine of the Divine Unity. We speak of his plan as stated in the Introduction; in practice he did feel it expedient to do more, and added a sketch of the positive evidence, though a dry, meagre, and imperfect one. The influence of this principle in theological controversy gave Unitarianism the negative character that it still bears in many minds. No wonder it was deemed a cold and powerless system. The positive proof not only better produces conviction, but the moral effect is immeasurably superior. The doctrines to be proved are continually presented to the mind. They appear in all their certainty and power. They are surrounded with a multitude of devotional and moral associations. We learn their beauty and their influence, together with their truth. This, then, is the most useful, the most Christian way of Unitarianizing people. But while the argument from omission should be reduced to a subordinate place, it would be absurd to disregard it altogether. It is argument, it is proof, it is demonstration. It is essential to the strength of our cause, though there may be a more effective mode of managing the controversy. We may have a preference, but let us retain both portions of the double demonstration.

The other particular which we had in view was the omission of a class of passages, a very numerous and important class, which should have appeared in this collection. They tend, indeed, to establish a notion of Christ's nature which the writer repudiates; but nothing can be stronger than our confidence that the omission is not to be ascribed to that as a cause, but to her not having hitherto seen the bearing of the texts in question upon the controversy: we mean the texts which go to the establishment of the simple humanity of Christ, by recording of him, or ascribing to him, feelings, emotions, and behaviour, which are incompatible with the notion of proper deity, or even of exalted pre-existence. Passages of this description are very abundant in the gospels, and their evidence is unexceptionable and conclusive. The general argument from them is stated in a sermon preached by Mr. Fox at the opening of the Edinburgh Chapel, and published, entitled, "The History of Christ, a Testimony to the Sole Deity of the Father." The humanity of our Lord's nature is there shewn to be involved in most or all of the leading facts of his life and ministry. We should

think that our author must perceive, on further reflection, that the bare fact of Christ being tempted, has some relation to the controversy concerning his nature; God cannot be tempted; and that his growing in grace and wisdom, as well as in stature, is a circumstance not to be overlooked in the inquiry into his pre-existence. Had she considered this kind of evidence, far stronger than that of mere words; and also that which arises from the apostles' having reasoned upon the humanity of Christ, arguing from his resurrection to ours by parity of nature; she would not perhaps have dismissed this doctrine in quite so summary a manner.

In the following extract her own view is indicated; the passage also contains much that is excellent and characteristic:

"It appears to me that Jesus Christ, through the whole of the Gospels, speaks of himself as receiving his power from God. In the Acts and the Epistles likewise the apostles speak of him as deriving his power and glory from God the Father, not only when he is mentioned as a man upon earth, but in his glorified state after his ascension. And, indeed, it is as ascended to heaven and on the right hand of God that they almost constantly speak of him to the earliest converts. There are but two passages in the New Testament which appear to me clearly to favour the first of our three mentioned sects, or our High Church doctrine, which, with little limitation, may be termed the professed doctrine of all established churches in Christendom; and these are the three first verses of St. John's Gospel, and that passage which is to be found from the 5th to the 12th verses of St. Paul's Epistle to the Philippians. The latter seems to me the strongest and most direct. 'Being,' says the Apostle, 'in the form of God, he thought it not robbery to be equal with God.' Of the first part of the passage Paley and Sherlock,* though drawing from it different conclusions, say that the words in the original will bear a different interpretation. Of this I cannot pretend to judge; but if, in our common version of the Epistle, the interpretation or translation of the first part of the passage be right, it is very obvious that the last, which says, 'therefore God, [even his God,]' &c., &c., must be wrong, for they are utterly inconsistent with one another.† The introductory verses to St. John's Gospel, where it is said, 'in the beginning was the Word,' &c., &c., are not in my opinion so strong as the above-mentioned assertion of St. Paul; for a being so great and excellent as to be endowed with power and wisdom to create this world, might be called God from such derived glory, without implying any equality with the Supreme God from whom he has

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* "See Paley's Sermons on Hebrews xiii. 8, and Sherlock's Sermons on Philippians ii. 9."

† "The usual reply to this objection—that the exaltation here meant regards Jesus Christ in his human nature only—appears to me an ingenious subtlety to evade the objection, not to answer it. To be exalted beyond every name that is named in heaven, would certainly be great honour to human nature, as personified in Christ, but would be no honour or exaltation at all to that Divine Being, who had thought it no robbery to be equal with God."

derived every thing. And in admitting such latitude in the use of this divine title, we are in some degree authorized by our Saviour himself. When accused of blasphemy by the Jews for seeming to make himself equal with God, this is his defence:—'Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?' If we suppose him, as St. John and St. Paul assert, to have created this world, we may likewise naturally suppose that our sun and all that revolves round it were created by him, acting with the delegated power of his great Father. And the discoveries of modern astronomy make this a less extravagant notion than it would have been in the days of the apostles, when the earth was believed to be the centre of the universe. For by what agents the Supreme Being may have thought fit to people the regions of space with such innumerable suns and planets which our mortal eyes assisted and unassisted do behold, it is not for us to conjecture: we look up and adore, and then with becoming reverence bow down our heads to the earth. This idea, too, appears to me in beautiful accordance with the doctrines of atonement and mediation for our transgressions which are so plainly taught throughout the New Testament, and is reconcileable with all that is said of our blessed Lord in holy writ. There are besides a very few expressions in the Epistles of St. Paul which seem to favour, in some degree, this High Church doctrine, and might by a subtle reasoner be made to support it; but with subtle reasoning this work has nothing to do, and my reader has no doubt noticed those expressions, and is as well qualified to judge of them as I can pretend to be. In short, it appears to me, that a person of plain sense, who, being previously unacquainted with this article of our orthodox creed, should read the New Testament with serious attention, might do so without being aware that such a doctrine is therein taught at all. For in reading a book full of figurative expressions, he would never think of understanding any of them literally when at variance with the general sense of what they were introduced to enforce and illustrate. Metaphor gives both lightness and strength to instruction; for containing, as it does, an implied simile or comparison, the imagination enjoys its pictured object while the understanding is making out its lesson. To receive such forms of speech literally leads to confusion and absurdity; and whether an expresssion in any book ought to be received literally or metaphorically, must be known by its agreeing or not agreeing with the context. How shall we, for instance, deal with the four following passages of scripture? 'This is my body broken for you, &c. This is my blood shed for the remission of sins.' 'I and my Father are one.' 'Neither pray I for these (his disciples) alone, but for them also which shall believe in me through their word: that they may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one.' 'If thy right hand offend thee, cut it off and cast it from thee; it is better for thee to go into life halt and maimed, than having two hands or two feet to be cast into hell fire.' If we take the first of these passages literally, the doc-

trine of Transubstantiation is established. If the second is so taken, viz. as not meaning union of concord only, but identity, our High Church creeds will be upheld by it to their utmost stretch; but what shall we do, then, with the third, where the same expression is repeated? for there we must be satisfied with the union of concord alone, as identity of the disciples with each other and with their blessed Master is impossible. The last of the above texts, 'if thy right hand offend thee,' &c., enjoins what is, indeed, possible, but has not, I believe, given much disturbance to either churchmen or laity, though as well entitled to do so as some others which have been causes of bitter contention. Metaphor is meant to give clearness and scope to interpretation, not to chain it down or encumber it with shackles. It is fitted to give pleasing exercise to two of our noblest faculties. While the one is enjoying its image, the other is tracing its lesson. Imagination and understanding are natural and pleasant helpmates, who work to one another's hands very profitably, and were not bestowed upon us by the great Giver of all good gifts that we should divide and separate them as aliens from one another."—Pp. 123—129.

The conclusion of the book is admirable; alike admirable for its modesty, its logic, and its tendency:

"It is frequently urged by well-meaning persons, that in our belief of the doctrines contained in the Bible there must be a complete prostration of our poor limited reason. True; when our reason assents to the words of that book in the sense proposed, as being the words of God. But this is a preliminary which human reason must settle, unless each individual be gifted with inspiration. Yes, we must subject our understanding to such high authority; and it is, therefore, more imperatively our duty to study the whole of scripture, to the best of our abilities, for ourselves. To set aside what appears to us from the general tenour of the whole to be plainly taught therein, to follow the interpretations given by others of particular passages, is not a prostration of reason to God, but to man. To shew that it is a prostration of reason likewise to the declared opinions of men, who, with fewer advantages than ourselves, did from ambition, from fear, from a desire of conciliating others, from the love of peace, and hatred to contention, not even dare to use their own reason, would not be difficult; but the design of these pages forbids me to attempt it. Shall we, from a mistaken notion of presumption, treat our sacred volume in a way which would be most unjust and injurious to any secular work? Should we take our opinion of the writings of any great poet or philosopher from detached passages, declared by some peremptory critic as containing the beauty and vigour of the whole, not daring to use the affections and faculties of our own mind in perusing it? This might do well for increasing the consequence of the critic, but would be a heinous wrong and indignity to the author.

"But do not let my reader suppose that I recommend a blind, wilful adherence to one's own judgment. It is well for us to consult understandings superior to our own, as we have opportunity in the writings and conversation of the pious and intelligent; but having done so, it is by no means well

to give up our own opinion to theirs, unless they have convinced our reason that their opinions are better founded than our own.

"That the right of private judgment in interpreting Scripture must promote peace and Christian charity we cannot doubt. For one who has diligently examined the whole scope of what is taught there, and has found the difficulty of coming to determined conclusions on many points, will be more ready to make allowances for the opinions of those who dissent from him; and being convinced that it is the intention and sincerity with which we read and examine, and not our skill in doing so, that will be most acceptable to our Great Master, he will be relieved from the depressing idea, that right belief in particular doctrines is necessary to salvation; an idea which has, perhaps, occasioned more persecution in the Christian Church, than either pride, covetousness, or the love of domination. For who will scruple to do that, which he supposes will exterminate errors of faith that must necessarily lead to the eternal destruction of human souls? It will naturally tend to quell the pernicious activity of intemperate zeal,—'the wrath of man, which worketh not the righteousness of God.'"—Pp. 140—143.

It is now our duty to cite one passage for animadversion; the only passage which we can cite for that purpose, but it is one which must not pass unnoticed. Great was our regret to find Joanna Baillie coupling her frank confession of the Unitarian faith with a plea for the continued attendance of those who may think with her on Trinitarian worship. We know that to the excuses she has advanced there might have been added the authority of many great and good men, whose sincerity, holiness, and piety, were unquestionable; we feel the power of her own amiable spirit in this very apology; but still we regard their conduct as an instance of the frailty of humanity in the best of men, not as an illustration of their excellence; and though we love the spirit which seems to have prompted her pleadings, we yet think that it misled her; "the light that led astray was light from heaven," but it "led astray" nevertheless.

"I hope it is not presumptuous to suppose that these extracts may be of use to such Christians, [and there are, probably, many,] who, with the best dispositions and a humble diffidence of their own judgment, still find it impossible to believe sincerely in the doctrine of the Established Church on the points in question, and suffer from it great unhappiness in their own minds. Seeing the whole which the New Testament declares concerning the dignity and nature of our blessed Saviour set before them at once, freed from the disjointing division of verses, they will perceive on what authority the doctrine really rests; and if they cannot satisfy their minds by any decided belief, will at least feel less uneasiness in being led by the dictates of their own reason to dissent from it. It may also prevent them from thinking it is necessary, in all points of faith, to agree with those whom we join in public worship, since all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture. The Church of England herself, as becomes a Protestant Church,

acknowledges this in the sixth of her Thirty-nine Articles, however dictatorial the terms in which they are generally couched: 'Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation.' And no person, I should think, who abstains from repeating those parts of her liturgy which are contrary to what appears to him to be the meaning of Scripture, need at any time scruple to join in the public worship which she hath appointed. Do not Christians assemble in the house of God to adore his goodness, and to offer up their tribute of thanksgiving and praise with that increased emotion which arises from social communion, far more than to make declaration of dogmas? Are not all assembled there as the dependent creatures of one beneficent and almighty Parent, and as sinners for whose sake a generous Saviour was willing to live and to die? And what form of words should be allowed to disturb such natural and holy feelings? He who will not join a religious assembly, where any part of the service does not agree with his belief, will find himself often debarred from social worship; and surely while he joins in the general devotions of those who in particular tenets differ from himself, he may even, while those parts of the service are repeated which he most objects to, though silent, exercise that inward sentiment of brotherly good will and consideration for others, which so well become the followers of Jesus Christ, and receive benefit to his soul. In doing so, while he manfully and honestly avows what his real opinions are, he can never be justly accused of hypocritical conformity. Indeed, by remaining on these terms with the established institution*—an institution containing within itself full power to alter or modify its articles and liturgy, he would more probably contribute hereafter to the freeing a greater number of Christians from professions of belief, appearing to them unwarranted by Scripture, than by separating from it. So at least it appears to me, though, at the same time, I honour from my heart all those who, contrary to every kind of worldly interest, have separated from it for conscience's sake."—Pp. 133—136.

It is certainly not "necessary in all points of faith to agree with those whom we join in public worship." If it were, the assembling of a congregation would be a matter of some difficulty. Of those who have thought for themselves, and thought freely, we should scarcely find even "two or three gathered together." Considerable diversity of opinion in those who habitually assemble together for divine worship is what, so far from deprecating, we think on many accounts very desirable. It represses dogmatism. It keeps alive the sense of the individual right of judgment, and the exercise of mutual forbearance and charity. It tends to make the devotions, where the congregation has any authority over the manner in which they are con-

* "I mention institution in the singular, as the Kirk of Scotland, equally established by law, mixes no professions [redacted] her public worship."

ducted, more purely Christian, and obstructs their becoming exclusive and sectarian. It is a barrier against that narrowness of feeling and thought at which a knot of people holding the same notions, even on minute and unimportant topics, are so apt to arrive. But there is a wide difference between agreement not being necessary in all points of faith, and not being necessary in any. Some coincidence of faith is essential to the harmony and unity of worship. Some belief is implied in the very act of assembling for worship. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." And if there be any point in which agreement is necessary, surely it must be necessary as to the Object of that worship which we assemble to offer. However harmoniously the hearts and voices may unite of those who differ very widely in very many doctrines, they cannot raise the psalm of thanksgiving, or respond to the accents of supplication, without a previous understanding as to who it is whose bounties they celebrate, and whose mercies they implore. They ought surely to have determined whether they were about to worship one person, or three, an incorporeal being, or an incarnate one. Whether our author would join in, or object to, a modified and subordinate worship of Christ does not appear; nor does it matter to the argument. Those who hold her particular opinion on the nature of Christ are divided, though very unequally, on that point. Either way, the ascription to him of supreme, divine honours, is quite out of the question. Either way, it is impossible for her or them to join in the worship of three divine persons, and in that of the Son as co-equal with the Father. Either way, the liturgy of the Established Church is a form of worship which contemplates generally a different object, and very frequently makes that difference apparent and offensively prominent.

If this difference render it not a duty to raise a separate altar, it is difficult to say what should. Would the writer unite in public worship where the Virgin Mary was adored as equal with the Deity? Would it be sufficient to reconcile her to identifying herself with a church that adored the Virgin Mary, that it allowed the right of private judgment, and had a liturgy, of which some portions were addressed to God the Father? And if not, why not? The argument goes this length or it fails. It is true that "all Protestant doctrines rest professedly on Scripture alone, and the right of private judgment in the understanding of that Scripture;" and that "the Church of England herself acknowledges this:" but then the Church of England has precluded the exercise of this right, and forbidden that appeal in the present case, by the incorporation of the doctrine of the Trinity in her liturgy, by making the Trinity the object of her worship. She has even incorporated with her devotions, to be repeated at set and solemn times, the formal declaration of the eternal destruction of those who shall not hold "whole and undefiled," not merely the tenet itself,

but one particular exposition of that most mysterious doctrine. Her general and verbal admission of the right of private judgment is, for our author's purpose, completely nullified by the denial of it, by the fulmination of her heaviest anathemas upon it, so far as the object of worship is concerned. Is it worthy of a dissentient conscience, does it comport with the simplicity and frankness of a disciple of Christ, to steal an unmeant toleration by "abstaining from repeating those parts of her liturgy which are contrary to what appears to him to be the meaning of Scripture"? It is taking what she never meant to give; what would not be taken could she prevent it; and what she accompanies with her malediction. The feelings which should be excited by social worship would not be promoted if any considerable portion of a congregation were to close their books and hold their tongues, as often as Trinitarian doxologies or invocations of Christ came round in the service. The act, which should be a delightful union of hearts, would then become an occasion for expressing the disunion of opinions. If the dissent were obvious to others, their feelings would be disturbed; and if it were not, the "conformity" would be "hypocritical." How can the purposes of public worship, so beautifully though briefly described by our author, be realized under such circumstances? Any "form of words" must "disturb such natural and holy feelings," which would open for those feelings a channel in which the individual thinks they ought not to flow, and direct them towards (according to his conviction) an improper object. He may, in his silence, exercise an "inward sentiment of brotherly good-will and consideration for others," but he runs the risk of exciting them to an unbrotherly horror at his heresies. We take all the argument against joining in worship where any part of the service does not accord with the opinion of the individual, to be beside the mark. Whom do you worship? That is the very first question which we imagine a man to put to the worshipers at the gate of whose church he presents himself, deliberating whether he should enter or not. So long as he has a choice he should require agreement so far. When there is no choice, it may become him to consider whether he will best discharge his duty to his God, his fellow-creatures, and his own soul, by attending where persons are worshiped, in whose deity he does not believe, or by seeking the apostolic benediction on "the church that is in his house."

Remaining in the church, in order to promote the reform of the church, is a perilous expedient. Many good men did so in the last century; and where are the fruits of their conformity? The fate of the celebrated "Feathers' petition" extinguished the last hope of the church being liberalized from within. The power is *not* "within itself to alter or modify its articles and liturgy." That power is in the Legislature. The nation supports the church, and the church is at the nation's mercy for the retention or change of its faith and forms.

The Dissenter relinquishes no portion of his power over the church so long as the church remains the creature of the state, and its Prayer-book is only a long Act of Parliament. The condition may be a degrading one; but it is the church's choice. American Episcopacy may reform itself, and has reformed itself. That is a free church. The example of a manly Nonconformity is the most likely way to lead others to the enjoyment of spiritual liberty. Let all those in the church who demur to the doctrine of the Trinity, dissent from the church, and the articles and liturgy would not long remain as they are. It is only because practical conformity mitigates the evils and varnishes the character of an exclusive creed, that the age of liberality, simplicity, and comprehension is postponed.

It is evidently from no want of conscientiousness or firmness that Joanna Baillie puts forth this apology. We regret, but are not surprised, at the view she takes of this subject. We trust that it will yet undergo reconsideration in her enlightened and pious mind. Meanwhile we rejoice in the fresh illustration she has afforded of the affinity between the pure gospel of Christ, and the workings of an intellectual and poetical nature. We bid her welcome to the family which had Milton among its sons, and Barbauld among its daughters. To our ears their voices seem to invite her out of that ecclesiastical pale within which they could not exist:

> "Hark! they whisper; angels say,
> Sister spirit, *come away!*"

But she must interpret for herself. And whatever diversity may continue to exist between our own views and hers, we would apply to it those just and beautiful remarks of her own, in which we most unreservedly and heartily coincide.

"Above all, I hope that a serious perusal of the preceding extracts will incline the reader, what conclusion soever he may draw from them, to feel charitably towards all who differ from him in opinion; knowing that piety to Almighty God, and gratitude to his Messiah, with the generous impulses and virtuous actions naturally flowing from such sentiments, belong exclusively to no sect. Had unity of faith been necessary, we must suppose that God, by the operation of his holy spirit, would have bestowed such unity on sincere Christians. It will be the good intention and sincerity with which we examine Scripture, not the result of that examination, for which we shall be called to account."

THE CHURCH ESTABLISHMENT FOUNDED IN ERROR.*

BOTH those who would uphold, and those who disapprove of the Church of England as at present constituted, supported, and administered, seem to anticipate that her day of trial is at hand. The materials of inculpation and of defence are thickly accumulating. The Reform Bill may be regarded as the preparation of a purified jury list, by which a fair and competent tribunal will be created to sit in judgment on this great cause. Such a tribunal cannot and shall not long exist before the Church Establishment is summoned to its bar. We only require, and in the name of Christianity and our country we have a right to require, that this ecclesiastical corporation should be judged according to its works, and be dealt with according to its deserts. The most enthusiastic admirers, and the most devoted children of the Church of England ought not to think of shielding her from that scrutiny to which all institutions supported from the public purse must be subjected when the legislature shall adequately represent the people, and only seek the security of their rights and the promotion of their interests.

When the Reform Bill shall have received the Royal assent, and its provisions shall have been carried into actual operation, and the Commons of England shall possess the Commons House of Parliament, this great question will, of course, occupy our attention, as it will that of the country at large, nor shall our best endeavours be wanting to bring it to such a conclusion as patriotism, humanity, truth, and the gospel, may require. Our present purpose is merely to give an account of the pamphlet before us, which deserves atttention, not for the sake of any peculiar novelty in the facts which it states, or eloquence or originality in the arguments which it employs, but because it is evidently the production of an industrious, clear-headed, well-principled man, who writes calmly and convincingly, on a subject which he thoroughly comprehends, and who is therefore entitled to the patient hearing and serious consideration of all parties.

He has strictly adhered to the determination expressed near the commencement of his work :

" While, however, we pursue the proposition of our title-page, and attempt its demonstration, we hope we shall not be chargeable with that mode of argument, which avails itself of either low invective or unfounded assertion. Although these are among the unmanly weapons with which some persons have thought fit to attack the body of which the writer forms an humble member, it is our intention to treat the subject with that gravity and candour which it merits, remembering that, in the communion of the Church of England, there is a large body of truly learned, pious, and devoted ministers of the Gospel, who, of course, differ from us in opinion; and knowing

* The Church Establishment Founded in Error. By a Layman. London : E. Wilson. 8vo. pp. 219. 1831.

that many great men, whose names we have from childhood learned to revere, have given their important sanction to the system which we feel it to be our duty to oppose."—Pp. 11, 12.

The first chapter is merely introductory; and traces the history of the celebrated cry of "the Church is in danger," from the Reformation down to the present day.

Through every generation that cry has been raised. He argues, and we think justly, that those by whom it has been reiterated "have evinced the want of that confidence in their system which truth invariably inspires." The alarm in a political point of view has been altogether needless. It is true that the Church was once overturned, but it was overturned in consequence of its close alliance with temporal despotism, of the folly and severity of the very means which were taken to uphold its authority, and of that violent reaction which the extreme of oppression and tyranny seldom fails to produce. Generally speaking, it has the highest degree of external security and protection which can be possessed by any of the institutions which exist in our country. "The establishment has not only been guarded by the vigilance of powerful monarchs, but by far the greater portion of the influence and aristocracy of the country; a portion of its own clergy has been admitted to a voice in the legislative assembly; it has been protected by penal statutes which have given its members special privileges and immunities; it has been supported by a levy upon the people, which time has formed into an immense and superabundant revenue; and in addition to all this, it has been incorporated into the political constitution of the empire by its supreme government being placed in the sovereign." It is evidently not from parties, but from principles, that an institution so fortified can have any thing to apprehend. It holds a bond of fate, unless it puts itself into hostility with the progress of knowledge. Its faith must cease to express the opinions, and its forms to affect the feelings, and its ministers to deserve the respect, of the people at large, before any earthly power can make it totter. Here is the only danger to which the Church has been or can be exposed: and this is a danger against which tithes, titles, and acts of parliament are utterly unavailing. If the alarmists had sagacity enough to discern this peril, they ought to have looked in another direction for security. It could only be increased by the kind of aid which they invoked. But they probably looked only to their immediate interests, or cherished the vain expectation of permanently arresting the advance of knowledge, and the expression of opinion. Their fancied safeguards become weak exactly in proportion to the increase of the real peril. The Church is in danger: for it ceases to exhibit the spirit of the religion of the British nation.

The second chapter argues that the Church Establishment is founded in error from a disclosure of its origin and progress. The history of the alli-

ance between Church and State is here traced back from Episcopacy to Popery, and from Popery to Heathenism. It is true that the patriarchs possessed both a temporal and a spiritual chieftainship over their households, and that Judaism was at once a religion and a form of civil government. But there were temporary reasons for this peculiarity. It only existed during the progress of a supernatural dispensation which terminated in Christ. His gospel was preached to individuals; he shewed to man a way of salvation irrespective of the decrees of his temporal sovereign, or of the prevailing religion, whatever it might be, of the community or nation to which he belonged. An union of Church and State is no where enjoined, and does not appear ever to have been contemplated by Christ or his apostles. Of that union, under the peculiar form in which it then existed in Judaism, they pronounced the final abolition; they gave no intimation of its revival in any other form; and till the conversion of Constantine it only existed in Heathenism, from which it was then transplanted into a Christianity which had become sufficiently corrupt for its reception, and which by that reception speedily became yet more corrupt. It was the offspring of demoralizing superstition, adopted by an apostate church, and transmitted to an imperfect and nominal reformation.

Chapter III. shews the Establishment founded in error, from an exhibition of its characteristic features. Of these the author specifies and illustrates four: i. e. 1st, an unjust tax for the maintenance of the clergy; 2nd, an unjust premium upon a particular sect; 3rd, a virtual punishment of Dissenters; 4th, a debasing subjection of the Christian Church to secular power and authority.

Paley contended, that if men were not compelled by legislative enactment to contribute towards the maintenance of a clergy, many would relinquish public worship to save their money, and religion be forgotten in the country. But although taxation may prevent a man's forgetting a religion by obliging him to pay for it, it may be doubted whether this kind of reminiscence is the most favourable either to devotion or to charity. He will not frequent an unattractive service merely because he is an involuntary contributor. The irreligious are left as they were, and the religious have always shewn themselves both able and willing to support the worship in which they delighted, and the ministry from which they derived spiritual benefit, and even to make provision for the instruction of their neighbours. Religion is not forgotten in America. In no country is its influence more extensively, if so extensively felt. And its support is almost wholly derived from voluntary contribution. The Dissenters of this country bear cheerfully the additional burden of maintaining the ministers of their choice; and were the Establishment annihilated to-morrow, they, together with the pious members of that Church, would without difficulty sustain an apparatus not less efficient than that which now exists for the moral and religious instruction of the community. "In Ireland, notwithstanding the

misery of the great majority of the population, there is no parish in which there is not a Romish priest and chapel supported by the voluntary aid of the people." Extravagant sums would not be collected to aggrandize individuals, but chapels would be built, and churches would be formed, and ministers would be called, and missionaries would be sent forth, and the pious would be edified, and the young trained up in the way in which they should go, and sinners converted, and the land evangelized.

Not only is the compulsory tax for the support of the Establishment unjust in its principle and needless for its professed object, but it is also enormous in its amount, and most unequal both in its pressure and its distribution. On its amount we have recently animadverted in an article on the History and Mystery of Church Property (pp. 299—305); we select therefore the following observations on its inequality:

"The unequal distribution of the tax, is another of its features to which we feel bound to object. In most cases the extent of the livings are [is] made to answer the absurd and antiquated boundaries of parishes, by which sometimes five or six churches are to be seen within a mile of each other, in a thinly populated country, while, again, parishes of from eight or [to] ten miles in length afford but the accommodation of one church to a large population. Thus the distribution of the churches and livings bears no proportion either to the inhabitants or the acres.

"The following list will illustrate this position:—

	Inhabitants.	*Sq. Miles.*	*Livings.*	*Av. Inh.*	*Av. Miles.*
England and Wales	12,912,106 and	58,554 ..	10,872 ..	1.187 and	5.38
Bedfordshire	70,213 and	463 ..	115 ..	610 and	4.00
Durham	207,673 and	1,040 ..	91 ..	2.281 and	11.42
Lincolnshire	283,058 and	2,748 ..	598 ..	473 and	4·59
Northumberland	195,965 and	1,850 ..	97 ..	2.020 and	19.07
London & Middlesex	2,370,225 and	282 ..	250 ..	9.480 and	1.12
Lancashire	1,052,859 and	1,831 ..	287 ..	3.665 and	6.38
Huntingdon	48,771 and	370 ..	74 ..	659 and	5.00
Rutland	18,487 and	149 ..	40 ..	462 and	3.72
Norfolk	344,368 and	1710 ..	683 ..	504 and	2.50

"Anomalous and disproportionate as are these numbers, the above remark is still more strikingly displayed by reference to individual cases; thus the livings of—

Easton Neston,	Northamptonshire,	contains	137 inhabitants.
Eaton-sacon ..	Bedfordshire	contains	2,039 ditto.
Eccles	Lancashire	contains	23,331 ditto.
Ecclesfield	Yorkshire	contains	7,163 ditto.
Edburton	Sussex.....	contains	92 ditto.
Edgcot	Northamptonshire,	contains	67 ditto.
Egmore	Norfolk	contains	47 ditto.

"Thus we see that the State provides the same extent of accommodation for 47 as for 23,331 persons; so that, as far as secular authority is concerned

for the religious instruction of the people, a large proportion of them are wholly unprovided for; while, on another portion, its goodness is showered to redundancy. And should the former class think it necessary to have a second church in the same parish, they can have no clergyman to perform the services therein without an increase of their ecclesiastical burdens, notwithstanding they may already raise 3000*l.* per annum, for the purpose of an adequate supply of religious instruction. That income is the freehold of the rector, and any other instruction than what he can afford in a church not large enough to contain one-tenth part of the inhabitants, at a distance of five or six miles from many of their homes, must be paid for by a separate imposition.

"This anomalous distribution of the livings gives rise to a parallel apportioning of the tithes. We can see no reason why there should exist among the clergy, the two extremes of superfluous provision and actual poverty, or why one parochial clergyman should receive a compensation for his services twenty times the value of that of his neighbour. The amount of revenue attached to a living, is governed by the number of acres which the parish contains, and the larger the parish, the greater the pay. This at first sight may appear a plausible mode of distribution; but a little reflection will discover it to be altogether unjust. The rector who enjoys his 2000*l.* per annum, and the vicar that receives but 400*l.*, and the curate whose stipend does not exceed 100*l.*, are alike separated from other avocations; they alike profess to be engaged solely in the work of religious instruction, and neither class can boast superior piety or attainments, by which to lay claim to a superior reward; but this mode supports the inference, that the services of the three classes are in the proportions of 20. 4. 1., or in other words, that the services of a single rector are worth as much as those of five vicars or twenty curates, though he may be some fashionable sprite, who has scarcely attained majority, and figured among the οἱ πολλοὶ of the universities, while they may be men of years, devotion, piety, and learning.

"On the lowest computation, there are 4000 perpetual and other curates, who, on an average, do not receive more than 100*l.* each per annum, and who perform the entire duties of the livings to which they are attached; the total income of this body then is 400,000*l.* Now, availing ourselves of our previous mode of calculation, the annual value of the incomes of these livings is,

4000 livings, each comprising	2697 cultivated acres..	16,162,000, at 6*s.*	£4,848,600
	488 waste ditto	2,928,000, at 8*d.*	97,600
			4,946,200
	Deduct Salaries		400,000
			£4,546,200

"Thus, there are four and a half millions of money entirely misappropriated, and that to the most scandalous purposes, viz. to encourage non-residence, pluralities, laziness, luxury, and avarice. If we were to refer to the large incomes of the bishops, we should be told, that they are necessary to

the support of the dignity of their offices, and that their elevation to temporal greatness and power, their grandeur of living, splendour of equipage, and association with the gay and fashionable world, is all for the edification of Christ's Church, and the salvation of men's souls; but in respect of the rectors, no plea of that kind will avail, for neither has the common nor the canon law recognized the office of rector to be superior to that of any of the inferior clergy, much less have they recognized, that for the sake of the aforesaid considerations, it is necessary that he should be able to hold a plurality of livings, reside on the continent for two years together, and lay by thousands to enrich his posterity with a misappropriated tax, raised from the penury of an impoverished people."—Pp. 68—72.

Our author then compares the Established Church with the Dissenters in point of numbers; and taking for the basis of his calculation the number of Established churches and chapels as given in the "Clergy's Guide," and those of Dissenters from the statement in the Congregational Magazine, he shews that, including Ireland, the number of attendants on the Established service falls short by four millions of the number of attendants on Catholic or on Dissenting worship: nay, that reckoning those who may be presumed incidentally to derive their religious instruction from the non-established churches, the Establishment is left in a minority of nearly one million, even although all the avowed and unavowed infidels in the country, and all the non-attendants, are reckoned amongst its supporters. The whole population of England and Ireland is reckoned at 20,000,000; the Established Church at 5,858,000 in England, and 1,000,000 in Ireland; the Protestant Dissenters at 4,198,700 in England, and 1,000,000 in Ireland; and the Roman Catholics at 213,400 in England, and 5,500,000 in Ireland. He then compares the moral strength of the Church of England and the Protestant Dissenters, as exemplified in their contributions for the conversion to Christianity of Heathen nations. By the receipts of the various societies for this purpose, it appears that the contributions of the members of the Church of England fall short of those of the Dissenters by between 20,000*l.* and 30,000*l.* per annum. There is a similar disparity in the promotion of education, and the Sunday-School Society teaches about 20,000 children more than the National School Society. No notice is taken of what is done by the Roman Catholics, which must be far from being inconsiderable, and would throw yet stronger light upon the comparative inefficiency and insignificance of the good effected by the voluntary exertions of the Established Church for benevolent purposes.

The author argues that the Establishment is a virtual punishment on Dissenters, because, notwithstanding their late emancipation, they are yet ineligible to some of the most honourable posts of public trust, are deprived of the benefits, or at least of the honours, of the Universities, and that line of distinction between conformists and separatists is kept up which divides society into a superior and a subordinate caste. In the monopoly of the

celebration of marriage, and of the legal registry of baptism, the Church possesses and exercises a constant power of annoyance, insult, and degradation.

The Church is a system of secular association. The holiest and most spiritual connexion on earth, that between a Christian pastor and his flock, is an article of public sale and of private bargain, is the reward of party zeal in political contest, and is appropriated to the purposes of family favouritism.

The following illustrative extracts are from the public papers:

"The church livings in Essex, sold on the 1st instant, by Mr. Robins, of Regent Street, were not the absolute advowsons, but the next presentations, contingent on the lives of Mr. and Mrs. W. T. P. L. Wellesley, aged thirty-six and twenty-five years respectively, and were as under:

Place.	*Description.*	*Estimated Annual Value.*	*Age of Incumbent.*	*Sold for.*
Wanstead,	Rectory	£650	62	£2,440
Woodford,	ditto	1,200	58	4,200
Gt. Paindon,	ditto	500	63	1,600
Fifield,	ditto	525	59	1,520
Rochford,	ditto	700	62	2,000
Filstead,	Vicarage	400	50	900
Roydon,	ditto	200	46	580

"The biddings appeared to be governed by the age and health of the incumbents, residence, situation, and other local circumstances, with which the parties interested seemed to be well acquainted.—*Morning Chronicle, July* 13, 1824."—P. 103, note.

"To be sold, the next presentation to a vicarage, in one of the midland counties, and in the immediate neighbourhood of one or two of the first packs of fox-hounds in the kingdom. The present annual income about 580*l.*, subject to curate's salary. The incumbent in his 60th year.—*Morning Herald, April* 15, 1830."—P. 127, note.

The influence of episcopal nepotism in Ireland has been strikingly exhibited in a document, circulated, probably, since this pamphlet went to press, an abstract of a Parliamentary return on the subject of the first-fruits in Ireland, which the reader will find in a subsequent part of this number, under the head of "The Established Church in Ireland."

Our author shews the completely secular character of the Church of England in the origin of its appointments and the exercise of its discipline, through various other particulars; but we must now pass on to Chapters IV. and V., entitled "The Establishment founded in Error, from a Consideration of the Sacrifices by which it is upheld," and "by an Exhibition of its Effects on Persons and Society."

The Establishment sacrifices the authority of Christ, tends to destroy the spirituality and unity, the identity and the independence of his church, and impedes the progress of Christianity. In its influence on society it is hos-

tile to the right of private judgment, to public peace and order, and to the sympathies and charities of life.

"But we need not look beyond the boundary of our national history for melancholy proof of the results of this alliance. What made the reign of Elizabeth one scene of confusion and alarm? The Queen, possessed of that ambitious and unbending spirit which marked her father's character, believing that her authority extended not only to the affairs of the State, but of the Church also, and judging that it was a duty to her conscience and the constitution of the country to uphold the system of political government as it came into her hands, could not allow the enemies of the Church to deny its authority or to impugn her jurisdiction. The Church being entirely engrossed in the political constitution, the distinction between heresy and rebellion was lost, and an offence against that part which regarded the Church was esteemed equally heinous with that which affected the nearest interest of the State. Thus the Queen was placed in unnatural and unnecessary hostility to those subjects who, on no other account, dissented from her administration, and who, had they lived in these days of improved liberty, might have been esteemed good subjects.

"The troubles and ruin of Mary Queen of Scots may be attributed to the same cause. Educated in the errors of Popery, and professing herself a zealous member of the Romish Church, she could not consent that she should be severed from her ancient ally, and therefore opposed her barons in their attempts to remodel the constitution of Scotland. The barons, possessing a large share in the legislative power of the nation, zealous for the natural rights of the subjects and in the cause of the Reformed religion, judged that they were bound by the nature of their duty to dethrone the error and superstition of the Romish Church, and that the Queen had no right to enforce a system of religion against the inclination of so influential and disinterested a portion of her subjects. Thus, while the Queen esteemed them to be rebels, they looked upon her as a tyrant. Civil war took place; the nation was deluged with blood; the Queen was eventually deposed, and the sacrifice of her life followed.

"To pass over the reign of that sage monarch James I, let us exhibit a few of the evils of the reign of his ill-fated son, which resulted from this fruitful cause. Trained up in the most extravagant notions of prerogative, and of the necessity of the ecclesiastical domination to support its preposterous claims, he ascended the throne at a period peculiarly unfavourable to the indulgence of such sentiments, both from the example of the French Court, which appears to have been that of tyranny and oppression, and from the irritated state of public feeling, which for twelve years had been excited by the unbounded insolence and cruelty with which his father's creatures had administered the government. Supported by the Clergy in his extraordinary notions, and believing that his will was the essence of all legislation, he engrossed the legislative department, and thus became, *de facto*, an absolute monarch. He resolved to reign without a Parliament; but, that the people might not be without a court to protect their interests and redress their wrongs, gave them Star Chamber and High Commission Courts, in which his priests were judges, and in which the chief reward for the obedi-

ence of the subject was cropped ears, slit noses, and branded foreheads. But that their property might be protected, as well as their persons, he levied intolerable taxes upon their houses; and, that both prerogatives should be equally exercised, imposed countless burdens upon their consciences. At length the nation was aroused to the Eastern despotism that was exercised upon them; they saw the legislative power engrossed by the Monarch, and the ancient institutions of their country violated. They called loudly for redress; and because they were loyal, and believed that the King was misled by his advisers, petitioned his Majesty to dismiss his ministers, and with them their measures of government. But as this failed to produce the desired effect, they refused to comply with the royal exactions, until their representatives were recalled to their legitimate duties. The King, who, so long as money was to be obtained, was deaf to the cries of his injured subjects, was roused to their requests by the emptiness of his treasury and the importunity of his courtiers; he yielded to necessity what he denied to principle; he convoked the Parliament; and between him and that assembly a long score was to be settled. The mind of the people was embodied, and they had now the power as well as courage to act. They were resolved to secure to themselves their rightful share of the legislative power, to set boundaries to the prerogative, and to redress the national wrongs. As the dignitaries and priests of the Church had been the principal cause of their sufferings, they determined to punish the offending ecclesiastics, and to reform the Church, so as to prevent a recurrence of similar events. During all this the King was treated with the utmost respect and loyalty; but that unhappy prince, fearful of this curtailment of his influence, and indignant at the supposed insult offered to his royalty, opposed their designs, declared war against his subjects, and because few of his own injured people would rally round his standard, he ingloriously hired an Irish banditti to shed the blood of those whose interests he had already so grossly wronged. The Parliament were, however, firm to their trust; the army raised by them were men actuated by a love of liberty and hatred of tyranny; they fought in defence of their rights, and prevailed. The ignominious and untimely, and it may be unnecessary, death of the Monarch, closed the tragedy.

"Charles II. and James II. were not less the advocates of the prerogative than their unhappy relative, and, by the manner in which they exercised it upon the religious liberties of the people, have obtained and deserve the name of tyrants. In perusing the history of their reigns, nothing is more prominent than the fact that, throughout, the sovereign and subject were arrayed in violent, relentless hostility to each other; so much so, that the ties of society, country, and even humanity, appear to have been loosened and well nigh torn asunder. We know of no history which presents so entire and lamentable an epitome of the consequences of the system."—Pp. 209—213.

It would be difficult to find any institution in the history of the world which is less efficient for the promotion of its avowed objects, or more productive of evils which, as a Christian institution, it must profess to deprecate, than the Established Church. The men most celebrated for humble piety and holy zeal in the discharge of their pastoral duties, have been found

without its pale, and in too many cases have been harassed by its interference. The ablest defenders of Christianity, against the learning and the arguments of unbelievers, have been Nonconformists; and even Paley, and many have followed his example, did little more than abridge and select from Lardner's "Credibility of the Gospel History." The poor were totally neglected till Wesley and Whitfield arose for their instruction. In the great work of Christian beneficence, the Church has only followed, or endeavoured to obstruct. Many excellent men have existed, and much good has been done, in her communion; but little indeed of that good or excellence can be traced to the fact of her establishment. The immense resources which might easily suffice for the universal diffusion of useful education and moral training, have done little more than aid that political preponderance and pecuniary aggrandizement which must at last yield to the voice and the interests of the people. Let the Church hasten to begin its own reformation; let it acquire the right and the power of reforming itself, by renouncing its dependence on the State; let it throw aside the weight of political advantages, to run the race of spiritual usefulness; let its faith and forms follow religious knowledge in its constant advance; and then, if it have wisdom and virtue sufficient—which we wish, but dare not hope—it may experience a glorious transformation; the corruptible and corrupted will put on incorruption; it will die as a National Church to revive as a Church of Christ; and all good men will wish that its life and its glory may be immortal.

WHAT SHOULD A WOMAN LEARN?

"EVERY thing," says Fashion; "she must have a tincture of all knowledge and science, and be mistress of all the elegant accomplishments." "Women are none the better for your new-fangled fancies," says the remnant of the Old School; "we do not want professors and artists in petticoats; let them make puddings and shirts, and learn to take care of the house." Truth may lie, not between, but *beyond*, these two doughty antagonists. What says Common Sense? And first, what are the distinctive duties of women? Waving all minor and all contested points, it is clear that the early education of children of both sexes, is, in a great degree, in the hands of the mother. Common Sense has then to determine *what kind and degree of intellectual attainment is requisite or desirable in the early education of children.* "I should hope," says the silly mother, "that I can teach them their A, B, C, and if I could not, somebody else might; after that, I can send them to school, or the girls may have a governess and masters at home." To this there are three things to be objected; and we should say, in the first place, "What you have to teach is not the A, B, C, nor is it so very easily taught. Secondly, if you do not understand it yourself, neither can you choose another who does; and, in the third place, you have not done with your child when you send him to school—your

teaching ought to last, and in all probability, whether it be good or bad, it *will* last, through all other teachings, till his mind gains its maturity.

In the first place, then, it is no such easy matter to train a child's temper, and feelings, and habits. Good sense and observation are essential, but a knowledge of the general principles and laws of mind will be found to be very advantageous, if not also essential. "Systems of education," we are told, "are full of quackery and nonsense, and children were well taught before Rousseau and Locke, Pestalozzi and Edgeworth, were heard of." Better taught, perhaps, than they would have been by the blind disciples of any of those masters; but it does not therefore follow that there may not be much to be learnt from them all—still less that the science of mind can teach us nothing beyond our individual experience of mind. How is it with medical knowledge? Is there no quackery, no nonsense, no fashion there? It is notorious that people are bled or blistered, poisoned or starved out of life, by the professors of this or that school, and yet which of us says that a knowledge of the human frame is of no avail in curing disease? Which of us, in a dangerous case, would prefer the advise of a sensible man who had not studied medicine? If education be professional in woman, the study of mental and moral philosophy is her appropriate and professional duty. Thus qualified in the most important point, she knows *how* to teach—she can act upon the child's mind, train his feelings, regulate his temper, form his habits, excite and secure his attention. Let us now see *what* she should teach—what rudiments of knowledge are to be imparted by her, or under her superintendence? Far, very far, beyond the daily lesson, should the mother's instruction, even to an infant, extend. Children should never be brought too forward, never be crammed; but when they ask, as intelligent children who are permitted and encouraged to do so, always will ask, a thousand questions from hour to hour, of the beings and things that surround them, they should not be starved. Often and often does a child of five years old ask what his accomplished and "well-informed" mother is puzzled to answer, because (as she says) he is too young to understand it—because (in reality) she does not sufficiently understand it herself to put it into simple language and adapt it to his capacity. Curiosity of this kind is soon damped, the habit of inquiring soon ceases (particularly if the consciousness of inability throws a little pettishness into the mother's answer). "You may read about all these things by and bye, when you can understand them," is a mere dead letter, instead of a promise associated with present pleasure, and stimulating to future exertion, and the weeds spring up instead of the good seed which should have been sown. Nine times out of ten, if the subject were clear to the parent, some part of it might be made clear to the child; this is always the case in natural history, in manufactures, (when a child asks, "What is this made of?" or, "How is it made?") and often, much oftener than is supposed, in natural philosophy. Whoever is concerned in educa-

tion, should have extensive, accurate, and practical knowledge of these branches of science; women, that is, should be acquainted with natural history, with manufactures, and with natural philosophy. The routine of lessons is comparatively unimportant, and may be transferred, but it is a mistake to suppose that "any body can hear the child its lessons," or that a knowledge of reading, writing, and spelling, is all it requires. Magni momenti est ad studia, eorum initia a perfectissimo præceptore tradi, is a doctrine of the ancients, which modern instructors would do well to remember. In arithmetic, for instance, which falls to the lot of so many mothers to teach, what a thorough and scientific knowledge of the principle of numbers, of mathematics in short, does it require to lay a good foundation, and give the child a rational command of the first few simple rules! Listen to the questions which are asked and answered perpetually till the mechanical routine is fixed in the memory. "Am I to multiply or divide?" "Which row am I to take?" *Why* they are to multiply or divide, or what relation one row may bear to another, is no part of what they acquire; they are taught to do sums, but they are not taught arithmetic: if they have resolution, when they are further advanced, to go back to the subject, and seek an explanation of these early rules, they may possibly find it, but they will never understand so well or so readily, as they might have done, step by step, when they first went over the ground. If we wish our children to be clear-headed, let their mothers be conversant with the higher branches of arithmetic and the elements of mathematics. Geography, what a wearisome business it is, for want of more information on the part of the teacher! Why should children be forced to learn by rote with infinite pains a string of names with which they connect no ideas, when those very names would be learnt with so much ease, profit, and pleasure, if they were associated with the facts which alone make them worthy of notice? A child should be taught the manners, customs, and appearance of the inhabitants, and the natural productions of every country which is shewn to him on the map, instead of being compelled to repeat the countries, capital towns, rivers, mountains, &c., for his future edification, and the credit of his instructor.—We come now to the languages, the classical languages especially, and here it must be allowed that some provision for future instruction is made. We are often told that "it is very convenient for a woman to understand a little Latin—enough to hear her boys their grammar," &c. It *is* convenient, and it is *not* essential; but against the very little which is supposed to be sufficient for the purpose, we should be inclined to enter a protest. A very little indeed, or none at all, may be sufficient for hearing a boy his grammar, in the senseless way in which it is still decreed to be *gotten by heart;* but a very little is not enough to teach a language to any purpose, even to the youngest beginner. If a woman has not time and talent enough to make herself thoroughly mistress of the construction and spirit of the language, she had far better let it alone,

it all events, let her not presume to teach what she has not been able or willing to learn. She may take it as a rule, that if she cannot read Livy and Cicero with ease, she cannot explain a page of Delectus. The same may be said of the modern languages, even when they are taught on the Hamiltonian system; the same may be said of every thing that *is* taught; the more and the more thoroughly the subject has been studied, the better is the mind prepared to teach even the rudiments. It may be a seeming exception that there are many things which a child learns better from its mother than from a professor; it is *only* a seeming exception, for the mother with the professor's knowledge would succeed better than either. We have said nothing of history, but an instructor can hardly possess a more important qualification than a philosophical and extensive acquaintance with the institutions and customs of the various nations and ages which are successively presented to the child's observation. A mother should have clear and comprehensive views of government, of legislation, of the effect of natural and adventitious distinctions upon national manners, and of the action of national customs and feeling upon individual character. Is this to be attained by extracts, and catechisms, and the mummery which is practised at our girls' schools, under pretence of imparting historical knowledge? If a woman would qualify herself, not for heaping up in her children's minds a mass of incongruous facts, but for exercising their judgment and training their moral feeling, let her enter resolutely and deeply into the study of history. Returning then to the question, "What kind and degree of intellectual attainment is requisite or desirable in an instructress?" it is necessary, we reply, that she should study mental and moral philosophy; that she should acquire extensive and accurate information in natural history, manufactures, natural philosophy, and history; it is highly desirable (and indeed essential, if she means to retain this branch of education in her own hands) that she should make herself mistress of the *principles* of arithmetic and the elements of mathematics; and if she can add to this a knowledge of the ancient and modern languages, and an acquaintance with their best authors, so much the better. Let us now see what there is in these qualifications which is likely to interfere with the other distinctive duties of women. And first, it may be said, "In such a course of study as you have marked out, what will become of the accomplishments, the elegant accomplishments, of music and drawing?"

"Let them rank," we should say, "as amusements, and not as the business of life; those who have taste and leisure do well to pursue them, and it would be well for the world that none else should pursue them." Again we are told, that "the habits of the student interfere with those of the woman." "For which reason the woman is in no danger of acquiring the habits of the student:" the objection destroys itself in the making. "How can she study mathematics," it will be said, "if she is to be interrupted by the daily duties of feminine life?" "If it is inconsistent

with any present duty, she need not attempt it; the improvement of her mind is to be a means, and not an end; a preparation, not a hindrance, to the active business of life. We would not entice any woman to rush out of her sphere, and shut herself up to study eight, ten, or twelve hours a day; but how few there are, of unmarried women especially, how *very* few, who might not, if they made it an object, command a quiet hour or two every day; and how much would that hour, if it were but *one*, perseveringly applied, do for them in the pursuits that require undivided attention! May we not hint by the way, that the "Principia" itself is not more impatient of interruption than one of Scott's novels? With the exception of the abstract sciences, there is nothing in the course which we have pointed out that may not be interwoven with the ordinary engagements of domestic life; Mitford and Gibbon, Rapin and Hume, may be read in the drawing-room; Hartley and Locke will condescend to catch a quiet hour by a sleeping father or child; Cicero bears the prattle of infants at least as well as Lord Byron or Moore; and we have it upon authority, that the most refractory passage in a Greek chorus does not unhinge a lady's temper at all more than trimming her bonnet. Lastly, it has been said, that "learning is not becoming to woman; and that it makes her conceited, pedantic, and vain." To the first clause we should venture to say, that if learning be requisite for the discharge of her most important duties, a sensible woman will forego the *charm* of ignorance (and the admiration of fools along with it); and to the last, that "*it is false.*" Many women have been vain of their acquirements, and many have been vain enough, Heaven knows, without those acquirements; but never—while there is cause and effect in the mental and moral world—never will the conscientious attempt to discharge a duty, to prepare for the business of life, or to improve a privilege, render the mind (whether of man or woman) vain, conceited, or proud.

ON THE WORD אלהים.

MINUTE criticism is by most persons deemed tiresome, yet it is occasionally necessary, both in seeking truth and refuting error. That the word under consideration has been used, and continues to be used, as an argument for the Trinity is well known; and though it has been satisfactorily shewn that the idiom of the Hebrew language admits the use of plurals in a singular sense; though the word might be used as well to prove four, or a hundred gods, as three; and though many of the most learned defenders of the doctrine, including Calvin himself, regard the argument from it as untenable; yet it is again and again brought forward and relied upon by many controversial writers. It is not intended to repeat the arguments on

which may be found judiciously abridged in the first page of
d miscellaneous remarks accompanying Mr. Wellbeloved's
&c., of the Pentateuch, a book which ought to be accessible to
itarian, purchased by those able to afford the expense, and placed
gregational libraries for the use of those who cannot. If digression
be excused, what can be more discouraging to labourers in the cause
truth, than to see those versions and notes which support what is called
orthodoxy, eagerly purchased, and it may be added, those periodical publi-
cations also, whilst the professed friends of free inquiry seem to think that
REPOSITORIES and REFORMERS and PIONEERS and NEW VERSIONS can
be carried on without their pecuniary aid? To return to the present ob-
ject—it would contribute not a little to the diffusion of a just opinion respect-
ing the word Elohim, or Aleim as some prefer calling it, if the English
reader were enabled to judge for himself, by using the original word as a
proper name instead of translating it—*Elohim created the heaven*, &c., not
God created, &c. We cannot translate it *Gods;* and the use of the singu-
lar, when it is plural in the Hebrew, is at least an assumption of what has
not been proved to general satisfaction. But when the English reader is
aware of all the applications of it, to angels, to magistrates, to the form
raised by the witch of Endor, to the golden calf, and others, he will perhaps
be of opinion that it is a term not peculiar to God, and that it therefore can
afford no proof of the doctrine of the Trinity, which must rest on some
better authority, or be given up. The proposed change is the more neces-
sary, because, in the Received Version, we find it translated *Gods* in some
of these cases, according to the preconceived opinion of the translators, in a
way which can scarcely be deemed correct. Some have endeavoured to
prove that the Hebrew word is really singular, and that of course it should
always be rendered so. This would settle the question at once, if well-
founded; but when we find אלוה *Eloh* used in different passages, of which
אלהים is the regular plural, we must admit it as such; and in doing so,
we can find no more difficulty than when אדונים *Adonim*, *Lords*, is ap-
plied to a single person, and other words in like manner. With respect to
the derivation of Elohim, Parkhurst and his followers refer it to אלה *he
cursed*, and suppose "it given to the *ever-blessed Trinity*, who represent
themselves as under the obligation of an *oath* to perform certain conditions,
and as having denounced *a curse* on ALL, men and devils, who do not con-
form to them." It is unnecessary to follow Mr. Parkhurst through the
long explanation he gives of the terms or conditions to which Elohim
sware, because, according to the analogy of the Hebrew nouns, the word
cannot be so derived. The ה in אלה *he swore*, is a changeable one, and
the plural of the noun derived from it would be אלים or אליים not
אלהים. Other learned men, and among others, Drs. Taylor and Geddes,
suppose it derived from אל or איל *strength*, *power*, a natural attribute from
which to take the name of the Supreme Being; but it may be objected to

this, that the introduction of the ה cannot be accounted for, as the plural of אל *El* or *Al* would be אלים *Elim*. The derivation, then, which seems most likely, is from an unused verb אלה, corresponding with the Arabic ﺃﻟﻪ *aleh, he worshiped*. The ה in these verbs is preserved in all the derivatives, and the noun would signify *an object of worship*, numen venerandum, omnique cultu divino persequendum. This derivation is given by Robertson, author of the Clavis Pentateuchi, by the lexicographers Simonis and Gesenius, by the grammarian Schroeder, and by Rosenmüller. It may be added, that the only rational derivation which has been given of שמים *heaven*, is from a word corresponding to the Arabic verb *to be high*; and though it is possible to lay too much stress on a reference to the *cognate* or *derived* languages, these examples shew that they ought not to be neglected. According to L. de Dieu, quoted by Rosenmüller, the singular שמו *heaven*, is used in the Æthiopic language, as one differing in termination only is in Syriac and Arabic, so that the derivation from אש *fire*, and מים *water*, must be given up, as well as the dreams of the Hutchinsonians, founded on a derivation from שום *to place*, which those who are curious about such matters may find fully recorded by Bates and Parkhurst.

K.

PSALM.

PRAISE to Thee, all-holy God,
From the world, the race, Thou rulest—
From the green earth's dewy sod,
From the wayward hearts Thou schoolest,
Sometimes with a teaching stern,
Till Thy saving truth they learn!

Teach us, glorious Being, still
In our hearts to feel Thy glory!
Nature ever works Thy will—
May we read her gentle story,
And, like her, obey the One,
Universal and Alone!

Crediton, June 19, 1831.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Jesus the Living Bread that came down from Heaven. A Discourse delivered at Dorchester, July 21, 1830, before the Western Unitarian Society.* By Russell Scott. Hunter.

MR. SCOTT is remarkably rich and happy in the illustration of particular texts, especially such as are involved in obscurity, or have been subject to perversion, by the general phraseology of Scripture. His appeals to similar modes of expression in other parts of the sacred volume seem usually to exhaust the subject, and while they convince by their clearness, overpower by their copiousness. The text of the sermon before us, John vi. 51, afforded an opportunity, of which he has availed himself in a most satisfactory manner, for the exercise of his peculiar skill. Criticism of this description cannot be exhibited in the brief specimen which our present limits would allow us to extract. We therefore refer the reader to the sermon itself, and select in preference one of the moral applications of the text, towards the conclusion. Its spirit is worthy of its excellent author, who has so long recommended the gospel by his labours and adorned it by his life.

"'I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever.' We have here our Lord's assurance that his doctrine is the means of preparing us for eternal life; and, if we obey its dictates, I secure to us the enjoyment of it. That moral life to which the instructions of Jesus are calculated to form us, in the present period of our existence, constitutes our capacity and our meetness for the eternal. The life of heaven, indeed, is no other than the moral life carried on to its maturity and perfection. In that state, the understanding will be above the reach of error, misconception, and mistake. It will attain to much clearer and more enlarged views of truth than those of which we are now capable. There, irregularity in the affections will entirely cease. There, the purest and the most amiable dispositions will be established. There, every virtue will shine out in its full lustre.

"Such are the descriptions given us in the New-Testament Scriptures of that future state which is promised in them to those who are sincerely and uniformly obedient to the teachings of their Divine Master, which they contain. And how evident is it, that the doctrine of Jesus, as it is calculated to establish in us a taste for the divine pursuits of truth and goodness, so it directly tends to prepare us for that heavenly state! All on whom it has this happy effect, have the fullest assurances of their finally inheriting that glorious life."—Pp. 28, 29.

ART. II.—*Immortality or Annihilation? The Question of a Future State discussed and decided by the Arguments of Reason.* London: Treuttel and Würtz.

"IN the county of B. died, not long since, a private gentleman who had not advanced beyond the middle term of life, and who left behind him a manuscript on the subject of a future state; the first portion of which is here submitted to the public. The writer was indebted to his father not only for a good estate, but also for an excellent education. It was not long before he was universally acknowledged to be a young man possessing superior qualities both of head and heart. Initiated by his teachers into the belief in revealed religion, he lived content in this faith till he became his own master, and could read what books he pleased. Doubts then arose in his mind. His faith in revelation was shaken, and with it his conviction of the first truths. If he had hitherto needed no other evidence of them than the idea—*the Bible says so*—now that this idea had lost its force with him, he suddenly found himself completely forlorn, and was like a man whose house is swallowed up before his face, together with the ground on which it stands.

"From this period he had to contend with the most painful of all uncertainties in regard to his future destination. The

intimations of Christian revelation on this subject had ever been considered by him as the finest portion of the Bible; and his heart therefore bled when he found that he could no longer derive from it that satisfaction which he had formerly done. Philosophers had robbed him of his peace of mind—of philosophers he demanded it again. He read every work connected with this, to him, most important subject, but finding that which one author gave him another took away, he shut up all his books, and resolved himself to institute an inquiry concerning that point on which every thing seemed to him to depend. For this investigation he prepared himself in the most solemn manner at the grave of his father, and vowed not to desist till his mind had arrived at full conviction. To this period he deferred all other concerns: nor would he think of forming any plan for his life, till he had satisfied himself whether there is a future state after death or not.

"During the whole time that he was engaged in this investigation his temper was extremely unequal. Sometimes he was like a man whose every wish is gratified; at others, he resembled one who is bereft of his all. Those about him erroneously attributed these extraordinary variations to mere caprice. At length this state ceased, a settled serenity succeeded, and became the permanent characteristic of his disposition. Convinced of his everlasting continuance in the rank of thinking beings, the young philosopher now laid down, in conformity with this conviction, a plan for his future life, and appeared in a totally altered character. He who could not before be induced to attend to any business or to form any connexions, now displayed indefatigable activity in every pursuit calculated to promote the welfare of his fellow-creatures, contracted friendships and intimacies with the wise and good, opened his heart to love, and founded a domestic society, the enviable happiness of which was entirely his work. He was seen to seek pleasures with avidity, but such pleasures only as are worthy of a being destined to immortality, and as he could share with others. If misfortune befel him, he bore it with manly resignation, and taught his family to imitate his example. The unexpected discovery which he had occasion to make, that he should not be long-lived, disturbed not his serenity. On the contrary, when he perceived that death was approaching, he became every day more cheerful. In this tone of mind he continued to the very last, when he assembled his family about him, blessed them with a smile, and expired with the words, 'I am only going before you; we shall meet again!'"

In this account of the book and its author which the Editor renders to the public, many a valuable lesson may be learnt, in extracting which our readers need not our help. How it happened that the writer found not satisfactory evidence of a future life in the Bible, the following extract declares: "Formerly I believed in the Bible, because I believed that it was the word of God. My tutor instilled this notion into me from my childhood, and our minister at a later period said the same thing; but neither the one nor the other ever proved it to me: nay, they never told me in what sense the expression, the word of God, was to be understood."

We have met with persons who questioned the propriety of instructing the young in the evidences of revelation. Let such look at the result of the omission in the case before them, and learn what experience recommends. An Atheist, the writer thinks, may believe in the immortality of the soul. "He who has no occasion for a God to account for his origin or his present existence, has no occasion for a God to believe a future existence." Though a believer in the existence of an intelligent First Cause, the author omits any reference to such a Being in the series of his arguments. At least such is his intention, and certainly he makes no avowed and explicit, yet, perhaps, in some cases a tacit, allusion to attributes of the Almighty. The following is a summary of the views which are given. The idea *body* does not wholly comprise the idea *man*, and it is not absolutely necessary that *I* should perish when my body is dissolved, but it is possible that I may continue to exist after death. *It is true* that there is no human affliction for which there is not also consolation: can it be then that for the idea of death, the severest of mental afflictions, and for this alone, there is no consolation? *It is true* that this existence after death appears most desirable, and that the more I reflect on it the more I long for it. This longing is a real instinct, one of the more noble of the natural instincts—nay, the very noblest of them all. And shall all my other natural instincts be really gratified, and this, just this one, which is every thing to me, remain ungratified? *It is true* that I, as a man, am destined to the highest possible happiness which this

ffords. For this my reason evi-
ays on all sides the foundation.
however, of making me as happy
ble, it makes me as miserable as
, if death is annihilation, for it
: a foreknowledge of death which
tly torments and renders me more
d than any brute animal is capa-
being. For this foreknowledge,
to enjoy the least happiness, I
: compensated, and nothing can
sate me for it but the foreknow-
n the other hand, that I shall con-
exist in death. *It is true* that I
far too many faculties and pow-
am the most incongruously con-
of all beings, if this brief life
hole destination. Very few of
er faculties attain a considerable
f cultivation; faculties, of which
t even aware, lie dormant within
l the more I exercise any of the
of my mind the stronger it be-
Here are unbounded, inexhaust-
es for me; what else can they
ntrinsic capabilities of my nature
lasting duration? And if in the
l world nothing is, strictly speak-
it, how is it possible that these
be lost? *It is true* that I know
ter happiness than to perfect my-
re and more by means of these
, and to advance in wisdom and
It is the voice of my nature
ries, onward, and onward still!
give to my instinct of perfection
y that direction which is most
nt with my higher nature and
al being. Shall then every thing
in the most beautiful harmony,
lties and powers adapted to im-
ty, and my instinct to cultivate
ply for ever, and shall the main
e wanting? Shall immortality
denied me? For what purpose,
would be these faculties, these
? For what purpose would be
tinct? Either man is destined to
most incongruous, the most con-
ry of beings, or he must continue
in death.

true, that the mere sense of duty
apable of keeping me virtuous in
circumstances of life. If it shall
ble of doing this, if the continual
to my moral nature shall cause
act under all circumstances in a
moral and virtuous manner, my
ature must first acquire its true
by an everlasting existence. No-
it the hope of a future life sup-
ie in my most arduous duties;
I am called to perfect virtue, I
so be called to immortality. What
good deed is there in which I am not strengthened by immortality? The belief in it is the highest incitement to virtue; I must therefore hold it fast.

It is true that there must be justice in the moral world, and that at present it is not perfectly administered. Let me strive as I will to justify fate, still there are imperfections and deficiencies, great imperfections and deficiencies, in its present government. Owing to circumstances and the present connexion of things, indeed, it cannot be otherwise; but this ought not to affect the everlasting laws of moral beings, the everlasting laws of justice, which rewards and punishes. Unfortunates without number die crying for justice, and it must be afforded them some time or other.

It is true that man is the final end of the whole terrestrial world. What higher end can be conceived than He, the sole species of being, which not only discovers order and beauty in the works of nature, but actually imitates that order and beauty, and by selecting and combining the beauties scattered throughout nature, that is to say by art, frequently surpasses his model? If, then, man is the final end of the terrestrial world, he must continue to exist, even though he had to suffer a thousand deaths; for the final end of a world must absolutely be something imperishable, something everlasting, or a whole world would exist for no ultimate purpose, for nothing: and if the final ends of other worlds were in the same predicament, the whole universe and the whole scheme of existence of all things would be a mere juggle. Compressed into this narrow compass, the arguments of reason in behalf of a future existence for man, possess a force that is irresistibly convincing. In brief, if there is no future state for man, death is annihilation for him; and he who has consolation for every thing else, has not then the slightest comfort for the severest of all his afflictions; his natural longing after immortality is then a cruel mockery; his reason, which teaches him the knowledge of death, is then the most grievous of punishments; his stupendous faculties and powers are then the most senseless waste; he is then a fool to cultivate and apply them to any other purpose than sensual; every incitement to the noblest actions is then done away with; there is then no perfect administration of justice in the moral world, and the earth and every thing then exist for no ultimate end or purpose whatever. But if death is not an-

nihilation for man, he has then for his greatest affliction the greatest consolation; his noblest instinct, like all his other instincts, is then gratified; reason is then the best gift that could be conferred on him; all his faculties and powers are then a masterpiece of harmony; he is then wise if he diligently cultivates and applies them; he has then the strongest inducement to remain virtuous under all the circumstances of life; the most perfect administration of justice in the moral world is then to be hoped for; the constitution of the earth is then the most sublime that can be imagined; in short, there is then every where consistency, whereas otherwise there would be every where contradiction; consistency between the faculties and instincts of man—consistency in all the arrangements made around him for his benefit—consistency in the whole terrestrial world itself—every where consistency the most complete and the most admirable.

He that can appreciate, can hardly, we think, withstand the force of these considerations. To our own minds they are not all equally valid. In some we discern hints rather than proofs. But as different minds are variously affected by evidence, we wish those who doubt to read the book; we shall be glad if any come to the conclusion of the author, and incalculably more, if they frame their lives, as he did, in unison with their convictions.

Another work we would send our readers to, Jevons's "Systematic Morality," not doubting that though their faith in a hereafter may not be augmented, they will read in both an interesting comment on the fundamental truth of the Christian system.

ART. III.—*Oriental Customs applied to the Illustration of the Sacred Scriptures.* By S. Burder, A. M.

THIS volume is selected from the larger work in four volumes by the same author, with additions from more recent publications, constituting about one-fifth of the whole. The author "has deviated from his former plan, in which the articles were arranged according to the order of the books of the Bible, without regard to the subjects on which they treat. They are now disposed in chapters, and referred to particular heads of illustration, preserving in each the order of the Sacred Writings." This alteration we regard as a great improvement. Many of the new articles possess considerable interest. We particularly recommend this book to our youthful readers, and those to whom the price or size of the original work may be inconvenient. It affords abundance of entertainment and instruction, independently of its subservience to the clear understanding of many parts of Holy Writ.

ART. IV.—*The Application of the Principle of the Chorus to the Book of Psalms.* By the Rev. W. K. Burroughs. Dublin. 1830.

THE above title excites expectations which the book sorely disappoints. The author either knows nothing about the Principle of the Chorus, or cares nothing about its application, for his distribution of the Psalms is altogether arbitrary and capricious, and the real object seems to be the introduction of a commentary, of which the fidelity, as an exposition, is on a par with the truth and charity of its sentiments.

For instance: on Psalm iv. 6, we are told, "The expression finely paints the lost labour of seeking his favour through our own devices, 'Who will shew us any good?' Thus terminate the various systems of idolatry, the penances and inflictions of corrupt Christian churches, the scepticism of the Infidel, the *deism of the Arian, Socinian, and Unitarian;* they launch the soul into the broad ocean of eternity, a frail bark, to abide the storms of Almighty wrath, without even one star to gild the horizon with hope; no beacon near to shew a friendly port, and no anchor except man's own imperfect and *sinful righteousness.*" (Pp. 30, 31.) And again, Ps. xxiv. 16, "The semichorus requests a more full description of this king of glory, of whom alone, of all the descendants of Adam, this exalted character is given. The chorus responds, that he is the well-beloved of the Father, *the second person of the ever-blessed Trinity*, manifest in the flesh; the Jehovah who is to destroy the power of death and lead captivity itself captive. The questions and answers are again repeated; but the concluding answer is more emphatic as to the essential divinity of Christ."

ART. V.—*The Church, the Whole Church, and Nothing but the Church.* London: E. Wilson. 1831.

MR. EFFINGHAM WILSON deserves well of his country. He keeps shop by the Royal Exchange, and publishes good

ts on important subjects. If the ood were his sole object, he ıt do better. Long may he oc- ıt we may call his Missionary and well be supported in it. :imen of his tracts has already :n in our present number. Here r. Is not the following descrip- hic?

" *The Bishops.*

ıe are the only specimens re- in England of the ancient *Pa-* ich long held so conspicuous a *novels, romances, legends, ballads,* and *tombstones.* They are now *men* who dress in imitation of le sex, or take pains to disguise :s under uncouth and ridiculous ıts. Among the queer hats and which female vanity, prompted l taste, has displayed, we won- no *modiste* has tried her hand episcopal hat. How well our uld look *chapelierées à l' Evêque!* *rtout* were of any definite geo- figure, it might be possible to it. It has been called a *shovel,* more like a distorted *coal-skut-* s the remains of the old hat Roman Catholic priests, in their splendour, and still to be en- l on the continent. Under this or a parasol there is a bush of , plaistered and twisted into a atural size and ridiculous shape, ıg any thing but what we sup- ave been the fashion among the being, however, an approach ssightly scheme devised by one rench kings, to hide a natural

this not being sufficient distinc- *Lord* wears a purple coat and with a tall pair of gaiters, and *ld's apron,* from the hips to the ly, so that the gaiters may not ded. These gaiters are of vast :e, for they shew that the wear- eek and lowly, constantly *walk-* doing good.

:rtheless, they often ride, like hrough the streets, attended by n purple liveries; and the ele- on of the frizzle-wig and skut- ıs well as the cavalier aspect of gaiters, excite the smiles of all g folk about St. James's—for are fond of being 'seen of he *Padres,* however, are better than one might suppose, and them are great Nimrods in the

" 'My kingdom,' said the Founder of Christianity, 'is not of this world:' but the hierarchy of England is composed, almost exclusively, of those who are said to be rarely admitted to the Kingdom of Heaven—the near connexions, to wit, of the aristocracy: men, who, if they *fish,* do it for sport, and not for livelihood, as some of the disciples of their Lord and Master did; and who, if they seek the foxes and the birds, do so for a very different purpose from that of ejecting them from their holes and their nests, in order to make room for themselves."—Pp. 11, 12.

We give another specimen from the conclusion:

" GENTLEMEN OF THE CLERICAL PROFESSION!

" We hardly expect you to believe that these animadversions have been formed in the spirit of Christian charity, and special regard towards you. The writer has a high esteem for a minister of the gospel, but he thinks that priests should elevate their views above the support of professional *craft.* He is not a *Dissenter,* in the usual acceptation of the word, having attended the church, and its ordinances, until wearied and disgusted with their monotony and repetitions, as well as with seeing that fine clothes and bold pretensions obtain the best places and the greatest respect, where all are equal. We beseech you to abstain from that display of worldly-mindedness which has roused universal indignation, and must terminate in your ruin. Why should you, for instance, be so eager after other situations? Are not your sacred duties sufficient for you? Leave magistracy, and agency, and authority of all kinds, to those who have not the charge of souls: leave hunting, shooting, *cock-fighting,* horse-racing, and commerce, to those who soil no cloth by such pursuits. Sit down and revise *the Liturgy;* make it, if possible, intelligible; put a few new prayers into it, adapted to passing times and existing people; and let there be no more talk about an artificial sanctity, in which you will vainly endeavour to clothe yourselves in the nineteenth century. Things have already gone too far for you, or any self-inflated order, to stop their progress; you may yet save yourselves, if you will, but it cannot be done by prostration at a shrine, the lustre of which begins already to be darkened. A war is declared against you, in which you may be victorious, or remain at least unvanquished, if you choose—it

is the war of *intellect*;—it will not, at first, be very boisterous in its operations; but, *if protracted* by your obstinacy, it will overtake you in appalling and destructive thunder.

"Sapientibus satis! Valete!!"

Pp. 39—41.

GENERAL LITERATURE.

ART. VI.—*Five Years of Youth; or, Sense and Sentiment.* By Harriet Martineau. London: Darton and Harvey. 1831.

We owe some explanation to our readers and the author for not having yet noticed Miss Harriet Martineau's appeal to Roman Catholics on behalf of Unitarianism, entitled "The Universal Faith of the Christian Church, deduced from the Sacred Records." We were about to review it when the somewhat startling fact transpired of her having carried off the other premiums offered by the Association Committee for tracts addressed to the Mahometans and the Jews.

We shall not now stop to inquire, how it happened that our ministers would not or could not prevent the honour of championing the cause of pure Christianity against the whole theological world from devolving on a young lady.

However that may be, she has won the honour, and well deserves to wear it. We intend to wait, if the time employed in bringing out the other prize essays be not too long for our patience, until all three are before the public, that we may be able at once to observe the different lights in which the same great truths are placed, in order to gain the attention of minds so differently pre occupied as those of the classes to which these tracts are severally addressed.

There must be considerable versatility in the talent which can move in such different directions, with a fair prospect of success in all: and meanwhile, to strengthen this impression of her versatility, of which other proofs had been previously given, Miss Martineau diversifies her colloquies with muftis, priests, and rabbins, by calling the young around her to listen to a tale of youth, its pleasures and its griefs, its trials, failures, triumphs—and that judgment of Providence by which in this life, internally, if not externally, it receives according to its desert.

We confess we like Miss Martineau's productions in the higher walks both of truth and fiction, and would rather have read more Essays on the Education of the Human Race, or more Traditions of Palestine, than the work now before us. Those for whom it is intended will, probably, be of a different opinion; and it may be a great blessing to them that they are.

We will not analyze the story, that its effect may not be diminished upon them, nor have we space for extracts. We shall briefly enumerate what we regard as its excellencies and its imperfections. The book is full of incidents, some relating to childhood, others to advanced life; some playful, and others touching; some homely, and others extraordinary; but almost all bearing the stamp of nature and of reality; exciting a lively interest, fixing themselves in the memory, and promising to bear good fruit in the character and the conduct. The characters in the story are generally well drawn, and supported throughout with great propriety and consistency. The style both of the narrative and the dialogue is more easy and flowing than any other of Miss Martineau's productions with which this can be brought into comparison; some of them have exhibited a deficiency in this quality, which, in the present instance, she seems completely to have overcome. The picture of intellectual and moral retribution which forms the catastrophe of the tale, is impressively delineated. The imperfections we take to be, that some of the anecdotes are not sufficiently inwrought into the very substance of the story, do not seem to be vitally connected with the characters and the narrative, are imbedded in it, but not amalgamated with it: that the moral failure of the younger sister is not analyzed nor accounted for with sufficient distinctness: and that the author seems wholly to have relied on mere delineation for moral effect, without interweaving sufficiently those practical directions which should guide her youthful readers in the arduous task of self-correction and self-government.

Miss Martineau must pay the tax on her attainments and performances, of having even her lighter productions more strictly scrutinized than they would have been had they come from an undistinguished pen. Notwithstanding these qualifications of our praise, we have no doubt that the object stated in her preface will be fully answered, and that "not only motherless daughters may be interested by a narrative which comes

their feelings; but that some
: mothers may be roused to such
, to such comparison of their
ation and character with those
, as may be of no little benefit
ffectious."

I.—*Journal of Voyages and
ls by the Rev. D. Tyerman
. Bennet, Esq., deputed from
ndon Missionary Society to
heir various Stations in the
-Sea Islands, China, India,
etween the Years* 1821 *and*
Compiled from Original
nents, by James Montgomery.
. 8vo.

ublication has disappointed us,
book of travels, and as a report
us. In the one point of view,
interesting, and in the other
lete and distinct, than we had
d. The first failure is probably
the want of the requisite quali-
n the travellers. They do not
ave been men of much acquire-
le, or general observation, nor
eedful for the purposes of the
Missionary Society that they
. Missionary inspection was
tion, the thing whereto they
. But a full, true, and partic-
unt of the results of that in-
of the actual and tangible ef-
laced; of the cost of wealth
by which they have been pro-
d of the machinery now kept
r an expenditure of forty thou-
ds per annum—this we had
upon. The detail of Mission-
ies is probably reserved for the
the Directory. Its production
suspect, startle some of the
rs, and not greatly aid the get-
Excitement Meetings.
t portion of these volumes is
relates to the South-Sea Is-
t even this is in every respect
what we have already had
companion in that region,
in his Polynesian Researches.
ial account of the present state
Otaheite and its dependencies
eeded. The statements which
om time to time are very con-
he Missionary Deputation saw
; *coleur de rose;* others tell a
eat tale, and present a very
iew of the good which has
plished, and of the progress
making. Great stress is laid
sionaries, as might be expect-
ed, on acts of devotion and the sabbatical observance of the Lord's-day—we should rather say of the *Saturday;* for the first Missionaries, by a slip in their reckoning, canonized the wrong day, and not thinking it expedient to publish their blunder to the natives, they have upheld their own credit at the expense of what they deem a divine command. The most interesting passage in these volumes, and that which gives the most favourable impression of the mental and moral condition of the natives, is the following debate on the question whether murder should be punished by death or by banishment, by the *Parliament of Otaheite.* This Parliament is composed of the chieftains, and of delegates from the several districts of the kingdom. They constitute but one House.

"On the question being proposed, Hitoti, the principal chief of Papeete stood up, and, bowing to the president and the persons around him, said, 'No doubt this is a good law,'—the *proposed* punishment was exile for life to a desolate island,—'but a thought has been growing in my heart for several days, and when you have heard my little speech you will understand what it is. The laws of England, from which country we have received so much good of every kind—must not they be good? And do not the laws of England punish murderers by death? Now, my thought is, that as England does so, it would be well for us to do so. That is my thought.' Perfect silence followed;—and it may be observed here that, during the whole eight days' meeting of this parliament, in no instance were two speakers on their legs at the same time; there was not an angry word uttered by one against another; nor did any assume the possession of more knowledge than the rest. In fact, none controverted the opinion of a preceding speaker, or even remarked upon it, without some respectful commendations of what appeared praise-worthy in it, while, for reasons which he modestly but manfully assigned, he deemed another sentiment better. After looking round to see whether any body were already up before him, Utami, the principal chief of Buanaauia, rose and thus addressed the president: 'The chief of Papeete has said well, that we have received a great many good things from the kind Christian people of England. Indeed, what have we not received from Beretane? Did they not send us *(area)* the gospel?—But does not Hitoti's speech go too far? If we take the laws of England for our guide,

then must we not punish with death those who break into a house?—those who write a wrong name?—those who steal a sheep? And will any man in Tahiti say that death should grow for these?—No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong; but that is my thought.' After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief, stood forth. It was a pleasure to look upon his animated countenance and frank demeanour, without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. 'My brother, Hitoti, who proposed that we should punish murder with death, because England does so, was wrong, as has been shewn by Utami. For they are not the laws of England which are to guide us, though they are good;—the Bible is our perfect guide. Now, *Mitti Trutu* (the Missionary Crook) was preaching to us on (naming the day) from the Scripture, 'He that sheddeth man's blood, by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti, (though not because the law of England, but because the Bible, orders it,) that we ought to punish with death every one found guilty of murder.' There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but Scripture authority. Another chief followed, and 'rising, seemed a pillar of state,' one whose aspect, and presence, and costume of dress, (richly native,) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus:—'Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breasts on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother, Hitoti—in this way? If we cannot follow the laws of England in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is. But what does that Scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed'? Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine?* Here, because I cannot go *so* far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will shew me, that, in the New Testament, our Saviour, or his apostles, have said the same thing concerning him that sheddeth man's blood as is said in the Old Testament. Shew me this in the New Testament, and then it must be our guide.' Much cordial approbation was evident at the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true scriptural authority applicable to the case. Next rose Pati, a chief and a judge of Eimeo, formerly a high-priest of Oro, and the first who, at the hazard of his life, had abjured idolatry. 'My breast,' he exclaimed, 'is full of thought, and surprise, and delight. When I look round at this *fare bure ra* (house of God) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *me hanu e*, (a thing of amazement,) and *mea fao ooe te aau* (a thing that makes glad my heart). Tati has settled the question; for is it not the gospel that is our guide? and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and, if you will hearken to my little speech, you shall know what it is. Laws, to punish those that commit crime, are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were

Heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain. Christians do not, therefore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well, then, does not every body know that it would be a greater punishment to be banished for ever from Tahiti, to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written.' One of the *taata rii*, or little men, a commoner, or representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said:—

As no one else stands up, I will make my little speech, because several pleasant thoughts have been growing in my breast, and I wish you to hear them. Perhaps every thing good and necessary has been said already by the chiefs; yet, as we are not met to adopt this law or that law, because one great man or another recommends it, but as we, the *taata rii*, just the same as the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come—this is my thought. All that Pati said was good; but he did not mention, that one reason for punishing (as a Missionary told us, when he was reading the law to us, in private) is, to make the offender good again if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But, if we kill him, where will his soul go?' Others spoke to the same purport; and, in the result, it was unanimously determined that banishment, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case."—Vol. I. pp. 81—6.

It is impossible to read this debate without mingled feelings of admiration and shame. The most powerful misguiding influence on the minds of these acute savages was the example of enlightened and Christian England.

The abolition of Idolatry in the Sandwich Islands took place independently of any Missionary efforts, and anterior to any preaching of Christianity to the natives. This is a very remarkable fact. The collision of the extortion, insolence, and extravagant claims of the priests, with the knowledge which the Sovereign and other individuals had obtained by occasional communication with Europeans, was the immediate occasion of the change.

We were curious to see whether any and what mention was made of Unitarian Christianity in India. The deputation had an interview with Rammohun Roy, of which they give the following account:

"The celebrated Rammohun Roy, accompanied by Mr. Adams, lately a Baptist Missionary, honoured us with a call this morning. This learned native is a man of majestic figure; with a very intelligent and prepossessing aspect. He was becomingly dressed, in a long muslin robe, with a modest form of turban on his head; he wears mustachios on the upper lip, speaks English fluently, and appears to be about forty-five years of age. Rammohun Roy is, unquestionably, a person of high talents, which have been assiduously cultivated; but he is, unhappily, defective in that best part of wisdom—the pure, heart-humbling, soul-exalting knowledge of Jesus Christ, as the Son of God, and the Redeemer of the world. His friend, Mr. Adams, having adopted Socinian views of the gospel, those of this remarkable convert from the superstition of his fathers are of the same forlorn kind, reaching no further than the mere humanity of our Saviour, and his pre-eminence as a teacher, exemplar, confessor, and martyr, in the cause of truth and righteousness. In the course of conversation we proposed a variety of questions, to which he answered with great promptitude. These were principally in reference to that form of Christianity which he professes, and which, so far as we could judge, seems, on some points, to be peculiarly his own. He told us that he was born a Brahmin, but had renounced the absurdities and abominations of Hindooism. He avowed his belief in the Divine authority of the Scriptures, but denied the sinfulness of human nature, saying, that men are born with an equal propensity to good and evil. The doctrine of the Trinity, and, of consequence, that of the divinity and

atonement of our Lord, he rejects, and is, on the whole, in these respects, a pretty consistent Socinian. He asked us whether we thought him a Christian. When an answer was given (from necessity) in the negative, he rejoined, 'Will you not allow me to be half a Christian?' Sincerity required an ingenuous answer, and it was returned in nearly these words:—'No; you deny the doctrines which are peculiar to Christianity, and which distinguish it from all other forms of religion; while you hold only those general moral sentiments which are common to many other systems, or may be engrafted upon them. You cannot, therefore, be considered a Christian, nor in a safe state.' He thought this was a hard judgment, but he bore it well, and preserved his good temper throughout the whole discussion, which was not brief, but lasted nearly two hours. He is perfectly skilled in the tactics of Socinian controversy, and defended himself and his notions with as much ability and discretion as any person of similar tenets whom we have encountered."

And thus it is that orthodoxy encourages men to sit in judgment on the hearts and characters, the present state and eternal destiny, of those who are, intellectually and morally, immeasurably their superiors.

The Serampore Mission speaks of about a thousand professing Christians throughout India in connexion with it; but only "more than one third," how many more does not appear, "have been baptized and received into their churches;" and it is only "concerning the most of those" that "in the best judgment of charity it may be believed that they are genuinely converted characters;" and how many of these were native idolaters is not specified. A comparison of this result with the congregations of W. Roberts and Abraham Chiniah, on whom the whole money expended is probably less than two years' cost of the Serampore Mission, will shew that the converting power of Unitarian Christianity is superior, we might almost say a thousand fold, to that of Calvinism.

And what do they say of Wm. Roberts and his flock? We can only find a passing mention of "a small congregation of natives" at Pursewaukum, which belongs "*to another Mission.*" There is only either this ambiguous description, or a total suppression of facts which surely required some notice. Jesuits!

The volumes abound in what are called Providences; some distinguished by profanity, some by absurdity, most by presumption. But this portion of the volume has its rebuke in the melancholy and abrupt termination of the Expedition by Mr. Tyerman's death at Madagascar.

ART. VIII.—*The Book of the Seasons, or the Calendar of Nature.* By William Howitt. Colburn and Bentley.

OUR Press teems with fascinating books on natural history. From the curious, but somewhat prolix, investigations of the Library of Entertaining Knowledge to the elegant, striking, and picturesque delineations of "the British Naturalist," —from the Family Library to the "Book of the Seasons," we wander on, wondering, as we go, how it happens that those who live in so beautiful a world can get through its dull business by reason of its superlative claims on their admiration. Unfortunately, the fact is too much otherwise; yet the volumes, and the welcome they receive, give some proof of the capabilities of the subject to win the attention of the most worldly; and it is refreshing to think that books, the too constant aliment of many minds, may be made of so wholesome, so restorative a quality. Yet, here again we cannot but remind the reader that they are but pictures and signs of a good which all, in some degree, many in a high degree, may derive from the living fountain itself. It is well to love a book on natural history; it is better to love nature. It is well to read of the discoveries, the observations, the bright inspirations of others; it is better to discover, to observe, to be impressed and inspired ourselves. And this is not to be identified with self-terminating littleness; though there may be minds in whom it is nothing else, yet is a true lover of nature, a firm worshiper of nature's God, it is something widely different. When *he* lays his heart and mind open to all the variety displayed before him, when *he* exercises his senses and understanding upon them, and values the result they bring beyond all price, it is not for that narrow reason, because the instruments he uses are *his own*, but because he justly deems that they have an individual purpose to serve which no others can perform for him—that the God who framed no two beings alike could never intend the eyes and ears and mind of one to perform the greatest part of another's duty. He loves to devote them, heart and soul, to all the

rork they are capable of performing, for
is heart tells him that this is the way in
hich the Author of his being may re-
ive his praise.

But what numbers are there among
e students of natural history, in some
f its branches, who scarce think of any
ing more than orderly classification!
botany, for instance, how many there
e whose love for flowers extends not
uch beyond a certain pleasure in ar-
nging them according to a system!
t system, too, being most frequently one
hich, though the very best that could
devised for the help of the memory,
s no tendency to imprint on the mind
e most striking characteristic linea-
ents of plants and trees.—To such,
ese beautiful creations are little more
an a cabinet of medals. As dry as
eir own Hortus Siccus, they go on,
ding plant to plant, without drawing
om their studies one beaming aspira-
on, one devout reflection.

Almost as objectionable is the mere
gue sentimentality that roams about
e surface of nature, and pronounces it
very good, without deigning to wait
d let its various melodies fall, one by
e, upon the ear, and produce their full
ect. It is objectionable, because it de-
ves ourselves, it deceives others, and
ps far short of what human nature
nts. If it be true that this refreshing
ge was not spread before us *merely*
t we may make it minister to our
e of arrangement, that we may make
alogues of its productions, and put
m into classes, it is at least equally
e that we come short of a full enjoy-
nt of its bounties if we receive them
a pampered, stimulated, fastidious
rit, or, indeed, in a pre-occupied spi-
at all. It has often been our obser-
ion, both upon ourselves and others,
t whensoever we resort to nature
h a mind resolute upon using her
res for selfish purposes,—whether we
pre-determined to gratify a particular
te, to delight ourselves with a particu-
style of scenery, to pursue some par-
lar branch of natural history, or even
hunt out a particular plant or flower,
ugh we may succeed in attaining our
ect, we fall far short of the enjoyment
l the real improvement we derive
en we visit her in a more simple spi-
with open eyes and hearts, ready to
n any lesson she may hence give us—

he has a world of ready wealth,
Our hearts and minds to bless;
ntaneous wisdom, breath'd by health,
Truth breath'd by cheerfulness.

f we have any fault to find with Mr. Howitt's very pleasing "Book of the Seasons," it is, that it is written too much in the spirit of selection. It is, as far as the writer goes, true to nature, but nature *coleur de rose*. It is one of those elegant, those highly-refined volumes which delight us by the display of a pure taste and a kind heart, and a virtuous, well-cultivated mind. Nevertheless, we could not give up Gilbert White and his plain, unvarnished "Natural History of Selborne," for "the Book of the Seasons." There is rather too much of study about Mr. Howitt, too much poetical quotation, too many prettinesses. But it is written with great animation, and presents us with a series of pictures such as none but a good observer, most certainly, could have depicted. With the poetry we must take the liberty of finding a fault (it is one in excuse for which its authors can find abundant precedents, but surely they will not avail themselves of such). Though the general strain is good, particular lines often offend the ear by a violation of the rhythm with which the poem commenced. We may be old-fashioned people, but we do not like, when the measure and cadence of a piece are formally announced in the two or three first stanzas, to have the natural "principle of expectation" continually baffled by the introduction of a syllable too much, or by the omission of one. After a line like this, for instance,

"The dome-like heaven is bright and
blue,"

we are ill prepared for one like the following, occupying a similar place in the stanza:

"Jollity bides not 'neath the trees."

Nor this,

"Oh! poverty is disconsolate," &c.

These are blemishes, and should be noticed, because they are becoming so common, and associated with so many clever things, that we are afraid they will hopelessly vitiate the public taste; notwithstanding that Lord Byron's poetry presents us with a brilliant exception to all this careless disposition of syllables and quantities.

But it is time to give a specimen or two of Mr. Howitt's prose. A particularly pleasing passage is that on field-paths, in the history of July:

"I love our real old-English foot-paths; I love those rustic and picturesque stiles opening their pleasant escapes from frequented places and dusty highways into the solitudes of nature. It is delightful to catch a glimpse of one on the

old village-green, under the old elder-tree by some ancient cottage, or half-hidden by the over-hanging boughs of a wood. I love to see the smooth, dry track, winding away in easy curves, along some green slope to the church-yard, to the forest-grange, or to some embowered cottage. It is to me an object of certain inspiration. It seems to invite one from noise and publicity into the heart of solitude, and of rural delight. It beckons the imagination on through green and whispering corn-fields, through the short but verdant pasture; the flowering, mowing grass; the odorous and sunny hay-field; the festivity of harvest; from lonely farm to farm, from village to village; by clear and mossy wells; by tinkling brooks and deep wood-skirted streams, to crofts where the daffodil is rejoicing in spring, or meadows where the large blue geranium embellishes the summer way-side; to heaths with their warm elastic sward, and crimson bells: the chittering of grass-hoppers; the fox-glove, and the old gnarled oak; in short, to all the solitary haunts after which the city-pent lover of nature pants 'as the hart panteth after the water-brooks.' What is there so truly English? What is so truly linked with our rural tastes, our sweetest memories, and our sweetest poetry, as stiles and foot-paths? Goldsmith, and Thomson, and Milton have adorned them with some of their richest wreaths." * * * * * * * * * "Again I say I love field-paths, and stiles of all species, ay, even the most inaccessible piece of rustic erection ever set up in defiance of age, laziness, and obesity. How many scenes of frolic and merry confusion have I seen at a clumsy stile! What exclamations, and blushes, and fine eventual vaulting on the part of the ladies; and what an opportunity does it afford to beaux of exhibiting a variety of gallant and delicate attentions! I consider a rude stile as any thing but an impediment in the course of a rural courtship.

"Those good old turnstiles too, can I ever forget them? the hours I have spun round upon them when a boy, or those in which I have almost laughed myself to death at the remembrance of my village pedagogue's disaster? Methinks I see him now—the time a sultry day—the *domine* a goodly person of some eighteen or twenty stone—the scene, a foot-path, sentinelled with turnstiles, one of which held him fast, as in amazement at his bulk. Never shall I forget his efforts and agonies to extricate himself, nor his lion-like roars which brought some labourers to his assistance, who, when they had recovered from their convulsions of laughter, knocked off the top of the turnstile and let him go! It is long since I saw a stile of this construction, and I suspect the Falstaffs have cried them down; but, without a jest, stiles and foot-paths are vanishing everywhere. There is nothing upon which the advance of wealth and population have made such serious inroads. As lands have increased in value, wastes and heaths have been parcelled out and inclosed; but seldom have foot-paths been left. The poet and the naturalist, who before had, perhaps, the greatest real property in them, have had no allotment; they have been totally driven out of the promised land." * * *

"It is but too true that the pressure of contiguous pride has driven farther the public from the rich man's lands. 'They make a solitude and call it peace.' Even the quiet and picturesque foot-paths that led across his fields, or stole along his wood side, giving to the poor man with his burden a cooler and nearer cut to the village, is become a nuisance. One would have thought that the rustic labourer, with his scythe on his shoulder, or his bill-hook and hedging mittens in his hand, the cottage-dame in her black bonnet and scarlet cloak, the neat village maiden, in the sweetness of health and simplicity, or the boy strolling along full of life and curiosity, might have had sufficient interest in themselves for a cultivated taste, not merely to tolerate, but to welcome, passing occasionally at a distance across the park or wood, as objects agreeably enlivening the stately solitude of the hall. But they have not, and what is more, *they* are commonly the most jealous of pedestrian trespassers who seldom visit their own estates, but permit the seasons to scatter their charms around their villas and rural possessions without the heart to enjoy or even the presence to behold them. How often have I myself been arrested in some long frequented dale, in some spot endeared by its own beauties and the fascinations of memory, by a board exhibiting in giant characters, '*stopped by an order of Sessions*,' and denouncing the terrors of the law upon trespassers! This is a little too much. I would not be querulous for the poor against the rich; I would not teach them to look with a covetous eye upon their villas, lawns, cattle, and equipage: but when the path of immemorial usage is closed, when the little streak, almost as fine as a mathematical line, along the wealthy man's ample field

is grudgingly erased, it is impossible not to feel indignant at the pitiful monopoly. * * * * Already the stranger, if he loses his way, is in jeopardy of falling into the horrid fangs of a steel trap; the botanist enters a wood to gather a flower, and is shot with a spring-gun: death haunts our dells and copses, and the poet complains, in regretful notes, that he

'Wanders away to the field and glen,
Far as he may for the gentlemen,' "&c.
—Pp. 235—240.

This is very pretty and very feeling too. But, in defence of themselves, our landed proprietors have a sad tale to tell of the wanton, irreparable mischiefs done to young plantations and hedgerows wherever "the people" are admitted; and who does not bear testimony to the unmeaning outrages of the English upon whatever is beautiful abroad and at home? We are compelled to admit the disgraceful fact—the enlightened and respectable few must be punished for the mischievous many. But it cannot have been always so, and whatever may be fancied of our innate national propensities, we cannot help thinking that the evil of which we complain arises directly or indirectly out of our political and social condition in this country. It is a melancholy fact, that "the poor" are becoming more and more a separate people among us; that no outward charities, however largely bestowed, increase their feeling of general goodwill towards their wealthy neighbours; that the idea of charity has assumed in their minds the shape of a composition which the rich are willing to bestow for the sake of peace. Who thinks it grief and shame now to apply for parochial relief? Who does not think it becomes him to clamour for it, as a certain right? Who among the rich does not feel that the poor know their power and their numbers, and because they cannot go to the root of the evil, are ready at any moment to fix their misery upon the nearest landed proprietor, or the parson, or the farmer? In such a state, ill fare the pleasant things of life. Children grow up trained in hardy despite of their richer neighbour, reckless of their property, their bounties, their enjoyments. Personal character has its influence no doubt, but it is checked at every turn by the contention of interests. This may be a gloomy picture; we fear it is a true one; and while it is true, we must look with increasing doubt on the possibility of a return to complacent feelings between the rich and poor. But we are drawing towards a whirlpool we have neither time nor spirits nor ability to struggle with—we mean political economy, and must keep aloof while we may. Mr. Howitt's book is dedicated "to Mary Howitt, at home and abroad, in the fields of nature and of literature, the one true companion and fellow-labourer, by her affectionate husband." To the general history of every month are appended catalogues of the garden plants, the wild flowers, and the insects peculiar to the season, with the situation and the time of flowering. This arrangement adds much to the utility of the book, which is certainly one of the most beautiful and pleasing volumes, of its kind, that has ever come before us.

ART. IX.—*On the Necessity of an Extension of Moral and Political Instruction among the Working Classes.* By R. Detrosier. Manchester, Forrest.

WE have lately met with a proposal made, we suppose, more in jest than in earnest, that the clergy should be paid for their work *by the piece*. If this were carried into effect, the nine millions a year consumed by the Established Church would diminish incalculably the moral depravation of the labouring classes. Other instruments, in spirit and character different from the clergy, are, however, needed for the reformation of the people. Knowledge lies at the foundation of virtue, and of that knowledge which most concerns them, the bulk of the humbler classes are almost destitute. A knowledge of science may increase a man's productiveness without augmenting his happiness. Moral and political knowledge, therefore, are of indispensable necessity. Teach men to use as well as to produce wealth, and you shew them the high road of happiness. Thereunto does Mr. Detrosier labour with zeal most laudable, with talent truly admirable, not, we hope, without some success.

"Our physical knowledge," he truly says, "is far in advance of our moral attainments," yet "political melioration is the resulting consequence of moral progression." In a similar style, and with equal truth, we are told, "Science creates wealth, but it is morality that perfects man." There is truth in the following: "The Sunday School, the infant Hercules of modern times, whose task is to cleanse the Augean stable of ignorance, brutality, and vice. Infant, indeed; for though it has increased the

extent of its operations, its practices have been almost stationary in improvement. Think not, however, that I mean to deny the amount of good of which the Sunday School has been the medium. I acknowledge it; as a lover of my species, gratefully acknowledge it. But oh! how much is it short of what might be effected! They are the children of the poor who are taught there, and the day to them is of infinite value. Every moment of that day, which is spent in the school, should be devoted to instruction *only*, and that instruction should be *practical, useful*. Is it so? I reply, without hesitation, the greatest portion of it is not. How much of the precious time is taken up in listening to prayers, the language and bearings of which, however well-intentioned they may be, are beyond the comprehension of infancy! How much of that time is devoted to the reading of matter which is foreign to the purposes of every-day life! The great object of such an institution ought to be the formation of character and the development of mind, and the most powerful means will be found to be *pride* and *interest*. Engage their pride on the side of knowledge and virtue, and let the discipline of the school be calculated to inspire them with a conviction that it is their interest to attain the one and to practise the other. Elevate the character, and teach poverty that it has something to labour for, independent of riches—the greatness of moral worth. At no period of life are proper subjects for contemplation of greater importance than during childhood and youth; and the curiosity incident to these portions of our existence, when properly directed, becomes one of the most important coadjutors in the formation of character. Seize upon this disposition of our nature, and secure it in the cause of human progression by gratifying its anxious inquiries with useful information and philosophical facts. Let the youthful mind be stored each succeeding week with natural truths or moral principles, on which it may employ the activity of its thoughts; and discovering by degrees an increase of strength in that knowledge on which the mind reposes with satisfaction, the affections will be engaged in favour of knowledge and virtue, and the true foundation for an abhorrence of brutality and vice will be implanted. Let our Sunday Schools become *the universities of the poor*, in which the infant mind shall be taught to look through nature up to nature's Source, by teaching it the simple elements and rudimental facts of natural philosophy, and let our first books contain them. Teach it the dignifying truth that the only acceptable service to that Source is, to love and serve their fellow-men. Let a reason accompany every moral precept, and an illustration every principle in philosophy."

With one or two more extracts we conclude:

"If the working classes of this country would redeem their children from the political evils by which they are themselves oppressed, they must aid, by every means in their power, in the formation of a character which shall be prepared to obtain relief:" we add, and which shall use, improve, and keep it, when obtained.

"Proclaim to the working classes from morn to nightfall that no political change can effect the melioration of his condition, who is the slave of drunkenness." "The wisest political institutions cannot avert the natural consequences of individual vice; whilst such is the force of individual virtue, that were a nation truly civilized, a vicious government could not exist."

ART. X.—*The Voice of Humanity: for the Communication and Discussion of all Subjects relative to the Conduct of Man towards the inferior Animal Creation.* Published Quarterly. Nos. 1—4. 1830, 1831.

THE objects of this periodical are thus set forth in the Address prefixed to the first number:

"This work will be entirely devoted to the consideration of the proper treatment of the animal creation; and a full and fair discussion will be afforded to every authentic correspondent, as well as an opportunity of bringing forward every subject worthy of notice.

"Those which most immediately press upon public attention we conceive to be, first,—the unrecorded atrocities and cruelties daily and hourly practised upon the animals slaughtered for our tables, without the least regard to any laws of humanity either moral or divine, millions and myriads of which are hourly suffering deaths of exquisite torture merely to gratify the covetousness of butchers and the voluptuousness of epicures. On this important subject, with which we conceive legislation ought, in the first instance, to have commenced, we shall ever readily insert well-attested communication of *eye-witnesses;* for the present system, which we denominate practical

Atheism, will be proved to be a foul disgrace to Christianity, such as neither Jews, nor any Heathen sect professing belief in a Supreme Being, could be supposed to countenance. This wanton and needless infliction of *excruciating* deaths on the animals given us for our daily food, involving, as it does, such an immensity of animal suffering, will be particularly held up to view; nor shall our exertions be wanting to demonstrate, in a practical manner, the entire remedy for these evils, by the establishment of ABBATOIRS, &c., with legislative regulations to prevent all cruelty in slaughtering.

"Next in importance is the unrecorded and unexampled misery of the horse in the knacker's yard, when his former usefulness has expired; devouring the manes and tails of his fellow-sufferers, from hunger, until the knacker, from a demand for the flesh, gives the order for the termination of all pain and suffering; but their dying from absolute starvation is regarded, in these places, with the utmost indifference, as the trouble of slaughtering them is then saved.

"The good effect which a quarterly work is likely to produce, should be considered in regard to those numerous and dreadfully demoralizing instances of cruelty, which exist only because they have never been thus brought into public view: such are the bull-baits, now so frequent, and conducted with such extraordinary atrocity, in many of the manufacturing districts:—the annual Stamford bull-running—the pits, &c., &c., for the nightly diversions of bear-baiting, badger-baiting, and dog-fighting, in different parts of this metropolis, frequented by the most dissolute and abandoned characters of society. A direct channel for communications of this kind will be here opened for correspondents, from all parts of the kingdom; and where, unfortunately, no law at present exists by which these demoralizing exhibitions may be suppressed, the publication of every authentic particular, with the names and residences of as many as possible of the individuals concerned, will afford the best substitute.

"The next in the scale of cruelty is the wretched condition of horses and cattle, as seen in our streets and public roads; and it was on this point that legislation commenced in the year 1822, by passing the 3rd George IV. c. 71, to prevent the cruel treatment of cattle. The experience of eight years, however, has fully proved an amendment to be absolutely required, even with regard to the class of animals which the Legislature promised to protect by it; and the wording is so vague that a conviction of the most aggravated cruelty depends more on the disposition of the magistrate than on the force of the Act. Notwithstanding the petitions that have been presented, and the efforts that have been made, no sincere disposition has been manifested, hitherto, by Parliament, to grant such amendment. We shall therefore immediately submit, through this work, an amended, efficient Act, which the Legislature, we think, cannot consistently refuse to ratify.

"We wish this work to be considered in another point of view, viz. that of informing and awakening the public mind, as well as exciting a benign influence on the moral character of the rising generation. The great mass of valuable materials on this subject that are buried in oblivion can hardly be conceived, many of which present the noblest essays of the divine and the moralist, as well as the finest conceptions of the poet. These will be restored to their native splendour, and brought forward, in accordance with the original intention of their illustrious authors, to aid the cause of practical reformation and improvement. The SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS will have the opportunity of publishing its proceedings, and of submitting to the public its plans for the attainment of particular objects. At the same time the work will afford to its numerous supporters a desirable channel through which they may publish their suggestions. But it is proper to state that, though many of the most efficient members of the Society, with other gentlemen, are co-operators in establishing and conducting this work, its publication will be entirely independent of the Society."—Pp. 3—5.

We are not partial to periodicals which confine themselves to a single subject, however extensive may be its ramifications. They limit the useful influence which is desired, as the very title warns off all readers who do not previously feel some considerable interest about that particular topic. It is difficult to give them sufficient variety to ensure their being read. And they are very apt to overdo the subject to which they restrict themselves. All these evils, which seem inseparable from the plan, we find in the publication before us. At the same time, much is atoned for by that goodness of intention which evidently characterizes both the conductors and contributors. The humane object which they contem-

plate would, in our opinion, be better promoted by the occasional publication of well-written pamphlets, and by giving the most extensive circulation to such productions as Dr. Drummond's Sermon, "Humanity to Animals the Christian's Duty," which they have rendered deserved praise to, and which the Editor claims the merit of having occasioned the composition of, by the request which he made to Dr. Drummond when in London. This sermon was reviewed in the Mon. Repos. for May 1830. The conductors, however, have taken the course which they deemed best adapted for the accomplishment of their object; and, heartily wishing them success, we can do no less than apprize our readers of the medium which they have established for information and discussion.

No. 4 has an engraving, by G. Cruikshank, of "The Knacker's Yard, or the Horse's Last Home," which is worthy of our modern Hogarth. The "object is to circulate a considerable number of these engravings, each of which conveys volumes of instruction on the subject. To any respectable hotel, tavern, or coffee-house, where it would be hung up, the Editors would willingly send it framed." It should be in every tap-room.

Several articles are devoted to shewing the advantages which would result from the abolition of Smithfield market and the establishment of Abattoirs, or public slaughter-houses, (similar to those of Paris,) in the outskirts of the metropolis. Were this project accomplished, the public feeling would not continue to be disgusted, or hardened, by the loathsome sights now so common. One class of accidents, that occasioned by the temporary fury of goaded and overdriven animals, would be abolished. The Sunday would not close, as it now does to all who live in the neighbourhood of Smithfield, with sounds of uproar, profanity, and brutality, for which the song, the dance, and the theatre, would be an advantageous exchange. And there would even be a money saving, for the public loss, by the present system, from bruises and deterioration of cattle and sheep, is rather more than an annual 100,000*l*. But unhappily this is one of the countless cases of "vested rights." There is always some "interest" in the way of the public good. We eat dear bread to uphold the landed interest. We spend a million per annum on bad Canada timber in preference to good Baltic timber, because the shipping interest is so strong. And in the present case, the cause of public decency, humanity, and economy, will long be kept at bay, if not finally defeated, by the Smithfield publican interest, the butchering interest, and we are sorry to add, the Corporation of London interest.

ART. IX.—*Observations on Distortions of the Spine, &c.* By Lionel J. Beale. 8vo. Pp. 102.

WHILE there is much in this pamphlet which seems to us well to deserve the attention of medical and surgical practitioners, there are also many remarks which ought to have a much wider circulation than the limits of the profession. It would be a foolish attempt to try to make "every man his own doctor;" but much good would arise from people being generally so far instructed as to know when they need the doctor, and to render them intelligent auxiliaries to his efforts on behalf of themselves or their children, when he is called in.

The case described in the following extract is, we should hope, an extreme one; but mothers of a much better class may, perhaps, glean some useful hints from this statement:

"In another of these cases, a child of two years, the mischief had been engendered by a long course of mal-treatment. It was a healthy infant when born, but its mother was fond of society, and was in the habit of taking it out to evening visits, before it was six months old. The mother kept late hours, to the injury of her own health, and the poor infant not only suffered in consequence, from the deteriorated supply of nourishment, but also from the restlessness naturally induced by strange beds and strange nurses. The pursuance of this system soon rendered it a puny infant. When it was weaned, it was allowed to partake of all that was about; and, as the nurse drank porter, so the baby was indulged in the same; and there is reason to believe, that it was sometimes gratified with some share in the potations of a stronger liquor. Its meals were irregular, and in the intervals it was indulged with cakes, so that, as a matter of course, proper food when offered was rejected, and the child's appetite was supposed to be bad, when in reality the fault was in the absurdity of its mode of treatment. In addition to the mistakes in point of diet, the child was neglected in regard to cleanliness, and it seldom breathed better air than that of a confined room in a London house. From such a combination of causes, its health declined from the age of four months; and when

I saw it at the age of two years, it was one of the most pitiable objects I ever beheld: it was much emaciated, totally incapable of bearing on its legs, which were in fact but barely covered with skin, and the bones so slight, that a touch would have broken them. The spine formed a complete serpentine curvature from the upper dorsal to the lower lumbar vertebræ. The intellectual faculties were remarkably precocious, so that a stranger would have supposed the child to have been double its age. Cold bathing and friction, with the internal exhibition of alteratives and steel, were recommended, and their employment was attended with some benefit; but the health was so much deteriorated that nothing had any permanent good effect, and the child sunk into its grave a victim to the folly and over-indulgence of its parents. This case is by no means a solitary one, and its history, somewhat modified, would apply to hundreds of others, where scrophula, rickets, pulmonary and other diseases are engendered in children, from the gross mismanagement of their early years. Such complaints are commonly imputed to the impure atmosphere of large towns, which is often bad enough, but in no part sufficiently so to produce these evils without other operating causes. In the very closest parts of London children will be healthy, if proper attention is paid to the circumstances of cleanliness, bathing, diet, and exercise in the open air. It is the confined air of unventilated rooms which is so injurious to children; but the open air, even of the most closely-built portions of the old city, is sufficiently pure to preserve a tolerable standard of health: if the substances taken into the stomach were as free from impurities as the atmosphere, even of London, the latter would not be in such bad repute. In ninety-nine disorders out of a hundred, especially in children, it is the stomach which is primarily in fault."—Pp. 7—10.

We add another extract, of considerable length; there are yet, though their number is diminishing, school-mistresses who should consider it very attentively; the mother, and the daughter too, may also profit thereby:

"Among the most commonly adduced causes of lateral curvature of the spine, is the long-continued influence of the same attitude. That this does operate is unquestionable, for multiplied experience has shewn it in many persons whose occupations oblige them to maintain the same posture for many hours daily. Attitude has most effect during the period of growth, but probably too much has been attributed to it; for, without the simultaneous action of other causes, it would not alone be sufficient to account for the production of spinal curvature. The attitude which a girl is obliged to assume at almost all her lessons, unquestionably tends to draw the spine to one side, and to elevate the right shoulder; which, together with want of exercise, stays and tight lacing, operates in the production of that variety of lateral curvature, which the modern system of female education has rendered so common.

"The attitude assumed in needle-work, writing, drawing, the piano, the harp, all have the same tendency to contort the spine; all these occupations are sedentary, and so many of these and other accomplishments are now demanded, that the day is hardly long enough to go through the usual lessons. Boys sit much at their studies as well as girls, but when relieved from them, their amusements are of such an active description, that the alternation of a few hours' sitting is really beneficial to them; but girls, in their intervals of relaxation, are too often permitted to take no other exercise than a slow walk for an hour or so. The motions necessary for boyish games, bring into active play the muscles of the back, increase their vigour, and thus enable them to maintain the spine in its proper position, but the action of walking has but little effect on this class of muscles; the omission of those active exertions which youth of both sexes would naturally indulge in, is one main cause of such frequent instances of lateral curvature in girls. Every care is taken to check in girls that activity which is natural to the season of youth—young ladies should not be romps—such and such exercises are boyish—delicacy of appearance is considered genteel, and we all know how successful the system is in rendering girls delicate. Even in those cases where some degree of active exercise is permitted, the poor child is eternally admonished not to assume the attitude which Nature dictates to relieve for a while the muscles of the back. Miss must not stoop, must always hold her head erect, sitting or standing; the head and chest must be upright, and straight-backed chairs, backboards, and other ingenious arts of tormenting have been invented, to prevent children from adopting the attitudes of repose dictated by Nature. Who would ever think of preventing a horse from assuming that position of repose which he almost invariably takes when standing still, by raising one

of his hind legs to rest, while the body mechanically bears on the other three without much muscular exertion—in this position the spine becomes curved; and, it would be as wise to fear deformity in a horse, because he occasionally assumes this position, as in a girl to fear her being permanently round-shouldered, because she occasionally relieves herself from the irksomeness of continually maintaining the same position. Perhaps there is nothing more beautiful or more conclusive of design, than those contrivances in the structure of animals which enable them to assume positions of repose without the expenditure of muscular power. The manner in which birds roost is a familiar illustration; the weight of their body alone acts on the tendon of the flexor muscles of the toes, which thus mechanically grasp the perch without any muscular effort. The position of the horse above-mentioned, and that of the soldier when he stands at ease, are also examples of this provision of Nature. In the human body, the means of effecting this object was, I believe, first pointed out by Mr. Bell, and has been illustrated by him in the article 'Animal Mechanics' of the Library of Useful Knowledge, and by Dr. Arnott, in his Elements of Physics, from whose work I shall take the liberty of making the following extract, which, in forcible language and correct reasoning, cannot be surpassed.

"'Strongly as Nature has expressed herself upon the important subject of exercise among the young, tyrant fashion, with a usual perversion of common sense, has of late times in England formed a school discipline for young women of the higher classes, which wars directly with Nature's dictates; and the consequences have been such, that a stranger arriving here from China, might almost suppose it the design to make crooked and weak backs by our school discipline, as it is the design in China to make little feet by the iron shoe. The result is the more striking, because the brothers of the female victims, and who, of course, have similar constitutions, are robust, healthy, and well-formed. A *peasant girl* is allowed to obey her natural feeling, when her spirits are buoyant, and at proper times may dance, and skip, and run, until healthy exhaustion asks that repose which is equally allowed; and she thus grows up strong and straight. But the *young lady* is receiving constant admonition to curb all propensity to such vulgar activity; and often, just as she subdues nature, she receives the praise of being *well bred*. Her multifarious studies come powerfully in aid of the admonition, by fixing her, for many hours every day, to sedentary employment. This adoption of sedentary habits is not only hurtful, by preventing the natural extent and variety of the exercise, and thereby weakening the whole body, but is rendered particularly injurious to the back, by the manner in which the sitting is performed. It would be accounted great cruelty to make a delicate young creature stand all day, because the legs would tire; but this very cruelty is almost in constant operation against the back, as if backs could not tire as well as legs. When a girl is allowed to sit down, because she has been long standing, great care is taken that the muscles of the back, which still remain in action as she sits, shall not be at all relieved; for, from the idea that it is ungraceful to loll, she is either put upon a stool which has no back at all, or upon a very narrow chair with a perpendicular back. The stool relieves the spine more than the chair, because it allows of bending in different ways, so as to rest the different sets of muscles alternately; but the chair forces her to keep the spine quite upright, and nearly unmoved. The consequence soon is, that being first weakened generally, by sedentary habits, and the back being still farther weakened by excessive fatigue, the spine gives way in some part and bends, and the curvature becomes permanent.

"'When the inclination of the back has once begun, it is very soon increased by the means used to cure it. Strong stiff stays are put on, to support the back, as it is said, but which in reality, by preventing those muscles from acting which are intended by nature as the supports, cause them to lose their strength; and when the stays are withdrawn, the body can no longer support itself. The only things forgotten are to give proper exercise in the air, and to let the child rest when she is not taking such exercise. The prejudice had at last grown up, that strong stays should be put upon children very early, to prevent the first beginning of the mischief, and that the child should always be made to sit on the straight-backed chair, or to lie on the hard plane; and, it is probable, that if these cures and preventives had been adopted as universally and strictly as many deemed them necessary, we should not have, in England, a young lady whose back would be straight or strong enough to bear the weight of the shoulders or head. It would disgust us to see the attempt made to improve the strength and shape of a

young race-horse or greyhound, by binding tight splints or stays round its beautiful young body, and then tying it up in a stall; but this is the kind of absurdity and cruelty so commonly practised in this country towards, what may be well called, the most faultless of created things.'

"Although want of exercise is, perhaps, the most important cause of the frequency of lateral curvature, yet I do not doubt that stiff stays and tight lacing very materially increase the mischief produced by inactivity. Tight lacing not only prevents a due development of the muscles by pressure, but by fixing into one immovable mass the ribs and vertebræ of the back, which, more especially in youth, should have free motion on each other, makes the whole upper part of the body a dead weight on the vertebræ of the loins, which, in consequence give way to one or other side, and lateral curvature is produced."

"Not only does tight lacing act directly in this manner, but indirectly it operates in diminishing muscular vigour, by impeding respiration. It is well known that muscular power bears a relative proportion to the freedom of respiration, animals having the highest development of the respiratory organs, being the most powerful in muscular force. Tight stays compress the ribs together, and prevent the play of the respiratory muscles—when applied during the growth of the body, they prevent the development of the chest, and thus lay the foundation of many pectoral diseases. Much more might be said on the subject. To expect that stays will be banished from the female dress would be idle, but I think few mothers who will reflect on the evils of tight lacing in growing girls, will hesitate to defer at least to the latest moment, the vanity of forming their children of that shape which is most convenient to the dress-maker; for really the great use of stays, from all I can learn on the subject, appears to be, that they form the most suitable groundwork for the attachment of the manufactures of these artists. The female form, at least in youth, requires no artificial aid to improve it; who would think of putting stays on the Venus de Medici!"—Pp. 36—46.

MISCELLANEOUS CORRESPONDENCE.

Dr. Carpenter in Reply to the Eclectic Review and Mr. Ellis.

To the Editor.

SIR, *Bristol, June,* 1831.

I AM among the many who have to thank your very able Reporter for the faithful record he has given us of the proceedings of the Unitarian Association, on the memorable day when we had the satisfaction of seeing among us, both in worship and in general co-operation, that remarkable person to whom our hearts and hopes have been so long directed; to whom we have looked with earnestness, in reference not merely to those religious opinions which characterize our denomination of Christians, but also to those more general purposes of human well-being, which no other sect regard with more fervent desires than we do, and with which we find our views of Christianity so admirably coalesce. Our distinguished visitor, Rammohun Roy—the simple name conveys to us more than any earthly title can do—must have perceived, beyond any anticipation of his own, how extensively and cordially he had obtained our respectful regards; and his presence among us has already secured him a degree of personal attachment and esteem, which rests on no party considerations. He is come at a period when he sees our nation in its moral greatness; and in its preparation for a system of improvement, which, if pursued with wisdom, will eventually realize hopes long dawning in the distance, but now, as it appears, like the beams of the rising sun. To him the prospect must be peculiarly cheering. Whatever expectations he had entertained of good to his country, from his representations at the seat of power, he must now regard as vastly more likely to be fulfilled, than at any former period he could have reasonably hoped for.—But whatever disappointment, as to particular objects of desire, too sanguine hope may have to experience, the kingdom of

God must come, and the period must arrive when his will shall be done on earth as it is done in heaven. It is delightful to think of the Rajah, educated in polytheism and idolatry, as, even from the more ancient forms of his native religion, able to discern the adorable excellencies of the One God; and, as now, with the full confidence which Christianity gives, cherishing the great truth that "of him, and through him, and to him are all things," and desiring to glorify him in all things through Christ Jesus.

At that meeting, even if the lateness of the hour had not forbidden, I should have been unwilling to advert to the strictures made in the Eclectic Review, eight or nine months ago, on some expressions of mine at the meeting of the Association, held last June at Manchester,* but for the recent remarks of Mr. Ellis himself, in the new edition of his Polynesian Researches.—The strictures to which I refer, were written in so bad a taste, as well as in so bad a spirit, that I did not, at the time, think it needful to offer any explanation: indeed, I thought none could be influenced by them who would by any reply I might make. Perhaps, however, it might have been desirable, in reference to the expression respecting the new churches—"they are all building for us." Members of the Establishment, (among them at least one clergyman,) with whom I have to act in a public institution, have been led, through the Eclectic Review, to entertain opinions respecting the views of Unitarians for which one would not willingly give them any plausible reason. The clergyman gave me to understand, that it is clear the Unitarians expect to get the emoluments of the church into their own hands. Certainly we do not anticipate any such thing; nor, for the sake of Unitarianism, should we desire that it should be associated with them, or made the religion of the state. What I do expect is, that within those walls where, now, "God the Son," and "God the Holy Ghost," and the "Holy Trinity," are made distinct objects of worship, the prayers of the worshiper will be formed on that model which teaches us how to pray, and directed exclusively to the Father, the "Only True God." In that sense these churches will be all Unitarian—all ours. I never had the idea that they were building for us, *as a sect:* perhaps before that period, our sectarianism, whatever we have of it, may have merged in some more comprehensive system. My sentiments are, perhaps, more distinctly conveyed in the following passage of "A Unitarian's View of Christian Faith," to which I directed my clerical opponent. "On this important point, (the *worship* of the Christian,) the Unitarian Dissenter leaves his fellow-christians, since he believes that they leave the Scriptures. It is a source of grateful joy to him to

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* See Monthly Repository for 1830, pp. 563, 564. It may be desirable to repeat the passages to which I particularly refer.

"The time must sooner or later come when Unitarian Christianity will, in the same manner, encircle the globe, for prophecy distinctly points out that such a period will come. I see multitudes doing our work, whilst they imagine they are acting against us. They are preparing the way for that simple system of Christianity which we profess. When I see numbers of churches building throughout the country, my first impression is, how error is supported! But when I look further, I consider that they are all building for us, and I cease to regret my share of the two millions which have been levied for their erection. They are doing good among multitudes whom our efforts could not reach; and they will all eventually come to us, to that great and universal church which will embrace the whole earth. Our friends who mix in the world more than I do, often see great difficulties and discouragements; but, looking on as an observer, I see abundance to animate and encourage. All sincere Christians, of whatever denomination, are tending to one common centre of light and blessedness: they may now be widely apart; but in proportion as they approach it, they approach each other."

"The mode of teaching Christianity adopted by the missionaries of different denominations, might often be employed by Unitarians without any dereliction of principle. The accounts I heard given by Mr. Ward of his method of instructing the Hindoos, brought nothing into view which I should not myself have gladly taught them; and those who have examined the work of Mr. Ellis, on the South-Sea Islands, (*Polynesian Researches,*) may perceive, that in them the simple principles of Unitarianism are essentially taught; and such men are preaching those doctrines more effectually than we often now do, because they are more in the habit of addressing men through their affections."

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Ellis's second edition (Vol. II.
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is altogether discontinued the better; and I cordially rejoice in the change which has been adopted by the Unitarian Association in their last two anniversaries. But I deem it right to say, that the meeting at Manchester was characterized by decent sobriety; and as to the twenty-one toasts, I doubt whether more wine was taken than would have been with a fourth part of the number.

I would willingly transcribe what Mr. Ellis has stated on the main point; but it seems unnecessary. He entirely misunderstands my views; and the brief statement given of them was perhaps scarcely intelligible, except by those who had corresponding sentiments with my own. I have long seen reason to believe that our Christian brethren (with the exception of those who trammel themselves in technical phraseology, and dwell upon orthodox symbols of faith) are becoming more scriptural in their sentiments. In this proportion they speak of Jehovah as the one living and true God; and of Christ, as his beloved Son and servant, deriving his high powers and exalted glory from the Father: they speak of the Father's love and mercy as the sole original source of all the blessings we enjoy; and Christ as the channel through which they were conveyed to mankind: and while they cherish reverence and love to him, they direct their prayers, and their supreme homage, according to his instructions, to God even the Father, in his name. Now, in all this, they are Unitarian. These are the simple, essential principles of Unitarianism. And whether or not they disclaim our appellation, and keep themselves aloof from us, they are virtually teaching our doctrines: they are doing it effectually, too, in proportion as they do not neutralize them by other doctrines which are more or less inconsistent with them. From Mr. Ellis's very interesting volumes, I thought I saw that the missionaries in the South-Sea Islands had not neutralized, in the minds of the natives, those simple, fundamental principles of Unitarianism; and at any rate I saw that they were essentially taught. Perhaps I went too far when I persuaded myself that the missionaries were solely intent on preaching the truths of the gospel, scripturally and practically; not dwelling on human interpretations, whether for or against the opinions usually termed orthodox; but teaching the poor Heathen in the spirit and manner of the apostles of Christ, as exhibited in the book of Acts. I never

supposed that they taught our simple principles as *opposed* to modern orthodoxy.

After seeing Mr. Ellis's note, I looked through his first edition as completely as I could; and I was fully confirmed in the view I had taken of the subject. I found a constant distinction throughout, between "Jehovah, the true God, and Jesus Christ, our only Saviour:" I saw Jehovah represented as the sole object of worship; and found no instance of divine worship to Christ. Our Lord is never spoken of as God the Son, or in any way that implied that his separate personal deity was inculcated upon the Polynesians; and I found nothing tending to draw away the supreme love of the heart, or the direct homage of religious worship, from Jehovah, the only true God. True it is that mention is repeatedly made of Christ Jesus as the true atonement for sins; but I discovered nothing which led me to suppose that the missionaries taught that the death of Christ either made God merciful, or enabled him to be merciful: on the contrary, I saw that they spoke as the Unitarian would do (Vol. I. p. 197) of reliance on the "pardoning mercy of God," and (p. 536) of "the mercy of God in Christ." True it is that the converts were baptized in the name of the Father, the Son, and the Holy Spirit; but Unitarians have no objection to the formulary; and I saw that a satisfactory warrant for the administration, was "sincerity of belief that Jehovah was the only true God, and Jesus Christ, the only Saviour" (Vol. II. 253)—which is Unitarianism. And in the same way (Vol. I. p. 206) a number of the natives "requested to have their names written down, as those who desired to worship God, and to become disciples of Christ," which is primitive Christianity.—I also found (Vol. I. 263) a prayer of Pomare, given as "a specimen of the style and sentiments employed by the natives in their devotional services," addressed exclusively to Jehovah: and though some expressions are to me objectionable, I saw in it nothing which opposed my opinion that the simple principles of Unitarianism are essentially taught. But this prayer is actually cited by Mr. Ellis (2d ed. Vol. II. p. 186) among the proofs that what he seems to regard as a painful stigma, is unfounded. One evidence he does adduce, in his new edition (Vol. II. 173)—a letter from Pomare—in which he speaks of the *Three-One*, and, as it appears, of *this* being his shelter *from the anger of Jehovah*. If I had ever seen this, I must have relinquished my hope that the simple principles of Unitarianism were taught *effectually*.

L. CARPENTER.

P. S. Since writing the foregoing, I have seen an extract from Capt. Beechey's Narrative, which I think of much importance, as "the conclusions of an able, acute, and disinterested traveller;" but which, with Pomare's letter just referred to, diminishes the conviction I had formed that Christianity has been communicated to the Otaheitans, scripturally and judiciously. I copy it for the information of those readers who have not had the opportunity of seeing the Narrative, or the Monthly Review (for April), from which I derive the passage.

"I cannot avoid repeating my conviction that had the advisers of Pomare limited the penal code at first, and extended it as it became familiar to the people; had they restricted, instead of suppressed, the amusements of the people, and taught them such parts of the Christian religion as were intelligible to their simple understandings, and were most conducive to their moral improvement and domestic comfort; these zealous and really praiseworthy men would have made greater advances towards the attainment of their object."—P. 226.

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*Wilson's Appeal to Dissenters on the Marriage Law.**

"A flagrant infringement of Religious Liberty."—PREFACE.

"A greater practical abomination than the Sacramental Test."—The Rev. WILLIAM ORME.

To the Editor.

SIR,

I BEG leave, through the medium of the Repository, to call the attention of Unitarians to the above excellent work. And I am the more desirous to do so, as a matter of justice to myself, having, from the time I became a Unitarian, stood alone on this question, in the maintenance of the principle, that "we ought to obey God rather than men." But I am now happy to say, that I am no long-

* An Appeal to Dissenters, on their Submission to the Obligation imposed by Law, for the Religious Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer. By Joshua Wilson, of the Inner Temple. London, 1831.

er a solitary advocate in this righteous cause—a fellow-labourer has appeared; and, though not a Unitarian, I hail his appearance with joy. For, while it is individually encouraging to myself, it is a proof of a growing correctness of feeling on this point in the Dissenting body; and we have, besides, other indications of the fact in this able production. For the author says, that "he has frequently directed the attention of orthodox Dissenting ministers to the subject, with a view of eliciting an expression of their sentiments; *no individual* of whom attempted to justify the present law, or even to vindicate the tacit acquiescence of uniform, uncomplaining submission." (P. 5.) What cannot be justified or vindicated, is in a fair way of being sooner or later exploded. Witness the Slave Trade, the Test and Corporation Acts, the civil disabilities against Catholics, and, now, that iniquitous system of bartering in the representation, which has so long been the disgrace and curse of the British nation. The evil complained of in the present instance—that "flagrant infringement of religious liberty," which is so aptly expressed by the author in his preface, will share the same fate. And nothing can be better calculated to accelerate its doom, than this powerful *Appeal to Dissenters*, which has elicited these remarks.

The writer, as a Dissenter, takes a comprehensive view of his subject. He founds his whole argument on the great leading principle of dissent—that the civil magistrate has no right to interfere in religion—and that, when he attempts to impose religious rites and ceremonies, he usurps the authority of the only Master of Christians, and ought not to be obeyed. The argument is conducted in a very able manner; and I know not how any consistent Dissenter can resist its force. Would that all would consider it with that attention which the importance of the subject so justly demands! Then would they be resolved to "stand fast in the liberty wherewith Christ hath made them free."

The remarks of the author apply to Dissenters generally. But Unitarians have additional and still stronger objections to the ceremony, from the very nature of the ceremony itself; as recognizing, in their honest conviction, gross corruptions of Christianity,—the Trinity, and the deification and worship of a creature of God, as God himself,—"the man Christ Jesus." The writer, therefore, candidly admits, that "the grievance presses with *aggravated* weight on Unitarians;" and he says, that "for several years, in spite of many difficulties, they prosecuted an arduous struggle for *their natural, civil, and religious rights*," in reference to this question. (P. 3.)

He does not, however, justify their conformity, or even the conformity of any Dissenters. In fact, he clearly shews, that it is *not* to be justified; for he says, that the service is an "imposition," and "a burden oppressive on conscience;" and "conscience," he adds, "is sacred, *and for no consideration to be violated;* its ultimate decision is ever to be regarded as the voice of the Supreme Ruler, whose claims to obedience are *paramount* to those of any human authority." (P. 13.) Dissenters, therefore, in general, are unjustifiable in their submission to this religious imposition of the civil magistrate; and Unitarian Dissenters more particularly than any others; for they are more seriously aggrieved. Accordingly, the author observes, "Even Unitarians, while they profess to object for reasons of conscience,* do not regard submission as absolutely unlawful. Whether actual compliance can be reconciled with the sincerity of such a profession, appears, however, justly questionable." (P. 16.) And in another place he represents them, in this conformity, as "abjuring a grand article of their creed, the Unity of the Divine Nature" (P. 93); which, surely, is a very serious and awful consideration.

Of the expedient of protesting-conformity, which originated, I believe, with the Freethinking Christians, the writer thus expresses himself:—"Of the protests occasionally presented to officiating clergymen by persons of the former class," (that is, Unitarians,) "we dare not trust ourselves to speak; for the accounts occasionally appearing in the public newspapers, always excite in our mind mingled emotions of indignation and disgust, which no measured terms will serve to express. We will only venture to say, such scenes are disgraceful to a Christian country; and posterity will scarcely believe that they could occur in the metropolis of the British empire, at the advanced stage of improvement which the nation had reached when they were recorded." (P. 44.)

Examining the arguments of those Dissenting writers who have endeavoured to justify Dissenters in conforming to this service, our author observes, "As a

* It is the whole drift of the author's argument, that *Unitarians* ought to "object for reasons of conscience."

general remark, applicable to all of them, we may mention, that while they undertake to vindicate the conduct of their brethren, the writers betray a secret consciousness that they are not treading on sure ground; for their style of writing, and the summary manner in which they dismiss the subject, indicate that they themselves regard submission rather as the effect of constraint than as the deliberate result of well-informed judgment. They more resemble persons in quest of reasons to satisfy their own minds, than persons 'fully persuaded' of the propriety of their conduct." (P. 53.)

In concluding this examination, he sums up the whole thus:—"It appears, therefore, that the apology offered for submission to this imposition of a religious formulary, is the assumed fact, that they do not consider the occasion on which it is used as properly religious. They regard marriage, on the contrary, notwithstanding the constrained observance of a solemn rite as the mode of toleration, to be *merely* a *civil* transaction, and submit to that observance solely as a requisition of the civil magistrate, who may appoint any form he pleases. Thus, to justify ourselves from the imputation of abandoning our consistency, compromising our principles, and surrendering our liberties, by performing a religious action merely because commanded so do by act of parliament, we are compelled to adopt a plea implicating us in the more serious charge of profaning the name and trifling with the worship of God. We are, by the confession of our own advocates, placed in the situation called a dilemma. One of our great principles is, that the magistrate has no right to interfere with religion, by prescribing modes and forms for the regulation of divine service. This, unquestionably, he has done in the case of marriage in England. For, unless we admit that such is the necessary effect of legislative interference with the mode of its celebration, we are compelled to maintain a most untenable position, that the matrimonial service prescribed in the Book of Common Prayer is not a *religious* form. If we grant this, we must, to vindicate our conformity, abandon the principle for which, at other times, we strenuously contend, that religion is not the magistrate's province; and that, if he attempts to dictate to conscience by positive enactment, a paramount obligation to the Supreme tribunal forbids compliance with such unwarrantable imposition. But for our quiet submission in this case, what excuse do our advocates invent? The same employed by a late Alderman of London to justify his conduct in submitting to the Sacramental Test,—that he regarded his participation of the sacred elements as merely the performance of a common indifferent action, enjoined by act of parliament to be a qualification for holding a certain secular office, not as the observance of a religious institution. The cases are not, perhaps, entirely parallel; greater amount of evil being unquestionably involved in abusing, to secular purposes, one of the holy ordinances of the Christian religion; but both proceed on the same principle—a profanation of solemn worship. The plea resorted to in either case involves the confession of an offence highly displeasing in the sight of God, mocking him by formal, hypocritical devotions, making a solemn approach into his immediate presence, taking his venerable name upon our lips, not for purposes of worship, with a sincere desire to render homage and service to him, but merely for *civil* purposes, for our temporal accommodation or secular advantage. We observe a religious rite of human invention in a transaction entirely civil, or solely regarded as such, considering it sufficient excuse that we are not profaning a ritual institution of God's own appointment, although he has repeatedly declared, that worship performed merely in compliance with the traditions or injunctions of men is vain and criminal, unprofitable to the performer, and offensive to the object professedly addressed. To insult the Majesty of Heaven may not, indeed, be our fixed intention or deliberate design. In general, probably, Dissenters do not previously consider the solemn nature of the religious act in which they are about to engage, or the precise effect of the words they are about to repeat. We regard the whole service as a 'dead office,' an unmeaning ceremony, retained merely in compliance with long-established usage; that is, according to the apt expression of our great Milton, 'we present God with a set of stale and empty words.' But surely it becomes us on all occasions to remember that the Searcher of hearts, who cannot be deceived by specious appearances or plausible pretences, will not be mocked with impunity. 'The times of this ignorance' and inconsideration, God, it may be hoped, has overlooked; but *now*, after light has been diffused in all directions, can we persist in this course without incurring his displeasure?" (Pp. 67—69.)

With regard to the conduct which

[illegible]penters should pursue in their pecu[illegible] situation, the writer says, "If the [illegible]blished Church has determined to [illegible]n satisfied with a reformation left [illegible]nished, let *us* nobly resolve not to [illegible] content with an imperfect tolera[illegible]." (P. 94.)

[illegible] the mean time, he gives the follow[illegible] excellent advice: "The only safe, [illegible]certainly it is the only consistent, [illegible]e of proceeding, is to imitate the [illegible]ndect of that peaceable, inoffensive [illegible]y, the Society of Friends; never, on [illegible] pretence, either of expediency or of [illegible]nsity, to make a voluntary surrender [illegible]the least portion of our rights as men [illegible] Christians; nor 'give place by sub[illegible]ion, even for an hour,' to the exer[illegible]n of usurped and unlawful authority [illegible]r conscience, by whomsoever claim[illegible]g; but in all seasons and circumstances [illegible]o stand fast in the liberty wherewith [illegible]hrist has made us free;' and, regard[illegible]ss of consequences in matters of reli[illegible]on, that pertain solely to his jurisdic[illegible]on and prerogative, to obey his apos[illegible]e's injunction, 'Be ye not the servants [illegible]men.'" (Pp. 41, 42.)

[illegible]n conclusion, I cannot forbear ex[illegible]ssing my warmest thanks to the au[illegible]or for his excellent work. And if it [illegible]s any gratification to a writer to know [illegible]at he has been the means of encourag[illegible]g an individual engaged in the same [illegible]gteous cause to which he himself is [illegible]evoted, that gratification, in the present [illegible]nstance, he may enjoy complete.

I never doubted the goodness of the [illegible]use, or despaired of its final success. [illegible]nd my only fear *now* is, that it may [illegible]ome too soon—before *desert*. Should [illegible]t be so, it will be another instance, [illegible]mong countless millions, that the bless[illegible]gs of God's Providence are not of *works*, but of *grace*. To his most wise [illegible]nd beneficent determination it becomes [illegible]ll to bow with perfect acquiescence.

FRANCIS KNOWLES.

P. S. Should a second edition of this [illegible]xcellent work be published, it would, I [illegible]hink, be well to omit such passages as [illegible]he following: "it is no part of his" [illegible]the author's) "design to infuse doubts [illegible]or scruples as to the *lawfulness* of com[illegible]pliance;" and, "the writer offers no [illegible]pinion on this delicate point." (Pp. [illegible]13, 14.) Such expressions appear to [illegible]me to be calculated to neutralize, in some [illegible]respects, the writer's arguments, and are [illegible]esides, in my opinion, opposed to the [illegible]whole design of his work; which, if I [illegible]nistake not, is decidedly opposed to [illegible]onformity. If it be right to conform, why say any thing against it? If it be wrong, charity does not forbid us to say so; but rather requires from us the most open and ingenuous declaration. In such a spirit, the writer of this article hopes that these suggestions are offered.

Improved Version of the New Testament.

To the Editor.

SIR, *June* 6, 1831.

IT is much to be regretted that one great object, which has been the aim of Unitarians ever since they began to associate as a body in this country, should still remain to be accomplished—I mean the introduction of such an Improved Version of the New Testament as can be commonly used among us.

Whilst we are busy in circulating books and tracts for the elucidation of the Scriptures, the latter are still presented to the common reader in a form that every lover of divine truth must deplore. Why cannot we begin at the right end, and do that for which our brethren are well prepared and earnestly call? It is far from my purpose to undervalue the "Improved Version" published by the late Unitarian Society; but it must be obvious that this work, whatever other ends it has answered, can never come into general use, even among Unitarians. In America an attempt has recently been made (and to a certain extent with success) to introduce a version which, as far as it pretends to go, is an approximation to what is required. We must proceed a step farther than our transatlantic brethren, and finish what they have begun. We want, in short, the Common Version of the New Testament, not only "conformed to the standard Greek text of Griesbach," but corrected in all cases of notorious *mistranslation*. Such a work, without note or comment, would encounter none of the objections (among Unitarians) made to versions differing widely and *unnecessarily* from the authorized one. It would at once find its way into our pulpits, our schools, and our families.

In a cause like this, no merely trading considerations should be permitted to stand in the way; but it may be well to observe, that the most important edition of the "Improved Version" is now out of print. It is therefore for the trustees, and the committee generally, of the Unitarian Association, to consider whether the time is not arrived when this subject ought to be brought before them. The successful result, in a pecuniary sense, of

the publication of the Improved Version, is at least an earnest that another with less pretension and of a more popular kind would amply repay itself. On the plan proposed, so little remains to be done, that the mere labour would, I conceive, form no obstacle to its execution. What available funds there are for such an object, I know not; but they ought to be such as in no way to trench upon the too limited resources of the Unitarian Association. Were a prospectus to appear, I have no doubt of ample means being forthcoming, and in no better hands could they be placed than in those of the trustees of an Improved Version, already appearing in the list of officers appended to the Reports of the British and Foreign Unitarian Association.

Our brethren in Ireland, in the first report of the "Unitarian Christian Society" there, state, "that the theological information which they seek to diffuse must meet with serious obstructions so long as the Authorized Version of the Scriptures continues to be the final appeal of the English reader in matters of controversy." The state of the funds of this infant Society at present prevents the attempt at a corrected version, an object the Committee have much at heart. Why cannot we help our weaker brethren? Why not unite and do that, once for all, which shall add lustre to the Unitarian name, and be an inestimable service to enlightened believers wherever found? Such a work, proceeded in with the concurrence and co-operation of the leading ministers of both Associations, would be a bond of union, strong and imperishable.

I will no longer occupy your valuable pages than to express the earnest hope that no inferior considerations may interpose to prevent the speedy fulfilment of the most important trust now left confided to the hands of Unitarians.

T.

On an Improved Version of the Scriptures.

To the Editor.

SIR,

WHILE pursuing my theological inquiries, I have, among other books, frequently looked into a translation of the New Testament published some years ago by the Unitarians. This, though certainly an Improved Version in comparison with the Received Text, is still to be considered (as indeed its own preface hints) an *Improvable* Version. My opinion that the translation might be very much mended in many important particulars, and might, in its general style, to the great relief of unlearned readers and the lasting benefit of religion, be rendered compatible with modern English idiom, has been confirmed by the perusal of an old "Essay on the Bible," which I picked up lately at a book-stall. Among many excellent suggestions which it contains is the following: "We find in all Versions a fault which borders on blasphemy. The disciples of our Saviour, or his nearest relations, are represented as going to lay hands on him, and saying, *He is beside himself.* Mark iii. 21. Some interpreters, seeing that this is injurious to our Saviour, think the words may be rendered, *He is in a swoon;* others attribute this saying to his enemies; others, that it signifies only, *He is gone out.* But all this is not capable to remove the difficulty; we must, therefore, consider that St. Matthew, relating the same history, observes that it was the *multitude* who were beside themselves, and ravished with admiration at the sight of our Saviour's miracles; and St. Luke makes the same remark, employing a word which signifies to be ravished with admiration. This verse then should be translated, "Those who belonged to him, seeing this, went out to suppress them *(the multitude)*, for they said, They are beside themselves."

In this, Sir, you may see that there is nothing militating against idiomatic or grammatical construction; since αυτων may well stand for the noun of multitude οχλος, while εξεστη may refer to οχλος as its subject, and be fairly translated, as by the Essayist, in the plural number. Besides, vers. 19 and 20 imply, that Jesus and his twelve elect had just gone into a house, when the οχλος thronged them so that αυτους (Jesus and his apostles) could not take the refreshment for which they entered the house. How then could οι παρ' αυτου or περι αυτου, *with whom*, as the words imply he then was *in-doors*, go *out* to check or constrain *him?* I might say more on this as well as other passages, but I will not be redundant or prolix.

While sending this scrap, I beg to inquire whether, from the silence of your correspondents and yourself on the subject of my last, I am to infer that my hints on the non-authorization and inexpediency of "Reverend Individuals" (to use the term of G. P. H.) are substantial; and, if so, whether it be not the duty as well as the interest of the Unitarian body to relinquish their present system and adopt that simple, effi-

cacious, and sublime method, which, being introduced by God's own inspired agents, even among *Jewish* and *Pagan* converts, must be sufficient for those who have not been trained in the burdensome ritual of the former, or horrid ceremonies of the latter; which, in fact, coming from such a source, must be THE BEST. I remain a man of no party, a member of no church, and, I need scarcely add,

NO FOE TO INNOVATION.

An Important Simplification in Greek Grammar.

THE study of the Greek language is making a gradual but certain progress among us towards occupying such a place in general education as has never heretofore been allotted to it. There are moreover weighty reasons which may assure us that this arises, not from the fashion of a particular age or country, but that it forms a part of that grand progress of improvement throughout the human race which it is manifestly our happiness to witness, and which is destined, we cannot doubt, to be co-extensive with the globe, and to reach the utmost limits of time. It is reasonable to expect that the progress of religion, virtue, and knowledge, will gradually tend, in some good measure, to repeal that decree of the *confusion of tongues*, which the commencement of the destined ages of idolatry, ignorance, and vice, called down on the builders of Babel. As nations become virtuous and wise, peaceable and useful intercourse will be multiplied among them; and that which facilitates such intercourse will of course be held in esteem. And although there may be no sufficient reason to think that common vernacular dialects will ever cease to present considerable variety, yet it is every way probable, both from past experience and the nature of the case, that that variety will be continually encroached upon and diminished by the influence of a language which shall be *universally cultivated* among the educated classes of all nations, and whose phraseology shall be constantly diffusing itself through the literary language of each. Thus we may anticipate not only that a certain learned language will become generally familiar to the well-educated throughout the world, but that the knowledge of this language will act as a leaven, continually assimilating even the popular dialects both to one another and itself, and producing a great measure of essential identity in the more literary and refined phraseology even of them. If these speculations on the probable diffusion throughout the world of a common literary language are well founded, it can hardly, I think, be doubtful for what particular language this pre-eminence is reserved. Its own unrivalled excellence, as well as its peculiar connexions with religion, history, and science, claim it indisputably for the Greek. The Greek is the true *cosmopolite language*—the native idiom of Christianity, of freedom, of philosophy, and of eloquence, under every zone.

But having thus hinted at those views which give importance to every thing that facilitates the study of the Greek tongue, it will be proper, without further delay, to call the reader's attention to the particular improvement which it is the object of this paper to recommend to all whom it may concern: to all, that is, who are or may be engaged either in studying or teaching the language.

It consists in giving a *simpler analysis of the Greek verb*, by adopting which we may not only save the learner's time and the teacher's trouble, but attain a much juster acquaintance with the use of that important part of speech. If our common system represents the Greek verb as possessing or forming certain tenses, which, in fact, do not belong to it, but are wholly imaginary, it is evident that the learner is led into a serious error: an error which not only confounds the theory of the language, (an evil of no small magnitude when affecting the most perfect and philosophical language that exists,) but leads directly to practical mistakes. He who assigns a signification to imaginary forms, must withdraw, in his conceptions, that signification from the forms which are real; and hence will be led to an inadequate apprehension of the true use of these, and will, therefore, not be likely to do them justice when translating an ancient author. And it is still more evident, that such a man, when himself attempting composition, will fall into the yet grosser error of using words which neither have, nor can have, any real existence. But let us descend to particulars.

Those for whose use this paper is designed, are aware that the complement of tenses usually assigned to the regular Greek verb includes certain tenses called the *second aorist*, the *second future*, and the *perfect middle*, our grammars conveying the impression that such tenses appertain as a matter of course to every verb that is fully developed, or, in other words, [illegible] defective verbs; as

well as that these tenses have a signification proper to themselves, so as to be, on certain occasions, those which it would be proper to use in preference to any others. In fact, is not this the view of them which is actually entertained by the great mass of Greek students? Yet it is demonstrable that nothing can be farther from the truth. We will state certain facts, which those may deny who can. 1st. *There is not one Greek verb in fifty that has*, in the same voice, *two aorists or two futures, nor that has at once both the tenses called the perfect active and the perfect middle*, and there is not one verb in five hundred that has all these tenses complete. How grossly erroneous, then, is the common practice of putting them all down in the paradeigma of the regular verb! But, 2dly, in the few instances in which these duplicates do occur, they are *mere anomalies* or *redundancies*, easily accounted for. To illustrate this assertion, let us take the case of what is called the *second aorist active*. The form ἔτυψα, called the *first aorist*, is that which is used in forty-nine verbs out of fifty, and is of course the regular tense: another form, having the same signification, is that which is called the *second aorist*, as ἔλαβον. Now, it is true, that this is a second, or rather an irregular *form* of the aorist, but a second *tense* it is not. There is nothing in this part of Greek grammar to which we have not a perfect parallel in that of our own language. If we take the verb *to row*, we find the past tense to be, *I rowed;* and this is the regular form: this form is analogous to what in Greek is called *the first aorist:* but if we take the verb *to know*, we meet with the past tense *I knew*. Here we find traces of a certain ancient mode of forming our past tense, which now obtains only in certain verbs through the force of long usage, but is otherwise abandoned. Now this is strictly analogous to the case of the second aorist. What such forms as *I knew*, *I saw*, *I slew*, are in English grammar, such forms as ἔλαβον, εἶδον, ἥμαρτον, are in Greek: neither is there any greater reason or practical advantage in assigning two aorists to the Greek verb, than there would be in assigning two preterites to the English. Who does not see that the English grammar would be disfigured, encumbered, and every way injured, were such a practice to be adopted?

But perhaps some of my readers, being startled at this novel view, will be picking out certain Greek verbs in which they find *two* aorists at once in use. Now, though they may be at some pains to find them, yet there is no doubt that such are to be found. But before they bring forward these as cases in point, let them consider whether such duplicates do not occur in writers either of different dialects, of different periods, or, at least, of widely different styles, as one being a poet, the other a prose writer. And when this point is settled, let them next refer again to our own English, and reflect how many of the like duplicate formations we have among ourselves. Have we not *I hanged* and *I hung*, *I catched* and *I caught*, *I chid* and *I chode*, *I cleft*, *I clave*, and *I clove*, with numberless others, some still in use, but all to be found in our older standard authors? *

Let the duplicate tenses of the Greek verb be once viewed in this light, and their whole history and situation will be immediately understood. They will be perceived to be mere *anomalies* and *redundancies*, and altogether foreign to the equal structure of the language. These incumbrances being thus cleared away, the student will be in a situation to understand the Greek verb aright, and apprehend the distinct uses of all its parts. Then he will see that it is, among things of this kind, the perfection of beauty, in which nothing is wanting, nothing superfluous. It will be recognized as the *chef-d'œuvre* of language, which, to disfigure by bungling appendages, has been the work of ages of learned dulness, whose praise, indeed, was laborious industry, borne cheerfully by themselves, and with as little scruple imposed on others, but whose technical formality the simplicity of truth and the mother-wit of nature for ever eluded.

T. F. B.

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* Farther illustrations of this subject may be seen in *Barham's Greek Grammar*.

OBITUARY.

r. James Tayler.

objectionable it may be to intended for the public eye for the effusions of private to exhibit to the world a f excellencies which were and which cannot be recog- l the narrow limits of the le; yet some ampler notice ly demanded of the charac- circumstances of those in- m death has removed from public usefulness, and of ers that honoured them for l qualities and professional e pleased to trace a faithful the brief sketch which at- ord their virtues. Under on, we furnish a short bio- ount of the excellent man we simply announced in a er; purposing to describe, h exactness as feelings of n and deep regret will al- racteristic features of his al character.

was born in the city of February 15th, 1765. His substantial and prosperous f whom it has been ho- rded, that his habits of be- t pace with his improving , to the diminution of the tune which he might other- queathed to his children. whose maiden name was of French extraction. On of the edict of Nantz, her was a Huguenot, took re- and, accompanied in her emale attendant, who was in the family as having lost truggle with the soldiery to le.

t of this memoir early dis- dness for literature, which ggested the idea of binding e to a bookseller. But the overruled, and he was his father's business. His wever, displayed itself in a owing desire to engage in ministry. In compliance er's wishes, he so far con- nclination as to renounce oughts of a change of life; ope was still entertained, , solitary study, when the hours of business were concluded, he endeavoured to prepare himself for ultimately carrying his wishes into effect. On the death of his father in 1784, the Rev. Dr. Andrew Kippis became his guardian; and by his judicious assistance and advice, after continuing some few years longer in trade, he was at length enabled to execute his purpose of devoting himself to the ministry, and was entered as a student in the New College, Hackney, about the year 1788. Domestic occurrences prevented him from completing his course; and for some time he prosecuted his studies in private, under the direction of his friend Dr. Kippis. The very high estimate which he had formed of the qualifications for the pastoral office, rendered him so averse from engaging prematurely in its public duties, that it was conceived he had abandoned the design of ever becoming a preacher. At the recommendation of Dr. Kippis, he officiated at Nottingham, as a supply, for several months, in 1793 or 1794; after which he preached for some time at Walthamstow, where, in 1795, he married Elizabeth, daughter of Mr. John Venning, of that place. In the beginning of 1797, he succeeded the Rev. Thomas Jervis, as sole minister of St. Thomas's Meeting-house, Southwark; and maintained a most pleasing and harmonious connexion with his flock, till his final removal to Nottingham in 1802. Of the High-Pavement Society in that place he continued for nearly thirty years the faithful and devoted pastor, till the day of his death, May 15, 1831.

In the spring of 1808, the expenses of a large and increasing family induced him to undertake the task of tuition. The duties of this new mode of life he discharged, at the cost of his own health and spirits, with exemplary diligence and scrupulous exactness till the summer of 1825; when, his sons being all settled in the world, and his property increased by some accession on the death of a sister, he retired from his laborious occupation, in the hope of devoting his remaining years to the professional duties and pursuits which he loved, and from which he had felt it a serious grievance to be so long debarred. But many years of peaceful enjoyment were not in reserve for him. His constitution, which from his birth had been peculiar, and

which had been impaired by the fatigues and anxieties to which his susceptible temperament and conscientious spirit rendered him remarkably sensitive, in the discharge of his duties as an instructor of the young—sank at length under an internal decay, which brought him by slow and gradual steps to the grave. A constitutional difficulty of breathing, which was painfully increased by any keenness in the atmosphere, prevented him from taking that constant exercise in the open air which his sedentary and studious habits rendered so indispensable for the preservation of health. His digestive powers at last completely failed; even pure water producing excessive nausea. In the final stages of decay, his mind continued singularly cheerful and serene. Bodily weakness and frequent sickness unfitted him for the enjoyment of his favourite pursuits, or for any prolonged intellectual exertion; but his affections and his moral feelings survived in undiminished vigour to the last hour of his earthly existence. The wish that he most ardently expressed, had it been the will of Providence, was to have had all his children round him on that occasion. But of his sons one was a resident in a distant quarter of the globe; and the painful intelligence of the untimely decease of another, on his voyage to India, was conveyed to him only a few weeks before his own removal from this world. Yet he was not without the richest comforts and consolations. In the bosom of his family, the object of unceasing attention and solicitude, gratefully sensible of the kindness which he experienced, and breathing, in his last articulate accents, the most affectionate prayers for the harmony and happiness of all whom he left behind—calmly and imperceptibly, almost as in a gentle slumber, he resigned his spirit to his Creator, and passed away, as he himself firmly believed, to another and a happier state of being. His affectionate flock, deeply feeling their loss, and desirous of recording, by every public demonstration, their high sense of the value of his example and ministrations, have spontaneously and unanimously resolved, with equal honour to themselves and to the departed, to raise a sum by contributions of every amount from the congregation at large, for the purpose of erecting a tablet to his memory within the walls which for so many years had been the scene of his living labours.

Mr. Tayler's mind was remarkable for its purity and simplicity, its habitual rectitude of purpose, cautiousness of judgment, and scrupulous love of exactness. The striking excellencies of his character were allied to these qualities; and the imperfections, from which, with the best of men, he was not exempt, might be traced to a predominance of the same temperament. Studying late for the ministry, with a very high estimate of the qualifications for the office, and being determined to repair by severe study the disadvantages of his early career, he applied himself, at College, with extreme assiduity to the learned languages, in which, under the assistance of his friend and tutor, the Rev. Gilbert Wakefield, he found, as he was often accustomed to declare, that he had almost as much to unlearn as to acquire. This feeling, and a determination to gain the exactness which might have been obtained, without difficulty, in the ordinary routine of an education originally destined for the ministry, led to a scrupulous and anxious habit of mind in matters of minute accuracy, which probably impeded the full and natural development of his faculties, and prevented them from appearing to the same advantage as if they had been allowed a freer play, and not checked by an undue distrust in the accuracy of his own attainments. This fearfulness of mistake, combined with a natural modesty and timidity of mind, rarely allowed him to put forth the whole strength of his faculties in a promiscuous company; and it was those only who knew him well, and who had opportunities of watching the various aspects of his mind in the easy and familiar intercourse of domestic life, that could form an accurate estimate of the powers which he actually possessed. His intellect, naturally, perhaps, distinguished rather for vigour than for comprehensiveness, was too often embarrassed in its exercise by a scrupulous attention to details, when it should have been satisfied with grasping the general result; and sometimes lost sight of the end in anxiously weighing a choice of equally subservient means. But if, in this respect, he occasionally seemed inferior to bolder and less conscientious spirits, he more than atoned for this partial deficiency by the reaction of his moral feeling on his understanding, and strikingly exemplified how closely soundness of judgment is allied to purity of heart. His plain and simple mind always took a single view of an object; and, never perplexing itself with the subtleties of a worldly selfishness, aimed solely to speak and to practise what was true and right, and then abandoned every ulterior consideration. When his feelings were

by commiseration for the dis-
, zeal for liberty and truth, or in-
on at injustice and oppression,
ıole soul expressed itself in his
ge; the whole power of his faculne into action; and he spoke with
ıth, an energy, and even an elo-
, of which those who saw him
hrough the precise exactness of
linary manners and conversation,
have supposed him wholly inca-

favourite pursuits, which were
gical and rhetorical, perhaps too
increased the natural bias of his
o verbal accuracy. Nevertheless,
ays possessed the strongest relish
ieral knowledge: and had it not
r the kind of artificial constraint
ch early circumstances had subhe development of his mind, plain
ctical studies were those in which
ld most naturally have delighted,
which his native genius seemed
ted to excel. His mind wanted
ıtness and versatility and rapid
of association that are required in
criticism; but was endued with
ess and solidity of judgment, that
mirably adapted for graver pur-
He took a lively interest in the
ies of natural philosophy; and
ın chemistry and physiology furnim with a large share of enter-
ıt in the latter years of his life.
ı chief and favourite pursuit alntinued to be philology. Of the
nd Latin languages he possessed
ct and solid knowledge. Their
hors he had read repeatedly with
or had he failed to study dilithe most approved writers on
ammatical structure, idiomatic
ities, and metrical laws. Had he
s verbally exact and scrupulous,
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spirit of ancient history and liteand would certainly have made
ıments more available for the
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ınd, and of his undiminished
or knowledge, even under the
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ring the few years of leisure and
hich he enjoyed after resigning
ol, he resumed the study of He-
hich preceding occupations had
d him to relinquish, and purvith so much assidnity, that be-
e Pentateuch and some of the
l books, he read over the greater
ne prophetical writings, and por-

tions of them repeatedly. Having long felt prophecy to be the most difficult subject in the interpretation of the Scriptures, he was desirous to form his own conclusions by a careful study of the original text. His opinion, as far as could be gathered from occasional conversations with him on the subject, seemed to incline to the doctrine of a double sense; at least so far as that doctrine may be said to consist in the acknowledgment of a primary and immediate application of the words of the prophecy to events either contemporaneous with, or shortly subsequent to, the period of its delivery; and also of a derived and secondary fulfilment of them in Christ's person and ministry. At the same period of life, he commenced the study of Anglo-Saxon; a pursuit congenial with the philological habits of his mind, and which to him presented peculiar attractions from the opportunity which it afforded of examining the original structure and tracing the etymologies of his native tongue. The Saxon Chronicle was one of the last books which engaged him in his study before increasing weakness compelled him to renounce all severer pursuits; and of the curious lights which this venerable document throws on the manners and institutions of our Saxon and Roman ancestors, he was accustomed to speak with the greatest interest.

Of his moral character, the strictest integrity, perfect singleness of mind, and a most scrupulous and disinterested consideration of the claims and feelings of others, were the distinguishing features. No man ever delivered his opinions with more deliberateness and more entire sincerity. He might sometimes be mistaken; he might sometimes give offence or excite misapprehension from the unsuspecting simplicity with which he uttered them; but you saw at once that he spoke what he believed and felt, and were impressed with an irresistible conviction of his integrity. More wary and worldly men would often have calculated more nicely the effect of the expression of their opinions; but Mr. Tayler looked habitually to what was right, and never considered what might be the impression of his language on others, or how he might stand in consequence in the favour of the parties whom he addressed. No man was ever less tainted in his views of life and principles of action by the influences of worldly pride and selfishness. He possessed a degree of reserve, with a certain formality of manner and peculiarity of language and pronunciation, that to the stranger, perhaps, [illegible]

ally the air of something cold and artificial. But it is believed that numbers even of those who honoured him for his professional services and for the firmness and integrity of his general character, were but little aware of the kindness, the gentleness, and even softness of heart, with which his nature was really imbued, and of which those only who knew him in the privacy of home, in the relations of a parent, a husband, a master, and an intimate friend, had ever felt the genial and refreshing influence. Perhaps few men who possessed his masculine rectitude of character, and who for so many years had struggled with difficulties and anxieties, retained so much genuine sensibility to the close of existence. Nothing he more abhorred than affectation and display; but where he felt perfectly at ease within his own domestic circle, an expression of affectionate regard from a child or a valued friend, a pathetic narrative, or a deep devotional sentiment, would sensibly affect him and fill his eyes with tears.

Early in life his religious opinions had been Arian, and continued so even after he left the academy; the independent spirit by which he was always signalized prompting a kind of resistance to the ultra-liberal intolerance with which, in those days of excitement, the new doctrines were propagated. In the process of private study, however, he gradually relinquished the opinions of Dr. Price for those of Dr. Priestley, and became a firm believer in the simple humanity of Christ. For the former of these eminent individuals he always entertained the profoundest respect, and through life continued to speak of him as one of the best men and most impressive preachers whom it had ever been his lot to know. The result of his inquiries he never hesitated to announce with perfect candour from the pulpit; and he had the satisfaction of finding the general sentiments of his congregation progressively keep pace with his own. He never disclaimed the obnoxious title of Unitarian, at a time when worldly prudence might have dictated concealment or reserve; but he often stated that the designation which he most loved, and which he most wished to see universally prevail, was Christian. The general strain of his preaching was plain and practical, often accompanied by scriptural interpretation, always founded on Christian motives and sanctions, and not unfrequently addressed, with great effect, to the amiable, generous, and devout feelings. The style of his earlier sermons was clear, manly, and vigorous: in his later compositions he had adopted an inverted and artificial mode of constructing his sentences, which he conceived, most persons will doubtless think erroneously, assisted the impressiveness of their delivery. His voice was naturally so feeble, that in early life several of his friends dissuaded him, on this account, from attempting to qualify himself for the pulpit: but by careful and judicious exercise he so improved and strengthened it, that it became smooth, firm, and effective, and his delivery, with the exception of some appearance of effort and stiffness in the commencement of his address, was grave, earnest, and impressive. His love of technical accuracy, fostered by the study which he had early bestowed on the theory of elocution, and which always continued a favourite pursuit with him, occasionally imparted to his mode of pulpit address an air of coldness and of art, which was altogether foreign to his real character. When he had advanced into his subject, and his interest was warmly excited, the kindly emotions of his heart broke through all the restraints of rules; he spoke feelingly and naturally; and the artificial speaker was lost in the Christian and the man. His devotional sentiments were serious and profound, chiefly conversant with the goodness and holiness of God, and with the indispensableness of a strict adherence to duty to obtain his favour and the happiness of heaven. His conversation and his preaching were wholly free from intolerance and sectarianism. He honoured good men of every name and opinion; and disliked in any sect the assumption of superiority, and an ostentatious display of their own fancied excellence. Consistently with these views, he regarded moral excellence as the sole ground of final acceptance with God; and, considerately weighing the various influence of circumstances on the human mind, viewed the whole of God's providence as benevolently destined for the formation of character, and believed that all men would finally be restored to purity and happiness. Allied in all his feelings and associations with the grave and speculative class of theologians that is now gradually passing away, he was averse from all excitement and display in religion, and could not always bring himself to look with entire approbation and confidence on those more stirring and popular schemes for the propagation of religious doctrines, which had met with support and encouragement from many wise and good men. He thought, and

perhaps with some justice, that, in the present day, an undue stress was laid on mere cultivation of intellect, and that sufficient importance was not attached to a corresponding improvement of moral character and the growth of religious principle. In some respects, he might, perhaps, be over-cautious and over-distrustful; but his error, if it was one, was intimately connected with the predominant excellence of his character, his scrupulous desire to do what was right, and his unwillingness to relinquish an opinion except on conviction. He was, however, very far from being uninterested in the progress of human improvement. Once convince him that a measure was really calculated to promote that end, and, however unpopular or unfashionable it might be, you might rely on his steady, consistent, and zealous support. His views on civil and religious liberty corresponded to the general rectitude and simplicity of his mind. He was a thorough Protestant Dissenter in principle and in practice. He carried the doctrine of the right of private judgment and free inquiry to its utmost extent, maintained the absolute immunity of opinion from all control of human tribunals, and thought that speculative error, if entertained with sincerity and associated with a pure life—in other words, that error, merely as error—could in no case whatever be the subject of moral reprobation. His retired habits and aversion from public business withheld him from taking any active share in the politics of his day. But he never concealed his opinions. Though strongly opposed to Republicanism, and attached to that form of limited monarchy which the theory of the British Constitution exhibits, he was, nevertheless, a staunch asserter of popular rights, and regarded all the powers of government as a trust to be exercised for the general well-being of the whole mass of society. Oppression and injustice, under all forms, invariably excited his strongest indignation; nor will his friends soon forget the generous and fearless ardour with which, both in private and from the pulpit, he always defended the cause of a wronged and persecuted Queen. In the contemplated reform of the British Legislature, he took a deep interest; and till within a very few days of his death, inquired repeatedly concerning the results of the general election, which was then engrossing the universal attention of the country. Though he had composed with much care and diligence for the instruction of his flock, he published little. He has left behind him in print a Sermon on accepting the Pastoral Office at St. Thomas's; another, on the Death of the Rev. George Walker; and a third, on Zeal, preached before the Warwickshire Tract Society at Hinckley: besides these, a Sermon in Mr. Bransby's Selection, on Prayer; and another, in Mr. Beard's volume, on the Reward in Heaven. He also printed and circulated anonymously a small tract on the Evidences of Christianity.

Such was the Rev. James Tayler,—a man honoured by all who knew him for the genuine simplicity and unbending rectitude of his character, and tenderly beloved, throughout the whole of his domestic and social circle, for the affectionate kindness and disinterested benevolence of his heart. In attempting to retrace the general outlines of his character, even his peculiarities seem to have arisen so entirely from the excess of what was good in itself—to have been so blended with purity and uprightness of spirit, and to have been so wholly unmingled with the ambition and selfishness of the world—that they only serve to give a pleasing individuality to the picture, which brings it home to the remembrance, and makes it recognized at once. Those faithful lines prove that it is a reality on which we gaze, and which the affectionate heart would ill exchange for a more faultless model of ideal excellence. We have before us one of the infinitely diversified forms which the minds of good men assume in their passage through this world of discipline. We see the general excellencies of the man and the Christian fully developed, while the identity of the individual is preserved. For the delightful prospect of once more beholding our departed kindred and friends, with still enough of earth to assure us they are yet the same, but cleansed from all the imperfections which dimmed the brightness of their virtues here below, we must look forward in the quiet and enduring faith of Christianity to a more happy and holy state, "when that which is perfect shall be come, and that which is in part be done away." Meanwhile, be it the consolation of survivors to cherish the remembrance and emulate the example of departed excellence. The friend to whose honoured memory these few pages are dedicated with a deep and grateful sense of filial obligation, has passed from his scene of earthly trial; the opinions of men can no longer influence his condition or impair his happiness; but where

he was best known, he will be the longest remembered and the most sincerely deplored; and to his children he has bequeathed that most precious of all legacies,* the encouragement of a virtuous example and a memory without a stain.

J. J. T.

Mr. JAMES WHITEHOUSE.

1831. June 9, at *Coseley*, in the 89th year of his age, Mr. JAMES WHITEHOUSE, farmer. His life had been adorned from infancy to the close of his mortal existence with those virtuous traits which are the result of genuine principles, and which constitute the Christian character —humility without meanness, benevolence without publicity, and regularity on the means of grace, especially the Lord's Supper, without vain show or ostentation. In his last moments he was comfortably supported by past reflections, united with a steady faith in the gracious assurances of the gospel of Christ, and strongly evinced the efficacy of the Unitarian doctrines in shewing a readiness to depart, to be with Christ. Death was not to him the king of terrors, but a welcome messenger of introduction to nobler and more sublime scenes.

He has left two brothers behind, the one younger and the other older than himself, whose ages are collectively 264.†

C.

Mrs. ELIZABETH FREEMAN.

June 25, at *Coventry*, Mrs. ELIZABETH FREEMAN, aged 81. She was connected, during the greatest part of her long and valuable life with the congregation assembling in that city for the worship of the one only true God, and by her devoted and consistent attachment to the leading doctrines of the Unitarian faith, commanded the respect even of those whose sentiments differed widely from her own. Strict in her observance of all the external duties of religion, she shewed, by the uniform excellence of her life, that it was not a mere formal observance. Piety was the habit of her mind, and as it had been the grace and ornament of her youth, it shone with increasing lustre in her declining years. Her general conduct was a beautiful illustration of the divine instructions of her Lord and Master; her universal charity, her constant kindness and attention to the feelings of others, were strong proofs that she had imbibed the genuine spirit of the gospel. The unaffected grief of those who shared her bounty declares that all the brethren and the poor do love her, and they who knew her intimately will long remember with gratitude and pleasure the scrupulous attention which she ever shewed to the comforts of those around her. Nor was the kindest feeling in her the result of weakness, for she was endowed with a very superior mind, and had acquired varied and extensive information. This was manifested in her conversation, and they who had the privilege of an intimate acquaintance with her, have to regret the loss of one from whose society they could not fail to derive both pleasure and instruction. Her death has made a wide breach in that circle with which she was connected; but her friends experience the greatest pleasure in dwelling upon the character of departed excellence, and every consolation from the cheering promises of the gospel. "Blessed are the dead who die in the Lord, for they rest from their labours, and their works do follow them."

WILLIAM ROSCOE, Esq.

June 30, at his house in *Lodge Lane, Liverpool*, WILLIAM ROSCOE, Esq., in the 80th year of his age. We hope to receive some account of this eminent and excellent man, whose delicacy of taste, elevation of principle, consistency of conduct, and benevolence of heart, made him one of the brightest ornaments of his country and of humanity.

Miss EMMA MAURICE.

On the 9th inst., EMMA MAURICE, fourth daughter of the Rev. M. Maurice, of Southampton. Her illness was of many years' continuance, and borne with the most exemplary patience and Christian fortitude. Her amiable, affectionate, and benevolent conduct, will endear the remembrance of her to all who knew her.

* Optima hereditas a patribus traditur liberis, omnique patrimonio præstantior, gloria virtutis.—Cicero.

† The eldest brother, Mr. Isaac Whitehouse, has since the death of his brother met with a compound fracture of his leg.

INTELLIGENCE.

Manchester College, York—Annual Examination, 1831.

On Tuesday, Wednesday, and Thursday, the 28th, 29th, and 30th, of June, was held the Annual Examination of the Students in this College, before Daniel Gaskell, Esq., *President;* G. W. Wood, Esq., *Treasurer;* Messrs. Bell, Hart, Moat, Philips, Sanderson, and White; and the Rev. Messrs. Crawford, of Leeds; Gaskell, of Manchester; Hincks, of Belfast; Hort, of Gorton *(Assistant Secretary);* Johnson, of Wakefield; G. Kenrick, of Hampstead; G. Lee, of Hull; G. Lee, Jun., of Lancaster; W. Turner, of Newcastle *(Visitor);* and W. Turner, Jun., of Halifax.

Tuesday morning was a severe examination of the Students in the first and second years, by written exercises and translations, and answers to questions proposed, in regard to the Greek and Latin Classics, in order to the determination of Mr. Philips' Prizes offered to those classes. This examination lasted, without interruption, upwards of five hours. In the evening the junior and second Mathematical, and the junior and second Hebrew classes were examined.

Wednesday commenced with an examination of three hours, in writing, of the senior Mathematical class; after which Orations were delivered by Mr. Wood on the "Effect of Commerce in promoting the Civilization of Mankind," and by Mr. Rowntree on Modern History. Examinations then proceeded *(viva voce)* of the senior Hebrew class, on Mental Philosophy, Ancient History, and of the junior Greek and Latin classes. Orations were then delivered, by Mr. Porter, on the "Causes of the Success of Mahometism;" and by Mr. Colston on Suicide. In the evening, an examination, in writing, of two hours, on the Belles Lettres.

Thursday, examinations, in writing, for three hours, on the Evidences of Natural and Revealed Religion (3rd year's Students), on the Theology of the Old Testament (4th year's ditto), on the Theology of the New Testament (5th year). These examinations, being in writing, could all, without interruption, be conducted together, and during the same length of time. Orations then delivered, by Mr. Commins, on the "Relation of Cause and Effect;" and by Mr. Baker on the "Nature and Extent of the Religious Knowledge to be obtained from the Jewish Scriptures." The examinations were then renewed *(viva voce)* of the senior Greek and Latin classes, on Political Economy, and on Modern History. The Students then gave specimens (in general highly creditable) of the success which had attended Mr. Robberds' late endeavours to train them to a just, deliberate, and forcible elocution; and Orations were delivered, by Mr. Maurice, on the "Origin and Design of the Jewish Sacrifices;" and by Mr. Heaviside on the question, "How long the Power of working Miracles continued in the Christian Church?"

The prizes were then distributed—the first for Diligence, Regularity, and Proficiency, to Mr. William Rayner Wood, a Lay-Student in his second year; the second conjointly to Mr. Henry Higginson and Mr. Charles William Robberds, Divinity-Students in their second year, whose merits appeared to their Tutors so nearly equal, as not to allow of a distinction in rank: the third, to Mr. John Lampray, a Divinity-Student in his first year. Mr. Philips' Classical Prizes to Mr. H. Higginson, in the second year, to Mr. J. Lampray, in the first. The Mathematical Prizes, by "A Friend to the College," to Mr. C. W. Robberds, in the second year, to Mr. Lampray, in the first. The Prize of Books, value Five Guineas, offered by Euelpis, for the best Translation into Greek Prose, was competed for by four, but was awarded to a Translation bearing mottos corresponding with a letter, which being opened, declared the translation to have been performed, without assistance, by Mr. C. W. Robberds. The prize for the best-delivered Oration was adjudged to Mr. Maurice; and a present of Books, value Three Guineas, was voted by the Trustees to Mr. Heaviside, now leaving the College, as a testimony to his merit, and of their good wishes.

The Visitor, in addressing the Students, after congratulating them on the cordial testimony of their Tutors to their good conduct during the whole of the Session, proceeded to offer some remarks on the [illegible]ge, and indeed necessity, to a

public speaker, of a natural, deliberate, and forcible delivery: but with these, as far as they had reference to individuals, the public at large are in fact as little concerned as they would be in some of those which followed on the subject of the prizes; prompted as they were by, and addressed to, feelings with which the stranger cannot intermeddle. The concluding part, addressed to Mr. Heaviside, was in substance as follows:—

"With regard to our young friend who is now to leave us, in order to the exercise of the ministry, I confess that I feel a peculiar interest in his reputation and success, as I was personally engaged in his original recommendation, and have carefully watched his progress through his course. He will probably soon be called to the discharge of the duties of his important office; and in doing this, I trust he will always feel the necessity, and make it his constant study, to hold forth the pure light of the Gospel, unsophisticated by the systematic doctrines of men, which have too long and greatly obscured it. Whatever time or attention he may employ in the prosecution, or whatever improvement he may make in the acquisition, of various literature of other kinds, which adorn the scholar or the gentleman, he will be very careful to keep them separate and distinct from his ministerial performances; he will be even jealous and sparing in the use of embellishments drawn from such sources. The simplicity of Divine Truths appears best in their own brightness; and the majesty of the divine precepts needs no such subsidiary aid. The weak eyes of the ignorant will only be dazzled with adventitious ornaments; and their attention misled from the solid objects upon which he will naturally wish to fix it. Certainly it would bring no disgrace on ourselves or our performances, if we habituated ourselves, in our preparatory studies for the pulpit, to call to our minds some of the meanest of our auditors, and ask ourselves, how will such a one understand this? Under this head of instructing the ignorant, I scarcely need to recommend it to my young friend to take particular care, wherever he may be called to the exercise of his ministry, to endeavour to inform the minds of the young in subjects of religion and moral duty. With them he may hope for the best success in 'opening their eyes, and turning them from darkness unto light.' Their minds he will find like ground as yet unoccupied, or at least that the weeds of false opinions, and corrupt maxims and practices, have not struck a deep and confirmed root; and therefore that they may be sooner prepared for sowing with good success the seeds of instruction, especially if he can win their esteem and affection by affability and kind regard. In this case they will not fail to feel that gratitude and attachment which will make them firm friends and supports through life, and will rise up as brighter ornaments of a religious society, in the room of those who may be removed.

"My friend will also endeavour to reform from vicious dispositions and practices, those who may unfortunately have fallen into them. This he must indeed be prepared to find an unpleasant and difficult work. It is easier to open the blind eyes to the knowledge of the truth, and to encourage virtuous resolutions to persevere in a good way; but to arouse the stupid, to stimulate the slothful, to reform the profligate,—who is sufficient for these things? Yet these things must be attempted. And they will be best performed, they can indeed only be performed, by treating those who are overtaken with a fault in the spirit of meekness. We should be earnest with them; but we should not fail to shew that our earnestness proceeds from compassion, serious concern for their danger, and desire for their recovery. All appearance of bitterness and wrath and contempt, and pride of superior virtue, must carefully be avoided. A spirit of love and gentleness will soften even the stubborn heart; but harshness and severity will only make the heart more stubborn.

"But what a motive have you, my young friend, to exert yourself for the recovery of sinners, in the words of the Apostle, or rather in those of the commission given to him by our common Master, (Acts xxvi. 18,) 'That they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me!' A motive not indeed addressed to our selfish affections, by proposals of profit or pleasure or honour to ourselves, but directed to the best part of us, our benevolent feelings. Who that feels like a man and a Christian, but will reckon it the noblest purpose of his being, and the highest felicity he can attain, to become instrumental to form and enlarge men's minds to the comprehension of the noblest and most important truths, to deliver them from error, folly and vice, to lead them to know, to love, and to obey God with delight, and with continually increasing improvement to assist them in forming their sentiments, principles and tempers, and regulating their behaviour in such a manner

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young friend, is this! May your
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/ it to diligent perseverance! It
e career on which you are enter-
ceed in it with fortitude and
You will encounter difficulties;
meet with disappointments; but
his discourage your endeavours.
ter himself found reason to com-
incorrigible hearers—'Ye will
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you should find cause for a
:omplaint, be not disheartened;
:r that the heavenly lessons of
and benevolent Jesus were not
y successful. But we will trust
ugh the blessing of God on your
ndeavours, (and may that bless-
tinually attend your ministra-
you may meet with such success
ıfford you ample encouragement
at, and add many seals to your
, which shall be your joy and
: rejoicing at the day of the Lord

tudents were then addressed by
Thomas Dix Hincks, of Belfast,
a comparison with other Aca-
Institutions, pointed out to them
their peculiar advantages, and
uged them to persevering dili-
the use of them. The Examina-
n concluded, as usual, with a
rotional exercise, and the com-
iourned to dinner at Etridge's
ighly satisfied with the employ-
the three days.

V. F.

Meeting at Astley.

ursday, May 26th, a public meet-
he friends of religious freedom
l at the Unitarian meeting-house,
the Rev. J. R. Beard, of Salford,
ıair.
ıbjects of the meeting were, to
nformation to the villagers, and
ɔte amongst them zeal, religious
and Christian liberality. This
cted in a number of animated
, breathing the true spirit of
ı liberty and Christian benevo-
y the gentlemen who moved and
l a series of resolutions which
ı previously put into their hands
purpose.
neeting, which was composed of from eighty to ninety persons of both sexes, was addressed by the following gentlemen: Revds. C. D. Hort, J. Cropper, H. Clarke, J. Ragland, Messrs. F. Duffield, A. Hardy, J. Barrow, — Peake Jun., — Holmes, and P. Cocker.

The spirit of the meeting was admirably preserved by the Chairman and his coadjutors; and the utmost harmony and good feeling pervaded the whole transactions. At the conclusion of the meeting, tea was provided for those who, at a trifling expense, chose to partake of it. Forty-two persons availed themselves of this opportunity. The congregation at Astley have since expressed themselves highly gratified by the meeting and extremely grateful to its promoters: whilst these are equally gratified to perceive that the objects of the meeting have been realized.

From a conviction that meetings of this kind, held in villages and remote districts, are calculated to exert an important influence on the villagers—elevating their characters, bringing them into contact with men of superior education and more extensive attainments, and demonstrating the existence of a community of feelings and good-will—this notice is prepared, in the hope that its insertion in the Repository may lead to the adoption of similar proceedings in other remote portions of the Unitarian world.

F. D.

Hull, East-Yorkshire, and North-Lincolnshire Unitarian Association.

The Eighteenth General Meeting was held at Hull, on Wednesday and Thursday, June 22 and 23. On the Wednesday evening, Mr. Philp, of Lincoln, conducted service in the Chapel, and Mr. Harris, of Glasgow, preached a sermon on Antichrist, from 2 John 7. On Thursday morning, service was conducted by Mr. Duffield, of Thorne; and Mr. Harris again preached—his text John iv. 34: "My meat is to do the will of him that sent me, and to finish his work." After service, the usual meeting of the members of the Association for the transaction of business was held; and at two o'clock the friends of the Society dined together, to the number of about forty, Dr. Longstaff in the chair. In the evening, a public religious meeting was held in the chapel, Mr. Worsley, of Gainsborough, presiding. A hymn having been sung, and Mr. Harris having offered prayer, the Chairman introduced the

following speakers by stating the design and objects of the meeting.

The Rev. R. K. Philp moved, and Mr. Blundell, of Hull, seconded—"That the members of this Association, which is formed on the principle of mutual encouragement and aid in the profession and diffusion of Christian Unitarianism, rejoice to observe the increasing efforts everywhere making with success for the promotion of what they deem the truth as it is in Jesus;—that they particularly rejoice to recognize the existence and operations of numerous similar Associations throughout the United Kingdom;—and that, while the progress of their opinions is apparently simultaneous with that of civilization, knowledge, and liberty, they deduce from these facts continually fresh evidence of the soundness and value of their faith."

The Rev. G. Harris, of Glasgow, moved, and Mr. Gardner, of Hull, seconded—"That no form of religion is worthy of adoption, which has not a direct tendency to promote the intellectual and moral improvement of mankind;—that, with these views, we consider the intellectual and moral culture of the people, by whatever means promoted, not merely as a temporal blessing to themselves, but as a grand auxiliary to the spread of pure and uncorrupted Christianity, destined ere long to produce a vast accession of rejoicing members to the profession of Unitarianism. We are further convinced that Unitarian Christianity is pre-eminently calculated to improve the social character of man, and to answer one of the best ends of the Gospel—the establishment of 'peace on earth, goodwill towards men.'"

Mr. W. H. Holdsworth, of Hull, moved, and Mr. Bedford, of Lincoln, seconded—"That persecution, in every form, mode, and degree, is utterly inconsistent with the rights of nature and with the spirit of the Gospel, and decidedly hostile to the progress of truth;—and it is therefore the earnest desire of this meeting to see every persecuting statute which still disgraces the laws of our country speedily sharing the fate of the now extinct Corporation and Test Acts and Catholic disabilities."

The Rev. W. Duffield, of Thorne, moved, and the Rev. E. Higginson, of Hull, seconded—"That the Unitarian faith springs out of the great Protestant principle of the sufficiency of Holy Scripture;—that its professors have been distinguished by the maintenance and active assertion of that principle; and that we therefore rejoice to find that the British and Foreign Bible Society resisted and repelled a recent attempt to impose a doctrinal test on the members of that institution."

After a second hymn, the meeting concluded with prayer, offered by Mr. Wersley. Nearly two hundred Unitarian tracts were distributed at the doors as the audience dispersed.

July 7, 1831. E. H.

Eastern Unitarian Society.

The Nineteenth Anniversary of the Eastern Unitarian Society was held at Ipswich, June 29 and 30. The Rev. H. Hawkes, of Norwich, introduced the service on the Wednesday evening, when 1 Cor. ix. was read; and the Rev. Jerom Murch, of Diss, delivered an energetic sermon from a part of the twenty-fourth verse: "So run, that ye may obtain." From these words he took occasion to unfold "the means of removing obstacles to the progress of Unitarian Christianity;" and, as the three most important, dwelt especially upon the necessity of union among its professors, frequent controversies with its opponents, and practical manifestations of its excellence. After service, it had been arranged that the friends should meet at the Suffolk hotel to supper; and the evening was closed in a pleasant, social manner.

On the Thursday morning, the Rev. T. C. Holland, of Loughborough, introduced the service, when 1 John iv. was read; and the Rev. George Harris, of Glasgow, delivered a copious, impressive, and stirring sermon on "Antichrist—what it is, and what it is not." His text was 2 John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist;" from which he took an expansive view of the subject, beginning with the age of the Apostles, and tracing it historically for several centuries; and laboured to shew that, while other sects of professing Christians had their leading doctrines in common, Unitarians stood alone, opposed to all, and by all; and that the extirpation of Antichrist must be the universal prevalence of Unitarianism. It was gratifying to hear that this sermon had recently been published at Glasgow, and a number of copies were subscribed for at once.

Immediately after service, the business of the Society was transacted; Stephen A. Notcutt, Esq., in the chair. The

Report was more encouraging than that of the preceding year; and several communications from the societies in the district gave very gratifying accounts of the state of the congregations and of institutions connected with them.

At three o'clock, between sixty and seventy of the friends, both ladies and gentlemen, dined together at the inn; Henry Martineau, Esq., in the chair, and the Rev. W. J. Bakewell, of Norwich, in the vice-chair. Many admirable sentiments were given: among the rest, one may be mentioned as of peculiar interest: "The present movement in the world; and may these convulsions never cease, till they terminate in the rights of man and the precepts of Jesus." The meeting was addressed by Messrs. Murch, Harris, Bakewell, Melville, Martineau, Holland, Robinson, Clack, Silver, Kedaile, Hawkes, Alexander, Selby, and Notcutt; and the whole closed with the cheerfulness of prevailing satisfaction.

H. H.

Anniversary of the Kent and Sussex Unitarian Association.

The Nineteenth Anniversary of the Kent and Sussex Unitarian Association was holden at Maidstone, on Wednesday, July 6. The religious services of the day were introduced by the Revds. E. Ketley and Talbot with reading the Scriptures and prayer; the Rev. G. Harris, of Glasgow, afterwards delivered a highly argumentative, instructive, and deeply impressive discourse, from 2 John ver. 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh; this is a deceiver and an antichrist." It would be impossible to convey to the reader, in a report of this kind, even a tolerably correct idea of the eloquence and force in which this highly eminent defence of the Unitarian faith was addressed to the numerous and respectable audience assembled on this interesting occasion. It is, therefore, with no common satisfaction that we state, that the Sermon will be immediately published, which will afford to the Unitarian public more particularly the gratification of consulting a highly valuable record of the evidences in favour of the truth of Unitarian Christianity. At the close of the service the business of the Association was entered upon; and although the Report of the Secretary contained no incidents worthy of particular notice, it was evidently designed to excite among the friends of rational Christianity an increasing zeal for the advancement of the benign doctrines of the gospel. A slight expectation that the celebrated Brahmin, Rammohun Roy, would honour the meeting with his presence, occasioned a very large attendance of the members of the Association, although the circumstance of his inability to comply with the ardent wishes of the Committee occasioned no inconsiderable disappointment. This meeting, notwithstanding, may be regarded as one of the most interesting and encouraging that has taken place since the establishment of the Association. A dinner was provided at the Star Inn, at which J. Brent, Esq., of Canterbury, presided, who by his ability and good feeling contributed most essentially to the interest and enjoyment of the meeting. Several sentiments were proposed from the Chair, which called up a number of speakers. It may be remarked, as a proof that the Unitarian Dissenters are not inimical to a constitutional monarchy, that the health of our patriotic King was received with the warmest enthusiasm. The health of the Rev. G. Harris, which was drunk amid general acclamation, called forth from the Reverend gentleman a speech of uncommon force, brilliancy, and eloquence; it is to be regretted, from the circumstance of no reporter being present, that this powerful appeal in favour of the great principles of religious reformation, should be confined only to those who had the high privilege and gratification of listening to the delivery of it. The subject of "City Missions," introduced by the Rev. E. Talbot, excited very considerable interest. The meeting was also addressed by the Revds. B. Mardon, L. Holden, — Ketley, — Wallace, — Baker, W. Stevens, H. Green, T. F. Thomas, B. Austen, and by Messrs. Pine, J. Green, and S. Dobell. At the close of the meeting, which was, from its peculiarly interesting character, extended to rather a late hour, the friends, who were collected from almost all parts of the county, proceeded to their respective places of abode, improved and delighted with the proceedings of a day that will carry with them in after life the most grateful recollections. "A day thus spent is better than a thousand employed in sin and folly."

J. G.

Unitarian Tract Society for Warwickshire and the neighbouring Counties.

The Twenty-fifth Annual General Meeting of this Society was held at Coventry,

on Wednesday, July 13. The Rev. Stephenson Hunter, of Wolverhampton, conducted the devotional services; and the Rev. Samuel Bache, of Dudley, preached a most appropriate and seasonable discourse, from the words of our Lord, John xviii. 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth, heareth my voice." In the progress of his discourse, the preacher ably vindicated the claims of Christianity to the high and exclusive character of "the truth," and impressively illustrated the spirit of mind becoming those who are desirous of attaining to a knowledge of the truth, and the force of Christ's example, in directing his sincere followers to the exercise of an enlightened, patient, and generous zeal, in promoting the cause of the uncorrupted gospel in the world.

After the usual routine of business, the subscribers and friends dined together, and were edified by addresses on different topics of interest, by the ministers and some of the lay brethren.

H. H.

Western Unitarian Society.

The Annual Meeting of the Western Unitarian Society was held at Bridgewater, on Wednesday, the 20th of July. We shall probably be furnished with some account of the services of the day, and the more usual proceedings of the Meeting, for our next number; at present we have to state, that in consequence of the expectation that one or more of our respected brethren of the Remonstrant Synod of Ulster would be present, and take part in the proceedings, arrangements were made for a meeting in the evening of the members and friends of the Society, to which the public were invited, to receive communications respecting the sentiments of Unitarians, and the prospects of Unitarianism in different parts of the world. This supplementary Meeting was accordingly held, and conducted much upon the plan of that of the British and Foreign Association in Finsbury Chapel. The plan thus adopted gave to the female sex, the young, and the poor, an opportunity of hearing those statements which are usually confined to the members and friends of the Society who dine together; and, at the same time, gave a more directly religious character to the proceedings, which seemed to interest all present.

Mr. Estlin, of Bristol, was called to the Chair, and the addresses of the different speakers were connected with the following resolutions:

Moved by Dr. Blake, seconded by Dr. Carpenter:

Since the obloquy so commonly thrown on the tenets of Unitarian Christians, and the bitterness of opposition which they meet with, arise, in no small degree, from ignorance respecting them, and the consequent misrepresentation of them,—it is highly important, and a duty to the cause which we believe to be that of Christian truth, to take all suitable opportunities of extending a correct acquaintance with our doctrines, in their true bearings and connexions: and it is desirable that the Committee of this Society should, as far as its system and regulations will permit, employ such means for this purpose as do not come within the scope of individual exertion.

Moved by the Rev. Mr. Hunter, seconded by Mr. Edward Bagehot:

Looking back upon the period of nearly forty years since this Society was established;—considering the smallness of its beginning; its gradual increase and long-continued prosperity (notwithstanding the formation of various other societies for similar purposes); the mutual and cheering encouragement afforded by its annual meetings; and the importance of its services in diffusing a practical knowledge of Christian truth, and in aiding its advocates to communicate their views to the public;—there is great reason for devout thankfulness; and also for the sentiments of respectful obligation to the late Rev. Timothy Kenrick and Dr. Toulmin, and to other excellent persons, to whose enlightened and conscientious fortitude and zeal the Society owes its commencement and early support;—to the present President, the Rev. John Rowe, of Bristol, who, for more than twenty years, ably superintended its concerns, and animated its assemblies;—and to those other supporters of it, who as Preachers, Treasurers, Secretaries, and members of the Committee, have given their efficient exertions in promoting the purposes of the Society.

Moved by the Rev. S. Bache, seconded by Mr. James Pyke:

Next to the support which Unitarians render to our common Christianity, and to their distinctive principles, by a Christian life and conversation, is the exhibition of those principles in the form and spirit in which they are displayed in the words of Christ and his apostles: and while we express our high appreciation of the judgment and the talent with which the Rev. Henry Acton has already

presented to the public those scriptural views of Unitarian Christianity which are fitted to shew its real nature and tendency, we desire him to accept our cordial thanks for his eloquent, argumentative, and seasonable discourse this morning delivered, marked by sound judgment and Christian principle; and that it is the earnest hope of this Meeting, that its usefulness will not be confined to the services of this day.

Moved by the Rev. H. Acton, seconded by Mr. John Browne:

Feeling the great importance of cordial union, and of zealous co-operation among all who are united in the support and extension of our great common principles as Unitarians, we rejoice in all the opportunities afforded by Divine Providence, to strengthen our mutual bonds by personal communication with our brethren of other countries; and at this time, in particular, we would express to our visitor from the Remonstrant Synod of Ulster, the Rev. Fletcher Blakely, of Moneyrea, our respectful sense of his open, firm, and successful avowal and maintenance of Unitarian Christianity, during the years that he stood alone and unsupported in the North of Ireland; and of the manly and enlightened zeal with which he and his noble-minded colleagues have advocated the right of private judgment and free inquiry, in the midst of the narrow-minded and bitter efforts of intolerant bigotry; our cordial congratulations that, after having resisted, to the utmost, the impositions on conscience, which it desired to fix on all the members of the Synod of Ulster, they came forth from it and erected the standard of Christian liberty; and our earnest desires to co-operate with them in supporting those civil rights which an illiberal and unchristian spirit is at work, in various ways, to withhold, or to take away.

After this resolution was passed, Mr. Blakely gave a view of the proceedings of the Synod of Ulster, and of the bitter and oppressive persecution which the Remonstrants have undergone.

Moved by the Rev. Dr. Carpenter, seconded by the Rev. Mr. Brock:

With high respect for the past labours of the Hindoo Reformer, Rammohun Roy, to diffuse among his countrymen the blessings of education, and the knowledge of the only true God, and Jesus Christ whom he hath sent, and to weaken the bonds of superstition; for his able defences, in his own country, of the principles of Unitarian Christianity, in opposition to the controversial skill of the Baptist Missionaries; and for his dignified manifestation since his arrival in this country, of his attachment to our leading principles and our public worship; we unite an earnest desire for the success of his enlightened efforts for the benefit of his countrymen; a respectful sympathy with him in the prospects which he believes opening before them, of political, intellectual, and spiritual improvement; an encouraging belief that his visit to Great Britain will be the means of promoting an acquaintance with Unitarian Christianity among our own countrymen; and the hope (with submission to the best Will) that his health may be confirmed and continued, so that he may be enabled, with persevering steadfastness, and dutiful faithfulness, to devote his great talents to the all-important cause of Christian truth and human improvement.

Moved by the Rev. F. Blakely, seconded by Mr. W. Browne:

Under a full conviction of the authority of the Holy Scriptures, as the faithful records of Divine Revelation, and of their sufficiency as the guide of faith and duty, we rejoice in the success of all those means by which the knowledge of them is extended;—by which they are made accessible to all classes; by which the children of the poor are furnished with the key to the precious casket; and by which men are trained, with faithfulness and with freedom, in the knowledge which will fit them to make others wise unto salvation. And we also rejoice in every defeat of the efforts of a fanatical spirit, to narrow the grounds of mutual co-operation among professed Christians.

Moved by the Rev. Steill Browne, seconded by the Rev. H. Acton:

Whatever discouragements we may experience in our respective spheres of personal exertion, there is abundant reason for the cheering conviction, that the great principles of Unitarian Christianity —the Absolute Oneness, the Sole Deity, the Essential Mercy, the Perfect Righteousness, the Paternal Character, and the exclusive Worship of Jehovah, the God and Father of our Lord Jesus Christ— the great principles which our Saviour has himself pointed out as the guide to Eternal life, and the basis of Christian affection and duty—will ultimately prevail over the whole earth: and this, whether we consider the express declarations of divine prophecy, and the obvious tendency of the general enlightenment and enlargement of the mind to prepare for the simple doctrines which it

can embrace with the understanding as well as with the heart; together with the silent but certain efficacy of the discussion respecting them, in lowering the tone and the standard of orthodoxy; or the known and rapid extension of them, where the scripturalist has been left free from the restraints of established forms of faith and worship, and from the benumbing influence of fashion and of power.

The Established Church in Ireland.

An important document has just been printed, by order of the House of Commons. It is a return made on the subject of the first-fruits in Ireland, containing a statement of the wealth and other information connected with that establishment. From the information which is spread over its 134 pages, we make the following abridgment of facts:

Translations to Bishoprics.

Since the month of August, 1812, to which date the returns go back, we find that there were 26 promotions or translations to the bishopricks, thus: Lord John George Beresford, Archbishop of Armagh, in 1822, having been raised to the see of Clogher only in 1819, and to the Archbishoprick of Dublin in 1820; Percy Jocelyn to the see of Clogher in 1819, and Lord Robert Tottenham to the same see in 1822; Wm. Magee to the see of Raphoe in 1819, and Wm. Bissett to the same see in 1822; Nathaniel Alexander to the see of Meath in 1823; Richard Mant to the see of Down and Connor in 1823; no episcopal promotion in Derry; ditto in Kilmore; John Leslie to the see of Dromore in 1812, and James Saurin to the same see in 1819; Lord John C. Beresford to the Archiepiscopal see of Dublin in 1820, and Wm. Magee to the same in 1822; in Kildare no episcopal promotion; R. Fowler to the see of Ossory in 1813; Lord R. Tottenham to the sees of Leighlin and Ferns in 1820, and Thomas Elrington to the same sees in 1822; Richard St. Lawrence to the sees of Cashel and Emly in 1822; Thomas Elrington, in 1820, to the see of Limerick, and John Jebb to the same 1822; Hon. R. Bourke to the see of Waterford in 1813; in Cork no episcopal promotion; Charles M. Warburton from Limerick to Cloyne in 1820, and John Brinkley to the same see in 1826; Richard Mant to the see of Killaloe in 1820; Alexander Arbuthnot to the same see in 1823, and the Hon. R. Ponsonby in 1828; Power-le-Poer Trench to the archbishoprick of Tuam and see of Ardagh in 1819; John Leslie, in 1819, to the see of Elphin; in Clonfert no episcopal promotion; in Killala no episcopal promotion.

It will be seen at once that these names are principally those of aristocratical houses, or of families possessed of parliamentary interest; perhaps the only one of the whole in which such interest did not influence the selection is that of Dr. Brinkley, who was elevated to the see on account of his great talent.

Incomes of Archbishops and Bishops.

The yearly incomes of the Archbishops are stated to be—Armagh, 15,080*l.* 15*s.* 6*d.*; Tuam, 5548*l.* 19*s.* 11*d.*; Cashel, 3500*l.* and upwards, while of Dublin no return is made; of the others, Clogher is returned 9000*l.* late currency; Derry, 10,000*l.* *and upwards*, late currency; Meath, 5815*l.* 14*s.* 5*d.*; Raphoe, 5370*l.* 14*s.* 1*d.*; Leighlin and Ferns, 5000*l.* to a fraction; Ossory, 3000*l.* to a fraction; Dromore, 4863*l.* 3*s.* 5*d.*; Waterford, 5000*l.* exact money; Cork, 3000*l.* ditto; Limerick, (renewal fines, nearly as much more, not included,) 2915*l.* 19*s.* 8½*d.*; Cloyne, 2000*l.* "and upwards *at the least;*" Killala, 4,600*l.*; from the dioceses in Tuam there is no return made, "as there is no record of the value of the several Bishopricks and dignitaries of the province in the Registrar's office."

Family Livings.

A curious fact observable throughout the return is the number of individuals of the same name as the Bishop who had the good luck to get into livings soon after his attainment of the episcopal dignity; for example,

Knox in possession of Derry at the commencement of these returns; then follow—J. Spencer Knox, June 1813, rectory of Fahan, 360*l.* a year; August, same year, Hon. Charles Knox, rectory of Urney, 700*l.* a year; June 1814, W. Knox, rectory of Upper Brandony, 396*l.* 18*s.* 6*d.* a year; same date, Hon. Edm. Knox, rectory of Tamlught, O'Crilly, no amount specified; but 564 acres of church land in the city and county of Londonderry; James Spencer Knox (again) two more rectories, Magheras and Kilnonaghan, 1,365*l.* 7*s.* 7½*d.* per annum, and 926 acres of church land; April same year, Wm. Knox, rectory of Fahan, 360*l.* a year; October same year, William (the same perhaps) Knox, rectory of Tamlaghtard, 425*l.* per annum; August 1821, W. Knox (again!) rectory of Clonleigh, 840*l.* a year, and 427 acres of church land; October 1822, W. Knox (the fifth time) rectory of Ballinascreen, 623*l.* 1*s.* 6½*d.*, and 543 acres; and finally, in June

1830, the last presentation returned Edmund J. Knox, rectory of Killown, 160*l.* a year. Altogether the Knoxes have got since 1812 (mention is not made in these returns of what they had before) 5,230*l.* 7*s.* 8*d.* per annum, and 3,555 acres of land, besides the annual income of one of which no return is made. There are two Knoxes in Dromore, with 1,082 acres.

W. Magee, see of Raphoe, 1819; May 1820, John Magee, rectory and vicarage of Mevah, 375*l.* a year; July 1825, John Magee again, prebend of Killyman, 216*l.* 18*s.* 5½*d.*, and 450 acres; let us here follow his lordship to the see of Dublin, whither he was translated in 1822. W. Magee, vicarage of Finglas, March, 1823, no annual value stated; April 1826, T. P. Magee, rectory and vicarage of Inch and vicar of Kilgorman, 365*l.* 9s. 4½*d.* a year; T. P. Magee, December 1826, prebend of Tipperkiven, 127*l.* 10*s.*, and 78 acres; T. P. Magee, (third time), same month and year, curacy of St. Michael, Dublin, no amount stated; May 1829, T. P. Magee, (fourth) prebend of St. John's, no value stated; January 1830, W. Magee, rectory of Dunganstown, no value returned; April 1830, T. P. Magee, (fifth time!) prebend of Wicklow, so much talked of, no value stated. T. P. Magee seems either a very fortunate gentleman, or the brightest ornament of the church, judging from the number and rapidity of his promotions, for in addition to those conferred upon him by his father, we find him appointed in April 1830, Archdeacon of Kilmacduagh.

Waterford and Lismore.—Hon. Richd. Bourke, to the see in 1813; we have, in Feb. 1817, Hon. George Bourke, a prebend and rectory; in Sept. 1819 the same individual to two rectories and two vicarages, value 471*l.* 14*s.*; a third time, in August 1819, to the prebend and rectory of Leskan, no value stated; again, in December same year, (for although the "Hon" is here dropped, it is evidently the same favoured gentleman,) to the prebendary and rectory of Kilgobenet, no value stated, and yet a fifth time, in August 1826, to a precentorship and a rectory, value 1569*l.* 4*s.* 7*d.* per annum. There is also the Hon. Joseph Bourke in Oct. 1829, to a chantorship, value not stated.

In Cork, the Hon. Thomas St. Lawrence was in possession in 1812, since which the promotions of the St. Lawrences have been between three individuals: the treasurership in 1815; a vicarage, June, 1818, 461*l.* 10*s.* 8*d.*; a rectory and three vicarages in the same month and year (not the same person, however), value 1365*l.* 17*s.* 7*d.* per annum; a vicarage, in June, 1823, 461*l.* 10*s.* 8*d.*; at this time Edward made way for Robert, and got instead, three months after, a prebend and four rectories, value 1162*l.* 10*s.* 8*d.* a year, making "a difference" of 700*l.* per annum in his favour; May, 1825, a vicar choralship; and July, 1826, a rectory and vicarage, value not given; in the diocese of Ross, attached to that of Cork, there are ten promotions of the St. Lawrences, the value of four of which, the only ones stated, is 1435*l.* per annum.

Kildare.—Dr. Lindsay, in possession of the see in 1812; June, 1815, Charles Lindsay, prebend, rectory, and vicarage of Harristown, and second canonry of St. Bridget's, 220*l.*; April, 1828, Charles Lindsay (again), archdeaconry, value not stated, and March, 1823, Charles Lindsay (fourth time), canonry of St. Bridget's, value not stated.

Ossory, R. Fowler to the see in 1813; in April, 1824, Luke Fowler gets a union, consisting of a prebend, four rectories, and four vicarages, value annually 874*l.* 4*s.* 3*d.*; and in March, 1828, Luke Fowler gets two more vicarages, no value stated.

Ferns and Leighlin.—Thomas Elrington to the see in 1821; dates of the promotions of H P. Elrington: July, 1823, a prebend and vicarage, no value stated; October, 1824, a precentorship, rectory, and vicarage, 1200*l.* a year; Feb. 1824, three vicarages and a rectory, 609*l.* 4*s.* 7*d.* per annum.

In Killala and Achonry, the Verschoyles are numerous enough to justify a suspicion that they are related to the diocesan; there is one with six vicarages at one promotion; he has also an archdeaconry, a provostship (qu. ?), a prebend, and a vicarage; another of the same name, with a "sen." affixed, has four vicarages and a prebend, value 949*l.* 16*s.* 5*d.* per annum, and 727 acres of church lands.

Meath, N. Alexander to the see, 1823; James Alexander to the rectory and vicarage of Killucan, 1828.

R. Mant, Down and Connor, 1823; R. M. Mant, archdeacon, 1828; R. M. Mant (the same), vicarage of Billay, 1823.

In Dromore, James Saurin, to the see in 1819; Nov. 1822, Lewis Saurin, rectory of Morin; and July, 1827, James Saurin, vicarage of Seagor, 500*l.* a year.

Cloyne.—Bishop Warburton was translated from Limerick in 1812, and in

March, 1822, his second gift of living went to Charles Warburton, to the value of 323*l.* 1*s.* 6½*d* annually.

In 1820, Richard Mant was appointed to the sees of Killaloe and Kilfeno; a promotion of R. M. Mant is found, three rectories and two vicarages, value 498*l.* 8*s.* 2*d.* in July, 1821.

Even a cursory glance at these pages will shew the reader how numerous in the Church are the Beresfords; of that name there are an archbishop and a bishop; and in the diocese, six in number, where they chiefly abound, they possess not less than 14 livings, of which only four have their value annexed, amounting to 1857*l.* 11*s.* 2*d.*, and 64,803 acres of land!!!

Summary of the Returns.

1st. Between the month of August, 1812, and the date of this return, 1383 promotions spiritual, comprehending the same number of benefices, have taken place within the several dioceses in Ireland. 2d. The 1383 benefices, to which promotions have been so made, contain 353 dignities, including the archbishopricks and bishopricks, and 2061 parishes, &c. 3d. 297 of the aforesaid dignities and 405 parishes have been taxed, and are paying first fruits, to the amount of 9947*l.* 11*s.* 3½*d.*; and that the remainder of said dignities and parishes are either exempted from payment, under the statute of Elizabeth, or have never been taxed and put in charge. 4th. Valuations have been made, under the Tithe Composition Act, in 1194 of the abovementioned parishes, to the annual amount of 303,620*l.* 0*s.* 6½*d.* 5th. 1034 of the said parishes have glebes annexed to them, amounting to 82,645 acres; and that the see lands on promotions occurring, amount to 410,430 acres. 6th. The total number of acres contained in both glebe and see lands, as referred to in this return, amount to 493,075 acres; and 7th. The total number of acres belonging to the several sees in Ireland, with the exception of the dioceses of Down and Connor, Raphoe, and Dromore, amount to 489,141 acres; the pecuniary values of which have not yet been officially ascertained.

Association for the Protection of the Rights of Conscience in Ireland.

Our readers will find among the Advertisements a statement of the objects of the above Association, which has been recently formed in the North of Ireland. About £2000 have been subscribed in Belfast and its vicinity. This is a good commencement. A Deputation has been sent to this country, consisting of Rev. H. Montgomery, Rev. F. Blakely, of Moneyrea, and Rev. J. Mitchel, of Newry. From the interest excited by their representations of the state of religious opinion and parties in the North of Ireland, and especially from the lucid and powerful discourses of Mr. Montgomery, it may be anticipated that their mission must prove a successful one. The approval and good wishes of our brethren in the Western Society are expressed in their fourth resolution, which we have just recorded (p. 573). Most of the London Unitarian Ministers, all, we believe, except those who are absent in the country, have expressed their hope that this object may receive the prompt and liberal support of the Unitarian Denomination.

Ministerial Removal.

The Rev. Benjamin Waterhouse has given notice of resigning, at Michaelmas next, his office of minister of the congregation at Warminster, Wilts.

NOTICE.

The Annual Meeting of the Devon and Cornwall Unitarian Association will be holden this year at Sidmouth, on Wednesday, the 24th of August, when it is expected that the Rev. W. Hincks, of Manchester College, York, will preach in the morning.

D. OTTLEY, Sec.

July 20, 1831.

THE MONTHLY REPOSITORY

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THE RELIGION OF SOCRATES.*

THERE have been frequent and elaborate comparisons of Socrates with the inspired men of Judea,—of him who, in moral purity and intellectual vigour and ripeness, was eminently and unaccountably superior to all other philosophical teachers, with the accredited messengers of Jehovah. The comparisons have been industriously carried through, point by point, as far as the abstract character of the men was concerned; but the results have ever appeared to us unsatisfactory for want of a due consideration of the position of the several individuals. Socrates is pronounced to be, in comparison with the prophets and apostles, blind with respect to the Divine Nature, idolatrous in his worship, superstitious with respect to the dealings of Providence in general, and especially as they regarded himself, low in his conceptions of piety and holiness, and capable of none but the crudest conceptions of a future state. His immeasurable superiority over his Heathen brethren of every rank, being at the same time universally admitted, it becomes an object of deep interest to ascertain for what design and by what means he was thus placed in a position so far above the many and so far below the few; and whether any considerations have been omitted by which we may rectify the estimates of him, which are too various to be correct.

The Jewish prophets were born on holy ground; they were bred up beneath the shadow of the tabernacle; and nurtured by Jehovah himself.

* The Religion of Socrates. Dedicated to Sceptics [illegible] 8vo. pp. 106. London. Fellowes. 1831.

Socrates dwelt in a land whose golden fields and gorgeous gardens were, with all their splendour, a wilderness, compared with the sandy plains and rugged fastnesses of Judea, because no visible glory shone on them from heaven. He sought the shade of temples, where no eye looked for a unity of essence amidst the diversity of the forms of beauty; and the ministrations by which his powers were matured were, even if understood by himself, unrecognized by any besides.

The Jewish prophets were sent with the light of Deity shining in their faces to deliver express messages from Jehovah to his people. When they preached, the thunder-cloud was beneath their feet, and the lightnings in their hands. They were empowered to proclaim, "Hear, O Israel, the Lord thy God is One Lord;" and their office being thus express, they were not subject to the perplexities of a discretionary power, and had only to discharge their commission and bear the consequences. Socrates had no credentials to exhibit; his appeals were enforced by no power on which he could visibly repose, and were addressed to a people who were united by no common bond of acknowledged truth. He was compelled to exercise a caution as difficult as it must have been irksome. He could only intimate great truths by means of such analogies as would interest and engage his Athenian auditors, leaving it to those whom it might concern to interpret rightly his countenance of popular superstitions: and, after all, his marvellous prudence, being exercised on behalf of others rather than of himself, did not avail to preserve him from persecution and martyrdom. The Jewish teachers had to deal with a stiff-necked, he with a licentious, people. They were appointed to carry forward openly an ancient scheme of Providence; his humbler task was to instil the primary elements of religious truth. All these things,—the birth, the position, the office of these several teachers, must be contemplated before an accurate estimate of their characters, or judgment of their claims to inspiration, can be formed.

It will not be questioned by any who intelligently hold the doctrine of a Providence, that the qualities of every man are conferred by God, their direction superintended, and their end appointed and achieved by him. It is likewise evident that, as a miracle is an extraordinary event, not in itself, but only to human apprehension, so in its own nature inspiration is only a greater degree of power which is possessed by all. To man, it appears at first a power special in kind as well as remarkable in degree; but to the Giver of light, who knows the unity of its essence, it cannot be so. Furthermore, when man investigates the history of his kind, and prepares from its results a scale of human powers, he finds it impossible to adjust it to his satisfaction as long as he transfers the distinction between those powers from their modes of attainment and manifestation to their inherent nature. The actual distinction which exists is enough for the purpose for which it was ordained,—for the education of the human ob-

ervers of the scheme of Providence; and to carry it further than philoso-phy sanctions, is only to impair our recognition of Providence. The man o whom, in a barbarous age, it is given to know that which he has not the means of ascertaining for himself, is an inspired man, and consequently a special messenger of God. The man who in an advanced state of civilization and science knows the same truth by the means which society affords, is not an inspired man, nor is he set apart from his fellow-men by a peculiar commission. In both cases the knowledge and the power are the same: the difference lies in their origin and application to man, and not in their own nature or in the sight of God.

There is this unity in the providence of God towards the human race, however different have been its manifestations towards the Jews and the Gentiles. The lapse of time has discovered this to us. It has discovered to us that it was for the sake of the whole race that the Jewish nation was led on by a special process to a lofty eminence of religious attainment. We see that while preparations were going on with extraordinary rapidity in the land of promise, there were stirrings from time to time in the mass of the unregenerate nations, whose causes and aims now appear analogous with each other, and with those by which the chosen people was wrought upon. Wise men rose up here and there in Heathen lands who discerned and taught something more than was generally known of the frame of the universe, or of the purposes of life, or of the nature and character of Him who gave it; and thus carried on the multitudes to successive degrees of fitness for the reception of the brighter and more abundant truth which was at length to be generally embraced. These men, whether they were Grecian moralists, or Persian astronomers, or Egyptian metaphysicians, were raised up by Providence as directly as the prophets of Israel. The mission of the latter was identical with the rest in its origin and analogous in its end, though incalculably loftier in its manifest character and more awful in its sanctions.

Socrates, the wisest of the Gentiles, was therefore, in as far as he taught truth, a fellow-servant with the Jewish teachers before God; their fellow-labourer in pioneering the way for the gospel; their brother in the truth of God, though appointed an abode in the outer courts of his Father's house.

In the contemplation of his character and services, doubts have frequently arisen as to whether his was a special commission, as to whether his attainments were no more than correspondent with his natural means,—as to whether, in short, he was inspired. We know too little of what those natural means were to be able to decide; and to this may be added, that it is difficult to ascertain also what his attainments were. It will be long before men cease to speculate on the extent of his wisdom, the means by which he attained it, and the principles by which those parts of his conduct were guided, which were either uncon[redacted] or rendered dubious by what we know of his doctri[redacted]

For ourselves, we feel the impossibility of measuring the proportion of philosophical sagacity and religious wisdom which may be generated by any combination of happy natural influences; but we own a difficulty in conceiving that the ordinary powers of man, exercised in any ordinary mode, should have effected so marvellous an enlightenment as that of Socrates in the midst of Heathen darkness. What means Divine Wisdom made use of for the purpose will probably never be known on this side the grave; but we cannot imagine that any discovery which human reason may achieve now that the process of discovery is emancipated from difficulties which can never recur, can ever equal the grandeur of his, who in a polytheistic land learned that God was one; from the chaos of superstitions respecting fate and chance, wrought out a perfect scheme of Providence; and amidst the brooding gloom of Heathenism, not only discerned the dawn of a full revelation, but gathered into himself, by anticipation, something of its light and warmth.

We assume it as unquestionable that Socrates did hold these doctrines, because, though there is contradictory evidence on each point, the evidence in favour of his enlightened convictions is positive, while that opposed to it is negative. It is negative evidence that he spoke of "the gods," and in various modes acknowledged Deity as residing in a diversity of forms; since circumstances develop ample reason for his thus accommodating himself to popular conceptions. On the other hand, we have positive evidence in his teachings, as recorded by Xenophon, that he conceived of a Being who is Supreme, "extended through all places, extending through all time, and whose bounty and care can know no other bounds than those fixed by his own creation."

And this, if we might enlarge in proportion to our subject, we could shew to be the issue of all opposition of evidence on the most important points of the philosophy of Socrates. But we must hasten on to what it remains to us to observe, viz. that the mission of Socrates is not yet fully accomplished.

It is impossible ever to assign any limit to the operation of influences which are set in motion by God. It can never be said of any of his dispensations that all its purposes are fulfilled, or that any of his modes of agency are for ever relinquished. It is thus with the missions of the Jewish prophets and of the Heathen philosophers. Not only is the everlasting gospel of Christ still on its way, but all subsidiary dispensations are, though closed to some, yet open to others. There is a remnant of Israel yet to whom the prophets have not yet declared the whole counsel of God, and there are some who are not sufficiently advanced to listen even to them. There are some, even in this Christian land, who are as much less wise than Socrates as his Athenian pupils. We shall scarcely find a Plato; and if we did, we should hesitate in administering to him the elements of a philosophical or religious experience; but there may be a Xenophon upon whom

circumstance has acted, instead of distance of time or place, to exclude him from the teachings of Jehovah's temple; and to him the instructions of the Grecian sage may be as salutary as welcome. There may be an Aristodemus who will obtain from Socrates such evidence of the unity of the Creator as he would never have learned from a teacher of another nation: and many a Critias, and many an Alcibiades, may be shamed into decency, or won over to a temporary energy of self-denial, by the force of irony, or the attraction of benignity, of which time has been powerless to divest the instructions of the wisest and best of Heathens. If he could appear to-day in our places of public resort, he ought to be welcome to resume his ancient office. It would be wise in our legislators to admit him into the senate, in our philosophers to invite him to their sittings, in our religious teachers to open a way for him into their temples; for assuredly he could, in each place, teach as much to some as he could learn from others; and the certain result would be, that he would lead his followers after him to an earnest advocacy of man's social rights, to a full recognition of all sound philosophical principles, and to an exulting reception of the gospel.

Under such a conviction as this, the work before us has been planned and elaborated. It is prepared for those who would throng around the Athenian philosopher if he were to appear, and who, in his absence, care for no other teacher. The religion of Socrates is proposed to the consideration of those whose modes of philosophizing and chosen course of study forbid their rejecting such an appeal. If they pride themselves on being classics, they are met by a classic. If they rank themselves among philosophers, they find themselves challenged by a philosopher. If they reject dissertations on the Christian evidences, as wearisome and stale, they find no mention of Christianity in the whole course of the argument; or if, as sometimes happens, they receive the dogmas of the ancient philosophy in connexion with the superstitions which still defile Christianity, they will here meet with no offensive reforming zeal which shall shock their prejudices. The Christian teacher, also, will find this work powerfully adapted to prepare the way for the gospel among a class whom his instructions are little likely to reach, and may himself derive some valuable hints from a work which opens so uncommon a method of appeal.

We announce its purpose in the author's language rather than our own:

"In the course of an inquiry into the meaning and origin of the mysticism of Plato, my attention was arrested by some peculiar traits in the character of Socrates. These appeared to me deserving of a close examination, not only for the sanction they derive from the integrity and wisdom of Socrates' character, but on account of a remarkable analogy which subsists between the state of knowledge in Socrates' times, and in our own. Each period may be considered a transition-state from a relaxing authority to a more fully established conviction.

"The Politician, requiring obligations to prevent the dissolution of all the bonds of society; the Speculatist, desiring to know how far he may urge his theories without danger to practice; and the Religious, anxious to prevent belief sinking into scepticism, and devotion being chilled into irreligion, may find much that deserves his attention in the conduct and motives of Socrates. For the very end of Socrates' philosophy is to fix important objects, and to develop sufficient motives to excite men to pursue them.

"Socrates investigated human nature for principles, and examined human affairs for consequences; and ascended, by the soundest inferences of reason and the purest dictates of conscience, to a still higher obligation. He desired something which might be made a Discipline for the young, a Rule for the guiding of middle life, and a Support to the aged. And surely his Philosophy is addressed to the feelings of the purest time of life; yet stands the test to which the experience and knowledge of manhood can put it; and its recollections and anticipations are among the best comforts of age. It affords a system of obligation which rests on the most enlarged view of moral and physical causation. It does not indulge in the splendid error which would separate the present from the past; yet it proposes to make the present better than the past, and the future than the present time. And, lastly, it affords one of the most perfect comments which reason and conscience have ever supplied on the truth and importance of the moral lessons we have derived from the Christian Religion."—Pref. v—vii.

After a beautiful sketch of Socrates, as a Speculatist and a practical Moralist, the work consists of an exposition of the three great objects to which his agency was directed; viz. to rouse and elevate the minds of the people to such a reverence for the Deity as may become an influential motive to conduct: to make his expression of this reverence as consistent as truth would permit with the established belief and worship of his country: and the removal from his country's belief and worship of whatever principles appeared irreconcileable to reason and prejudicial to happiness. Under these three heads are comprehended an inquiry into the rectitude of Socrates' principle of resting conduct on Divine Obligation; an inquiry into the nature, design, and result of his compliance with the religion of his country; and a consideration of the duty and the best methods of removing practical falsehoods from that religion as generally professed.

We will not injure an argument so closely knit by separating its parts for the extraction of any; nor will we anticipate the effect of the whole on the reader by commenting on its separate portions, from some of which we should have to express our dissent, and expose what we deem their sophistry. We give only a few paragraphs which will bear disconnexion, and chiefly for the purpose of attracting our enlightened readers to a study of the work:

"Antiquity has adjudged to Socrates the palm for goodness and for wisdom; for the goodness which labours to promote the well-being, and for the wisdom which discerns what constitutes the well-being of man. In

all that Socrates is recorded by his more scrupulous biographer to have said or done, there is so much good sense, and so much right feeling, that we are in danger of forgetting his power of intellect in dwelling on the soundness of his character. We are in danger of considering the philosopher, who may with truth be said to have developed *all* the leading truths of natural religion and morals, merely a plain good man, because he has preferred whatever is sound in practice to what is striking in theory.

"But the simplicity of Socrates' manner may with many prove as great an obstacle to his being ranked high as a philosopher, as is the soundness of his matter. If ever there existed a merely human being who could recognize the Divine voice in the plain instincts of conscience, and the simplest inferences of reason, it may be admitted that Socrates had that power. Therefore it is that his opinions and conduct exhibit a harmony so consentient between feelings not too acute, and a reason not too grave, yet each yielding its clear and perfect tone, that we are tempted to consider the instrument perfectly attuned by the Divine hand, and to think less of the master's skill. In other words, we are inclined to attribute the invariable soundness of Socrates' mind to the Divine allotment of an unerring moral sense, and to forget the largeness of his prudence in the supposed acuteness of his sagacity.

"It is thus, that some calm and majestic temple, raised by a master in Grecian art, when compared with the innumerable perplexities of Gothic barbarism, appears so indivisible in its unity, so inseparable in its completeness, that we are tempted to consider it the execution, or rather the conception, of some happy moment, and to deny that it could have been put together from an infinity of formless materials by the vexatious toilings of incessant care, directed by a profound knowledge of the principles of beauty. This is a great error into which we are in danger of falling. Analogy might teach us that only rude and unorganised masses of matter have been allowed to attain their state of being suddenly. The crystal grows slowly in its silent but not uninstructive cave, and the exquisite brilliancy of the diamond is not that instantaneous hardening poets love to dream of. And, whatever soundness there be in these analogies, it is matter of known fact, that the temper of Socrates was of mortal mould, and only the industry bestowed on its correction was indeed divine. By the same constant care, the intellectual and moral simplicity observable in Socrates was built up.

"However we estimate Socrates as a speculatist, there can be but one opinion about his practical character, about his sagacity in detecting in what happiness consists, and about his success in promoting it. Plato had more enthusiasm of imagination; and when the test of his master's sounder sense was withdrawn, ran into speculations well adapted to exercise a powerful influence over sensitive and imaginative minds. Aristotle was more nice in his distinctions, and more scientific in his arrangements; and, when his master's practical objects had ceased to direct men's attention wholly to conduct, was well fitted to be listened to with admiration by those who view morals as a science. But for a sound judgment in questions of honesty and usefulness, we would prefer Socrates' strong sense and right feeling, and

practical mode of viewing every subject, to the peculiar powers which be longed to either of his great pupils."—Pp. 9—13.

It has required some self-denial to refrain from an indefinite enlargemen on the matter of this essay, for which we shall possibly repay ourselves a the appearance of those which our author has announced on the Mysticism of Plato, and on the Utilitarianism of Aristotle.

MIDNIGHT LINES.

'TWAS a transient glance I caught of thee
And thy starry train, O Moon!
And anon a sable curtain fell
O'er the lovely scene too soon.
But an image fair on my mind I bear,
And it haunts me as I lie,
To think of the bright and beauteous things
That are travelling o'er the sky.

To think of the snow-white, fleecy clouds
Of the star-pav'd Milky Way,
And thy saint-like aspect, pure and cold,
And the flow'rs that catch thy ray.
In my spirit's thought, before me brought,
Is the tranquil, midnight sea,
With its gentle bosom silver'd o'er,
And the light waves kiss'd by thee.

In such a time would I rest my head
Where thy beams should freely play,
And learn a lesson in wakeful hours,
Too rarely learnt by day.
Oh! blessed is he who readeth thee
With a meek and lowly mind;
He springeth on to the highest Heav'n,
And the Earth is left behind.

K.

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 471.)

DR. S.'s third book, which occupies the whole of his second volume, is employed in considering the "Information to be obtained concerning the Person of THE CHRIST from the Narratives of the Evangelical History, and from our Lord's own Assertions and Intimations." It is not possible for us to enter as minutely into the examination of the remaining as we have done of the preceding parts, nor do we think that it is at all required. We shall produce sufficient specimens relating to important points, and bringing into view, in some instances at least, the claims of Mr. Belsham, as well as the general merits of the controversy.

Among Dr. S.'s introductory observations we find the following:

"That Jesus Christ was and is really and properly a *man*, is maintained by the orthodox as strenuously as by the Unitarians. To bring evidence in proof of this point is, on either side, unnecessary; unless it were conceded that proper humanity implies necessarily a mere humanity; or in other words, that it is *impossible* for the Deity to assume the human nature into an indissoluble union with himself. Such a union, let it be carefully remembered, is not a transmutation of either nature into the other; nor a destruction of the essential properties of either; nor a confusion of the one with the other. The question of such a union is a question of *fact:* and its proper, its only evidence, is Divine Revelation."

The question of such a union *is* a question of *fact:* by Unitarians it is always so treated. They cannot be blind to the strangeness and antecedent improbability of the doctrine, but their difficulties will be overcome by the clear and direct evidence of Divine Revelation. What they allege is, that no such evidence has been or can be produced, that in fact the contrary doctrine is as plainly *taught* in Scripture as any thing can be taught which had never been denied, and can therefore only be incidentally recognized as true. When they quote passages in which our Lord is spoken of as a man, they produce them not merely as testimonies to real and proper humanity, but as instances in which, from the nature of the case, it is *impossible to conceive* of one who believed him to have also had a divine nature, having withheld the expression of that belief, and *therefore* as proofs that no such belief was entertained by those to whom alone we can look for information. The argument is not merely that Jesus is called a man, but that, whilst God-man and all equivalent expressions are unknown to Scripture, he is called a man *in immediate reference to his most extraordinary powers and most exalted offices*, without a hint being added in those places of any superior nature united with the human; and this we contend is absolutely inconsistent with the reputedly orthodox doctrine. We may distinguish as nicely as we please what is or is not implied in the union of

natures, but it is evident that either all that is ascribed to Jesus belongs to his whole person including both natures, which is altogether inconsistent with his declared ignorance respecting the day of judgment, his inability to do any thing of himself, the merely human affections at times attributed to him, and, in short, with almost every page of his history; or else we need some sufficient test for distinguishing what belongs to each nature, and must in every instance apply it so as to determine whether one or the other or both together be in that place intended—a position which involves the Scriptures in inextricable confusion, and would almost reduce to nonsense some of its most interesting and instructive pages. To offer separate proofs of the divine and human natures of our Lord, even if it were possible, would not be sufficient. Such passages standing by themselves could only be considered as either unintelligible or contradictory. We are bound to require direct and positive evidence of the union of the two natures, and we reasonably expect this to be accompanied by abundant indirect indications of the influence of that doctrine on the minds of those who have recorded our Lord's actions and discourses. Nothing, certainly, of this kind has been produced, and without it there is no other species of evidence, even if much better in quality than it actually is, which can be sufficient to establish the orthodox doctrine.

We must now direct the reader's attention to the 4th section of our author's 3rd chapter. It is intended to shew that "the person of Christ, equally with that of the Father, surpasses human knowledge." The argument is drawn from Matt. xi. 27, thus translated by Dr. S.: "All things have been committed to me by my Father; and no one knoweth perfectly the Son except the Father; neither doth any one know perfectly the Father, except the Son, and he to whom the Son may be pleased to unveil [this knowledge];" and John x. 15, "As the Father knows me, even so I know the Father."

From the passage in the Gospel of Luke parallel to that here quoted from Matthew, ("No man knoweth *who the Son is* except the Father, and who the Father is except the Son,") Dr. S. concludes that the knowledge spoken of "refers primarily to the *nature* and *person* of the Father and the Son," which, he says, "nullifies the Calm Inquirer's interpretation of the words." He considers the passages quoted as "including *statements of truth*," of which we shall endeavour to give the substance.

"1. That the communication to mankind of the doctrines which refer to their highest interest in knowledge, holiness, and happiness, is, by a constitution of Divine Wisdom, made the province of the Messiah, as the Mediator between God and man." "2. That this knowledge of the Father and knowledge of Christ are expressed in the way of a perfect *reciprocity*. The description and properties of the one are the description and properties of the other; without limitation on the one side, or extension on the other." "3. That in relation both to the Father and the Son this knowledge is not attain-

able by the ordinary means of human investigation; it is fundamental to a saving and practical knowledge of true religion; it has its seat in the affections as well as in the intellect; and it is here affirmed to be a special communication of Divine influence." "4. That this knowledge, as existing in the state of communication from Christ to any of mankind *to whom the Son may be pleased to reveal* it, though the same in kind, cannot be imagined to be the same in *degree* or *extent*; unless it be assumed that the capacity and attainment of the instructed must, as a matter of course, be equal to those of the INSTRUCTOR." "5. Had the member of the sentence which introduces the Son as the object of knowledge been wanting," the remaining part of the passage would have been supposed to refer "to the peculiar glories of the Divine Being, or THAT which distinctively constitutes him God." It would have been understood "that the Infinite Majesty and Perfection of the Adorable Supreme, as distinguished from the imaginary deities of the Heathen world, were revealed and demonstrated by the Christian religion alone. Restore, then, the clause which has been withdrawn; and will not fairness of interpretation require us to accept it as *equally* attributing to the Son *the same* Infinite Majesty and Perfection?"

On a very slight foundation a considerable superstructure is here raised. We admire the ingenuity of the artist, but it is our business to try the stability of the work. In the first place, let us refer to the *nullified* comment of Mr. Belsham on Matt. xi. 27, and Luke x. 22.

"It is plain that he to whom the Son reveals the Father, knows the Father. But what can a man thus learn of God? Nothing, surely, but his revealed will. In the same sense, precisely, the Son knows the Father, i. e. he knows his will, his thoughts, and purposes of mercy to mankind. And the Father alone knows the Son, knows the nature, the object, and the extent of his mission. See John i. 18, x. 14, 15."

Mr. Belsham here manifestly uses *will* rather to express the design of God's providence, that which he intends to accomplish, than what he requires from his creatures, or at least he includes what Dr. S. calls the *decretive* as well as the *preceptive* part of the Divine will. To the objection that this is not all which a man can learn of God by revelation, we might reply, that the knowledge of the excellencies and perfections of God's nature being only interesting and useful to us in connexion with his commands and his designs respecting us, and being only in this way necessary to piety and happiness, it is not to be accounted distinct from the *will* of God in the general sense in which the Calm Inquirer used that term, and was in fact included by him, *revealed will* being opposed to metaphysical nature and essence; but it is sufficient to shew that Mr. Belsham's interpretation of the Evangelist's meaning is approved by the most judicious commentators, and is not in the least affected by our author's objections to it. We quote first from Rosenmüller's Scholia:

"Πάντα μοι παραδόθη ὑπὸ τοῦ πατρός μου (All things are delivered unto me [illegible] *all things* which are to be done or taught for the salvation

of men, *my Father hath made known unto me.* I have no doubt that παραδιδόναι in this place means *to teach, to reveal,* [in which sense the Heb. נתן very frequently occurs in the Rabbinical writings,] on account of the following words, for Christ says that the revelation of all mysteries relating to human salvation is entrusted to him: οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατὴρ (and no man knoweth the Son but the Father)—*No one hath yet understood the nature of the office committed to the Messiah but the Father.* Τὸν *(the Son)* is here put concisely for that which was committed by the Father to the Son to be done or taught: and ἐπιγινώσκειν here denotes accurate knowledge. Οὐδὲ τὸν πατέρα τὶς ἐπιγινώσκει εἰ μὴ ὁ υἱὸς (neither knoweth any man the Father save the Son)—*Nor does any man except the Son fully understand the decrees and counsels of the Father,* relating to the salvation of the human race. Respecting the sense of τὸν πατέρα (the Father) the same thing is to be remarked which we have before observed of *the Son.* Even the prophets had but a very imperfect view of the things which they predicted on these subjects: καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι (and he to whomsoever the Son will reveal him). This is to be referred equally to what is known of the Father and of the Son. For it was left to the wisdom of the Son both to what persons, and to what extent, and at what time, he would communicate this knowledge."—J. G. Rosenmüller, Schol. in Nov. Test. ed. 3d, Vol. II. p. 169.

We shall next give the principal points in Kuinoel's annotation:

"*My Father hath delivered all things to me.* The discourse is here concerning divine instruction and the explanation of the divine counsels, as the whole connexion shews—the sense of the words is, 'those things which I teach I owe entirely to my Father: he hath delivered to me his own instruction in all its parts.' *And no one hath so accurately known the Son,* what sort of a person I am, and what is the nature of the office entrusted to me, *except the Father; nor hath any one so accurately known the Father,* what is the degree of intercourse between me and my Father, what are the plans of my Father concerning the salvation of men to be effected through me, *except the Son, and he on whom the Son shall choose to bestow this knowledge,* which last words must be referred to each of the preceding clauses. No one, Jesus declares, can know these things unless taught by me. Whence he establishes that he is the true teacher, from whom every one is able, and ought, to receive salutary instruction."—Kuinoel, Comm. in Nov. Test. Vol. I. pp. 355, 356.

And in like manner Wetstein:

"Although those Jewish doctors despise my humble condition, you think more justly: you believe that I am the only partaker in the secret things of God, and have been sent by him that I might shew the way of salvation; that those who depart from me depart from the light, and cannot truly understand God the Father, though they boast that they know him."*

* We add Grotius's note: "*No one knoweth the Son but the Father*—the Father only who hath ordained it from eternity, knoweth what the Son is to do and

But Dr. S. thinks that the words of the parallel passage in Luke, *who the Son is, who the Father is*, prove that the text must be understood of knowledge of the *nature* and *person* of the Father and the Son. Cannot then he words, *who the Son is*, be at least as readily understood—what are his *haracter, office, and the nature of his mission*, as what are his *nature* and *erson?* Does not the context direct us to that interpretation? And is ot the other evidently suggested, not by the words and connexion, but by he opinion received as true, that there is some mystery respecting the person of Christ? A judicious and learned commentator, whom we have uoted above, thus explains the words of Luke: "*Who the Son is*, for hat purpose and with what power he is sent. *Who the Father is*, how ood, how just, how wise he is, what are his plans in giving salvation to en, or at least depriving them of excuse, if they should reject it."—J. G. osenmüller, Scholia in Nov. Test. Vol. II. p. 102.

In the passage quoted from John x. 15, the word *know* is most probably be understood in the sense of *love, regard with distinguishing affection*, sense derived from the Hebrew, (see Bloomfield, Recens. Synopt. and uinoel in loc.,) and the 15th verse must be taken in connexion with the 4th, thus: "I am the good shepherd: and I know my sheep, and am nown of mine, as the Father knoweth me, and I know the Father: and I y down my life for the sheep."

It appears, then, that Mr. Belsham's note gives an excellent sense, such s the connexion would seem to require, is confirmed by a fair consideraon of the parallel passage, and is in accordance with the sentiments of the ost judicious and generally approved commentators, whilst it is our author ho is here chargeable with giving an unusual, far-fetched, and forced inrpretation. We will now offer one or two remarks *on the statements of uth* which he finds included in the passages under consideration, and st as to the *perfect reciprocity* of the knowledge of the Father and the owledge of Christ.

"Is it conceivable," asks Dr. S., "that a wise and good teacher, conious of no dignity above that which was strictly and merely human, would lect, for the purpose of conveying what might have been expressed in ain words, language which unquestionably describes himself and the Eterl Being by *equivalent* and *convertible* terms?"

We answer, all Christians believe their Lord to have been *conscious of a gnity* NOT MERELY *human*, though we understand it to have been a digty of *office* and *powers*, not of *nature*. Nevertheless, we insist that the eaning we ascribe to the words of Christ, could *not* have been well ex-

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fer, and what glory is reserved for him. *Nor doth any one know the Father save Son*—the Son only partakes in the counsels of the Father as to the manner in ich he will arrange the calling of the Jews first, and then of the Gentiles."

pressed *more plainly* according to the idiom of his country, and is by no means difficult to be discerned in our times. Precisely in the same manner as when the disciples were exhorted to *be perfect as their Father in heaven is perfect*, they and the Eternal are described in equivalent and convertible terms; our Lord and the God who sent him are certainly here so spoken of; but no conclusion can be drawn in the one case which would not be equally just in the other, and the attempt to infer the identity of the knowledge spoken of in kind and extent, is altogether unreasonable and extravagant.

It is perfectly true that the knowledge here spoken of is represented as not attainable by the ordinary means of human investigation: it is the subject of Revelation: but when Dr. S. says, that "it is here affirmed to be a special communication of *Divine influence*," he affirms that for which he has no warrant in the fair interpretation of the passage. Jesus spoke of the actual state of things. Certain knowledge respecting the Messiah's office and the Father's plans, was not then possessed at all justly and correctly by those who made great pretensions to it. The Father had reserved to himself the exact knowledge of the nature of the Son's mission: the Son alone was admitted to the full understanding of the Father's designs, and this he was to communicate to whom he pleased, to his chosen followers; but being communicated, and the communication recorded for the benefit of mankind at large, no farther revelation to individuals is to be expected, or is at all hinted at in our Lord's words. Again, in reference to our author's fourth position, it was the actual knowledge respecting the true character of the gospel dispensation, which had hitherto been kept secret, which our Lord undertook to reveal to such as he should choose for that purpose. Dr. S., who had just before been contending for a perfect reciprocity and co-extension of the knowledge of God and Christ, now finds room for differences in *degree* and *extent*, according to the different capacities of the *instructed* and *instructor*. Of course, the truths communicated would not be equally well apprehended by all, but the plain sense of the passage is, that it was the very knowledge, and the whole of it, respecting the true nature of the Messiah's office, and the Divine purposes in his mission for the salvation of men, which had not before been possessed, which Christ undertook now to communicate to his disciples, and which they afterwards gave proofs of their having received and fully understood. Lastly, if the clause respecting the Son, as the object of knowledge, were removed, and, of course, the passage were taken entirely out of its connexion, Dr. S. thinks it would be understood, "that the Infinite Majesty and perfection of the adorable Supreme, as distinguished from the imaginary deities of the Heathen world, were revealed and demonstrated by the Christian religion alone;" and, therefore, he argues, when the clause respecting the knowledge of the Son is inserted, the passage must be taken "as *equally* attributing to him the *same* Infinite Majesty and Perfection."

w leaving out the clause respecting the Father's knowledge of the Son, kind of knowledge of God intended, would be to be inferred, in a con- erable degree, from the connexion, and the words being addressed to vs, and spoken in reference to Jews, could not certainly be explained of knowledge of the Great Supreme as distinguished from Heathen deities, must have been interpreted of the real and correct knowledge of his iracter and dispensations in opposition to errors prevailing among those o supposed that they understood these subjects; but granting Dr. S.'s erpretation in *the supposed case*, what sort of logic is it which argues t because, leaving out an important member of a sentence, and consi- ing what remains, independently of its context, it might be supposed to re a certain meaning, therefore that is the true meaning, and must be plied to explain the very member, without removing which it could not re been found out? We are astonished that any man can pretend, by h a mockery of reasoning, to afford support to a doctrine so manifestly uiring the clearest and most direct evidence to overcome our justifiable uples, so stupendous in itself, and so important in all its consequences.

We will now turn to the 6th section of the same chapter, John x. 24— , including the words, "I and my Father are one." We will first en- avour correctly to represent the nature of Dr. S.'s argument, and to note concessions, after which but few remarks from us will be needed.

"In this portion of the doctrine of Jesus we find the following parti- lars: 1. The avowal, so often made, on other occasions, of his *official bordination* to the Father."—[We do not find any such expression as *ficial* subordination in Scripture: to our apprehension the language of e New Testament expresses *real* and *complete* subordination, the sense authority which was only derived, powers which were only communi- ted, and of a course of prescribed duty which must be accomplished. 'e have read of a feudal prince doing homage for a portion of his terri- ries to a sovereign whom he equalled or exceeded in real power, and hom he shewed that he considered himself at least to equal, even whilst ndering to him a formal act of obeisance; this is our idea of merely *ficial* subordination, but it is not our understanding of the words of hrist, when he ascribes all his works to his Father, declares that he can nothing of himself, and expressly affirms that his Father is greater than . If it were, we could hardly retain our reverence for his character or ir confidence in his instructions.] "2. The assertion of *his own power confer* the blessings of salvation——the bestowment of which implies e attribute of All-sufficiency in the donor."—[We deny that there is here y assertion of our Lord's *own*, i. e. his independent, power to communi- te any blessings, at least we find ourselves utterly incapable of perceiving y such meaning of what seem to us very plain words: *The works which do* IN THE NAME OF MY FATHER, *they testify concerning me. But believe not: for ye are not of my sheep. As I said unto you, my sheep*

hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand. MY FATHER, *who gave them to me,* IS GREATER THAN ALL; *and no one is able to snatch them out of the hand of my Father.* It is surely evident that Christ gives as the *ground* of his confidence, that his sheep should never perish, that his Father is greater than all. He felt that he could give a positive assurance, for he knew that he was supported by the power of God himself. This is the natural and sufficient meaning of the words; and to suppose that he claims *independent* power, is arbitrary with respect to this passage, as it is directly opposed to others.]—"3. This assurance of security is repeated, with a confirmatory declaration that the *Omnipotence* of the Almighty Father is pledged to the same object."—[As there can be nothing stronger than omnipotence, Christ's own omnipotence was abundantly sufficient, had he claimed or possessed this attribute.]—"4. These two assurances are consolidated into the proposition, *I and my Father* ARE ONE."

Dr. S. here joins himself with those who take this expression as *implying* at least the co-equality and union of nature of Christ and the Father. He concedes, indeed, that in every other passage of the New Testament, where the expression "to be one" is used, (there are two distinct passages, in one of which it occurs several times,) union of affection, or of design and co-operation, is intended. He even grants that if we were to argue from the spurious passage, 1 John v. 7, we should interpret it of CONSENT or union of testimony, but he thinks "that the grammatical sense of the phrase will not, of itself, determine the precise import; and that the meaning must be ascertained in every instance, by our attention to the *nature* and *circumstances* of the given case." The mode of expression in John xvii. 21, &c., and all the circumstances of the case, are so very similar to those in the passage before us, that we can hardly help considering the one as a key to the other: *That they all may be one,* AS *thou, Father, art in me and I in thee, that they also may be one in us*.....THAT THEY MAY BE ONE AS WE ARE ONE: and the only other instance, 1 Cor. iii. 8, *He that planteth and he that watereth are one,* is a case of exactly the same kind; yet we have no objection to decide the question by attention merely to the nature and connexion of the words immediately under our consideration. Dr. S. goes on,

"What then is the kind of union which the nature and circumstances of the case point out? It is a union for the bestowment of the most important blessings, for the averting of the greatest evils, for a sovereign and effectual preservation from spiritual danger and eternal ruin. *These* are the plain facts of the case. It is, therefore, a union of POWER. *No one shall snatch them out of* MY *hand—No one can snatch them out of* MY FATHER'S *hand—I and the Father are* ONE. The argumentative connexion of the clause requires also to be attended to. Jesus had affirmed the adequacy of *his own*

power for the certain salvation of his sincere followers, as well as that of God his Father. Therefore, to shew that he had not exceeded the bounds of truth in the assertion, and to furnish a sufficient ground of reason for it, he adds, *I and the Father are one.* The union of power is thus shewn to be a real *identity* of power."

Our author's argument is pretty exactly expressed by Euthymius:— *ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν· ταυτοδύναμοι, εἰ δὲ ἓν κατὰ τὴν δύναμιν, ἓν ἄρα καὶ κατὰ τὴν θεότητα, καὶ ἐσίαν, καὶ φύσιν—I and the Father are one, equal in power, and if one in power, then one also in godhead, and essence, and nature.* The answer is, that Jesus himself *denies* his having the same power with the Father, and describes himself as exercising a communicated and dependent power. *His* reasoning is, No one shall snatch them out of my hand, for no one can snatch them out of my Father's hand; but I and the Father are one. I know his will; I act entirely by his direction; I have reason fully to depend on his support in all that I do.

It is affirmed, that the acts here attributed to Christ require "a power which could be neither communicated to, nor exercised by, any being merely a creature;" but this is mere assumption. Jesus simply declares that, whilst those who *were not of his sheep*, could not be convinced by any evidence offered to them, those who were, would receive and adhere to his religion, and would surely enjoy its eternal blessings, and his confidence in this is expressly founded on his Father's power.

It is farther argued, from the accusation immediately brought by the Jews and our Lord's answer to it, that he must have made some extraordinary assertion of the divinity of his nature. "The hearers of Jesus instantly accused him of assuming DIVINE honours—whether their alarm was sincere or affected, it is clear that there must have been an *apparent* ground for it." The hearers of Jesus took up stones threatening to stone him, and, on being asked the reason, answered, *for blasphemy, and because, thou, being a man, makest thyself God.* Now, considering the character of those who brought it, there can be no doubt that sufficient ground would have been afforded for this charge by our Lord speaking of God as his Father in such a manner as to imply that he was pre-eminently the Son of God. The reply of Jesus shews that he understood this to be the sole ground of the accusation; and had it not been so, his enemies would not have failed to remind him that he had offered no defence of his most offensive expression.

"But," says Dr. S., "upon the Unitarian hypothesis, no motive can be imagined why [our Lord] should not have met the accusation with the clearest and most pointed denial. Though he saw it not to be proper, as yet, to avow himself publicly to be the Messiah, there could be no reason why he should omit to protest that he was merely a man such as other men; and every consideration of piety and veracity and all other good principles, demanded the most prompt and unambiguous declaration against the blas-

phemy with which he was charged. This course, however, he did not take."

We shall reply to this, by calling attention to the course which Jesus *did* take. He was unwarrantably, maliciously, and notwithstanding that his expressions might easily have been understood, accused of blasphemy, because his calling God *his* Father was represented as a sort of assumption of divinity. The sum of his defence is, "Judges and magistrates are called gods in Scripture, because the word of God was with them, or was addressed to them—because they had to administer justice in his name, or because he had commanded them to plead the cause of the destitute and fatherless, and to govern and protect the poor; this would be allowed to be certainly right, for the Scriptures cannot be made void; how, then, should he, whom the Father had selected as his chosen servant, and sent forth on a mission of grace and truth, which was proved by so many miracles, be accused of impiety for only calling himself *the Son of God*?" The defence clearly shews that he had called himself no more than *the Son of God*, and knew this expression to be the cause of offence, and it justifies the use of it by an eminent servant of God on the supposition of his being, like the magistrates who had been of old called Gods, a human being, in the most satisfactory manner. Since, then, his exculpation was complete, and included a disclaimer of any pretensions founded on any other grounds than having been chosen, authorized, and peculiarly employed by God, it would be great presumption in us to say that it ought to have been made in any terms which might seem to us more precise. It answered its purpose at the time, and if we give it our candid attention we shall not now mistake its meaning. We will notice one more attempt which our author has made to strengthen his case:

"He (Jesus) then appeals to his unquestionable miracles, as the attestation of his truth in again affirming *the very thing* which had created the offence; in terms different, indeed, but clearly of the same import, and most strongly expressive, *not of a union of power merely*, though that involved a claim of omnipotence, [precisely as an officer who arrests a man in the king's name claims for himself the royal authority,] but of a union in the very *nature* and *manner* of existence: IN ME *is the Father and* I IN HIM."

Dr. S. is right, that this expression is of the same import with the other, and he has himself brought forward the unanswerable and irresistible objection to his interpretation of it, in the examples of its use in other places. *In that day*, says our Lord, John xiv. 20, *ye shall know that I am in my Father, and* YE IN ME *and* I IN YOU. *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us*.....*I in them, and thou in me, that they may be completed into one.* John xvii. 21, 23. *By this we know that we dbide in him, and he in us, that he hath given us of his spirit*.....*God is love; and*

he who abideth in love abideth in God, and God in him. 1 John iv. 13, 16. Our author attempts to resist this objection, by an appeal to the circumstances of the particular case in which "a oneness of *power* for the performance of works which imply omnipotence," is the subject. We have already shewn that the circumstances of the case imply nothing of this kind. Our Lord is establishing his authority, and he proves it by an appeal to his miracles; but if we interpret the words in which he declares his knowledge of the Divine counsels, and the extraordinary aid he receives from God, of a union of nature, we must in consistency believe also in a union of nature between Christ and his followers, and even between the all-perfect God himself and some of his creatures.

We are astonished at the hardihood with which, in the face of such declarations as these, *As the Father gave me commandment even so I do; The Son can do nothing of himself; I can of mine own self do nothing; The Father that dwelleth in me* HE DOETH *the works;* Dr. S. asserts that "Jesus Christ constantly speaks of himself as being, not an instrument only, but the AGENT, in works of miraculous power." Again, "The apostles ascribed the final agency," in the miracles which sanctioned their ministry, "to Christ as readily as to God the Father," which is justified only by the words of Paul, in Rom. xv. 18, "Christ wrought them through me;" although it is expressly declared that Christ, in his exalted state, had *received of God* the power of communicating miraculous gifts to his disciples, which gifts might, therefore, be in a certain sense properly ascribed to him, though known to be manifestations of the power of God his Father. We must not repeat the evidence, that all who saw the miracles of our Lord considered them as proofs only that *God was with him*, and that his disciples ascribed his and their own powers ultimately to God alone, but we cannot suppress the expression of unfeigned wonder, that statements should be made in opposition, as it appears to us, to the plainest facts, and yet almost without the appearance of offering any thing in their justification; and that on no better grounds, that we can perceive, than bold and unsupported assertion, Dr. S. should oppose himself to that interpretation of the passage we have been considering, which has been approved, not by Unitarians only, but by Erasmus, Calvin, Bucer, and the great majority of *learned* commentators, however sincere in their attachment to the doctrines of reputed orthodoxy.

We select one more passage, and it is all that our limits will allow, from the volume now before us. It is the first section respecting Christ's descent from heaven, on John iii. 13, "No one hath ascended into heaven, except he who descended from heaven, the Son of Man, who is in heaven." These words, together with the preceding verse, are thus paraphrased by Dr. S.:

"If ye are so averse from apprehending and embracing my testimony [illegible] to those subjects of religion which refer to your own reason

and conscience in the present state, how will ye be capable of understanding those more sublime truths, the knowledge of which is entirely dependent on a revelation from the Deity himself? Yet doubt not my ability to give you correct information even on these exalted themes. No human being, indeed, has ever been, or could be, admitted to that most immediate and perfect manifestation of the Divine Presence, which would communicate to him that knowledge. But the Messiah, whose superior nature is Eternal, Omniscient, and in every respect Divine, has assumed the nature of man for the express purpose of bringing this knowledge and all other divine blessings to your enjoyment."

Here it will be observed, that the first clause is made to contain an absolute assertion, admitting of no exception, to which the remaining part is opposed in the way of contrast. *No* merely human being hath ascended into heaven, i. e. hath had the opportunity of obtaining divine knowledge. On the contrary, the Messiah, who, as to one part of his nature, is not human, who is in heaven, hath descended from heaven, i. e. hath manifested himself in the flesh on earth to bring this knowledge: but the construction of the original requires that the latter part should be considered as an exception to the general declaration in the first clause, and οὐδεις (no one) cannot have the emphatic sense, "no *human* being," forced upon it. We *must take* it, "No one hath ascended to heaven, except he who came down from heaven." Since, therefore, he who came down, first ascended, was enabled by some means to *attain to* "that most immediate and perfect manifestation of the Divine Presence, which would communicate to him (divine) knowledge," he could not have possessed it naturally and originally, consequently could not be in nature "Eternal, Omniscient, and Divine." Dr. S. appears to consider the phrases as expressing a real being in heaven, and coming from heaven, but as including and implying the possessing and communicating divine truths. The obvious defect of his interpretation is, that, as he cannot allow Christ to have *ascended* to the place where his divine nature always existed, or to have acquired knowledge which inherently belonged to him, he is obliged to refer the first clause exclusively to others, whereas the original clearly expresses, that though no other ascended to heaven, Christ did ascend; that whatever is meant by being in heaven, whether it is to be taken literally or figuratively, the state it expresses did not always belong to him, but he was enabled to reach it, and having first ascended, he then descended. This objection, we apprehend, to be fatal to Dr. S.'s peculiar view of the subject; we must, however, consider other modes of explaining the passage, and endeavour to estimate the force of his objections to that generally adopted by Unitarians. We can conceive it possible that all three clauses might be intended literally, all three figuratively, or part literally and part figuratively. Dr. S.'s hypothesis, which we have just considered, takes them all literally so far as supposing them to express an actual *being in heaven*, though as

connoting the possession of that divine knowledge which is there obtained. The Unitarian explanation takes them all figuratively, supposing the ascent into heaven merely to express being admitted to the knowledge of divine things; the descent from heaven, going forth into the world as an authorized divine messenger to communicate heavenly truths; and being in heaven, the continued reception of divine communications and powers. Most commentators interpret the first clause figuratively in the same manner as the Unitarians do, many take the second, and many the third, literally. The mixture of the literal and figurative senses, though not altogether impossible, is harsh, and not to be resorted to without very strong reasons. In describing the Unitarian scheme, Dr. S. very needlessly introduces the objections made by some to the notion of a *local* heaven, which objections he answers in a manner satisfactory to us; but the question has no more than an accidental connexion with the present subject, and the acknowledgment that there may probably exist a place designated peculiarly as heaven, will not be supposed to imply that that place must be always literally meant whenever the word is used. But Dr. S. says,

"The statement of the Calm Inquirer is not correct when he says, '*To ascend to heaven* is a Hebrew form of expression, to denote the knowledge of things mysterious and remote from common apprehension.' The four passages referred to by him and other writers, evidently signify a real and local ascent, with a view to obtain the knowledge, or other blessing, adverted to in the connexion of each."

The first of these passages is Deut. xxx. 11—13:

"This commandment is not hidden from thee, neither is it far off. It is not in heaven that thou shouldst say, Who shall ascend for us to heaven and bring it to us, that we may hear it and do it?"

Our author contends that the succeeding sentence, which in the same manner affirms that the Israelites needed not to make long journeys or perilous voyages to acquire the knowledge of the Divine Will, proves that the words of the former question intend an actual ascent to some celestial region.

It proves that they believed heaven to be a place to which it was *conceivable* that men might ascend, and by reaching which the knowledge which is here unattainable might be supposed to be acquired; but the expressions in both sentences are evidently figurative. Moses illustrates the position that the commandment was neither unintelligible, nor kept from their study, by telling them that they need not inquire after impossible or very difficult means of gaining the knowledge of it; *ascending to heaven* represents the means of obtaining the knowledge of things mysterious, the commandment *being in heaven* signifies being *unintelligible*, beyond the reach of human faculties. 2. Prov. xxx. 4: "That the ascending and descending are here assumed as undoubted properties of the

Most High, is manifest from the succeeding question." So says Dr. S., but we think a proper consideration of the passage will shew that the majority of commentators who have taken it differently are right. The intention of the writer seems to be to represent the knowledge of God as unattainable by human faculties, and to recommend humility from the consideration of his inconceivable majesty. "Who hath ascended up into heaven or descended?" What mortal hath immediately contemplated the glories of God, and attained to the knowledge of divine things, or hath brought forth such knowledge and communicated it to others? You know that there is none. "Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth?" Is there any man that hath done these things? Or is it not known to all that they are such as the Almighty himself alone can accomplish? If there be man who can perform such wonders, "what is his name, and what is his son's name?" that they may obtain the admiration and celebrity which they deserve (vide Job xxxviii. 4, &c.; Isa. xl. 12—14). This passage, then, is exactly to the purpose, ascending up to heaven and descending being figurative expressions for *acquiring* and *communicating* divine knowledge. 3. Rom. x. 6: "But the justification by faith speaketh thus: Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down." The meaning is: Do not entertain any doubt concerning the divine authority of Christ; do not say, Who shall go to heaven to fetch the Christ down? as if he had not yet been manifested to the world. Do not ask, Who shall obtain for us the blessings of divine knowledge? which you already possess. Lastly, Baruch iii. 29: "Who hath gone up into heaven and taken her, i. e. wisdom, and brought her down from the clouds?" Here the form of expression and the sense are exactly similar to the passage in Exodus. Dr. S. produces other instances of ascent into heaven being spoken of in Scripture, where a real translation to heaven as a place seems to be intended, but these are not to the purpose, as it is not denied that such is the original and proper meaning of the words; it is only contended that they may also bear the figurative meaning assigned, which Mr. B.'s examples appear sufficient to prove.

But Dr. S. continues:

"The Calm Inquirer, on the authority of Dr. Whitby, affirms that 'the Jews in the Targum say in honour of Moses, that *he ascended into the high heavens*, by which they could mean no more than his admission to the divine counsels.' Whitby, perhaps copying from some other author, has not understood the passage, nor even referred to it rightly. It is evident that neither he nor the Calm Inquirer, who borrows it from him, took the pains to consult the Targum. The place is in the paraphrase on Cant. iii. 3, and it very plainly refers to Moses's going up to the top of Mount Sinai to intercede for the people on their having made the golden calf."

He then makes large quotations from the Targum, of which the following specimen is sufficient:

"Moses their leader ascended *in the firmament*, and made peace between them and their king—Moses the chief scribe of Israel answered and spoke thus, *I will ascend to the heavens on high*, and I will pray before Jah, if perhaps he may be propitiated on account of your offences."

No doubt the reference is to ascending the mount, but why is it called ascending *to heaven*? Not, assuredly, as Dr. S. suppose, because the word for *heaven* is sometimes applied to a moderate elevation in the atmosphere, but because God peculiarly manifested himself on the mount, because Moses was admitted to peculiar intercourse with him, the great purpose of which was that he might learn and communicate his will. We think therefore that, notwithstanding our author's hasty censure of others, and somewhat affected display of his own accurate learning, he has not shewn Whitby to have been in error; Moses' *ascending* certainly meant his going up into the mount, but its being called the *heavens on high*, as certainly meant that it was the immediate presence of Jehovah, admission to his counsels, the power of learning his will, and addressing him with a peculiar assurance of being attended to. The surprise of our author "that Schoettgenius and the other learned persons should not have perceived that they were putting the result for the operation, the consequent for the antecedent, the end for the means to which that end was attributed," is also, we think, much misplaced. *To be in heaven* is to be where we have the opportunity of attaining to the wonders of Divine knowledge, and is hence put for the possession of that knowledge by a figure of a kind than which none can be more common or natural; and it follows of course that to *ascend into heaven*, must mean to be admitted to the means of acquiring such knowledge. Our Lord in using the phrase most probably had the application of it to Moses in his thoughts, meaning to affirm that no prophet or messenger of God, not even the great lawgiver, had been admitted to that complete knowledge of God's purposes and will he possessed, and which it was the object of his mission to communicate. The figure was the less liable to be misunderstood, as the contrast of *heavenly* and *earthly* things, in the preceding verse, for things familiar, which might be expected to be known, and those which were new, having hitherto remained mysteries, would almost preclude the possibility of mistake. Accordingly there is, as Mr. Belsham observes, a remarkable agreement of commentators of all parties in the interpretation of this first clause, and we cannot anticipate that Dr. S.'s remarks will interrupt its continuance.

The second clause being correlate to the first, it is very harsh to take, as many do, the one figuratively, the other literally; they should certainly be interpreted in reference to one another, and on the same principle. If

to ascend into heaven is to obtain the complete knowledge of divine things, to come down from heaven, is to communicate that knowledge by divine authority, to come forth as an authorized teacher of heavenly truth. Dr. S.'s statement, that "from a careful examination of the scriptural use of the expressions *from heaven*, and *being, coming*, or *descending from heaven*, it appears that the idea intended is A DIVINE ORIGIN, which is, of course, applied variously according to the nature of the subject," is nearly coincident with Mr. Belsham's, and is sufficient for our purpose, since *divine origin*, the idea being applied according to the nature of the case under our consideration, must mean *divine authority*, as Matt. xxi. 25, "The baptism of John, was it *from heaven or of men?*" It is objected that there is no other instance of a person being said to come from heaven, meaning to bring and communicate truth, or to teach by divine authority. Prov. xxx. 4, as we have explained it, is an example of this use of the phrase; but if there were none, it arises so completely from the connexion and the sense of the preceding clause, that no difficulty need be felt.

The figurative sense of the third clause, *who is in heaven*, "who has received divine communications perfectly qualifying him for his office," follows, of course, (allowing its genuineness, which is not certain, as it is omitted by some important authorities,) from that of the others, and Dr. S.'s interpretation of it, "who as to his superior nature is in heaven, even whilst he speaks to you on earth," is far more difficult and strange than any figurative one. We have now carefully examined our author's remarks on this very important passage, and we hope it will be perceived that he has done nothing to weaken the force of the criticisms of Mr. Belsham and other eminent men, who have contended for its interpretation as figurative language, but that a full consideration of the subject only confirms and establishes the justness of their views.

With regret we pass by other portions of Dr. S.'s volume, which certainly deserve attention. We have preferred the plan of carefully examining a few articles to that of merely touching upon many, and we venture to assure the reader (we hope that some such will be found) who is, upon the whole, satisfied with what we have done, so far as it goes, that we have not chosen the least difficult portions, and that, should he not possess the requisite knowledge for personal examination, he may judge of the controversial value of the whole from what has been laid before him.

SABBATH MUSINGS.

No. IV.

"We spend our years as a tale that is told." Such is the fact on which a voice enlarged this day in yonder church. It is a fact, as that voice proved, in pointing out the indolence, the frivolity, the perverseness, of man: but I would now regard the fact under a different aspect. Round me is the scenery, within ken are the materials, within myself is the sequence, of a magnificent tale, whose aims are higher than vain amusement, and whose catastrophe can never pass away from the mind and be forgotten. Widely, almost illimitably, the prospect spreads, and my sense is well nigh bewildered when I regard it in detail. This heathy plot on which I lie, the ravine beside me, with its pines slanting over the water course, the craggy ridge behind, which crests these hills, are of themselves enough to satisfy the meditative spirit through many a long summer's day; and what have I besides? I follow with my eye the steep chalk path by which I ascended, and see how it intersects many a sheep-track on the down, winds through many a field, diverges to farms, to cottages, and to yonder bright reach of the stream, till it is lost at the churchyard stile. And this is but a small section of the landscape. The dwellings clustered round the grey steeple shew but as one abode when compared with the lordly mansion near; and many such mansions rear their graceful fronts amidst their lawns and woods, glorious beneath the sloping sunbeams. Further and yet further spreads this vast plain, with its one distant eminence, behind which hangs the smoke of the city. Its cathedral towers alone stand out from the cloud; and thus I have peaceful tidings of the inhabitants,—that they are dwellers beside a domestic hearth, and worshipers in a Christian temple. Beyond, the boundary which separates earth and sky is not discernible. Yes, that golden line which brightens every moment as the sun sinks to the horizon, marks where the eye must rest. There is Thames shedding his floods into the main, apparently losing the individuality which is elsewhere perpetually renewed. Is not this indeed the scenery of a magnificent tale? And not only the scenery, but much of the material also. Much of our life is made of matter like this. What would this scene be to an infant? A coloured surface, no more extensive, and perhaps less diversified, than the carpet of his nursery. He would stretch out his craving hand to yon furnished flood as to a picture frame on the walls. He would pass over the moving flocks that speckle the down, as smaller than the butterflies that flit above the heath blossoms on which he lies. I think I can remember something of this; something of the confused notions of distance and proportion under which the world opens upon the young sense: and I do vividly remember the days, when, having surmounted my first ignorance and

learned to guide myself, I was yet in blindness and bondage respecting external things. Then I thought motion was life; for of the spreading influences of life I knew nothing. Then all things seemed rayless, bare, and insulated. I discerned no relation between the woodbine and the bee, the dawn and the upspringing lark, the stirrings of nature and man's sabbath-hymn. Then the rose was trampled under foot when its fragrance had passed away, and the starry cope seemed like a low ceiling under which there was no more than room to breathe. No mystery then floated over the face of things. All was without form, for I dreamed not of proportion; all was void, for I conceived not of purpose; and discerned or felt nothing of spirit moving amidst this chaos. Let none say that the work of creation had no witnesses of a lower rank than the winged ones who stationed themselves round the abyss of space to gaze. Adam may have stepped forth into a formed world; but, save him, every child of humanity has been beckoned by the Creator to come and behold how all things are done, and that all are good.

But man understands, and therefore may be said to behold this, only long after the Creator's voice has called him out of nothing. His bodily eye and ear are fitly framed; but the light is to him he knows not what, and he hears nothing of the song of the morning stars. When the second great period of his life is come—the opening age of mystery—he becomes sensible that the light must proceed from some source, and turns himself this way and that to look for it. There has till now been utter silence; but at length a wandering breath of music reaches his ear, and rouses him to a new experience. It comes again and again, and wakens answering harmonies. Must he be mute? He puts forth his voice and finds an answer, and thenceforth knows that there may be communion with what is unseen. He has now begun to prepare for his entrance upon the spiritual world. He is like the young solitary native of a prison. He wakes up and beholds bright reflections on his dungeon walls; and when he has found the crevice by which they enter, he knows by their perpetual change that there is something beyond. He turns an eager ear when melody also comes; and his response is not the less joyful because he knows not yet that his deliverance is at hand.—This is but the opening of the tale; but does it not stimulate to know more?

When the young captive comes forth into the living world, he is not left unguarded and untaught. The teachers appointed by his Maker—Man and Nature—await him at his prison door. The one seats him at the domestic board, guides him where he may witness the traffic, the strife, the co-operation, ever going on among his brethren; points out to him the sources of sympathy and the causes of contention; unveils to him somewhat of the machinery of society; and, when he is harassed and alarmed at what he beholds, leads him to the sabbath-temple. There his spirit is soothed, but not satisfied. He hears harmony, but it is in an unknown

tongue. He prefers the consolations of nature, who appoints him a couch in her turfy vales, or brings the breezes to meet him on the mountain top, or casts a dewy glance upon him from the morning cloud. She calls him off from his obstinate questionings for a time by exercising him in the handiwork of her servants. She bids him fathom her wells, and mark the growth of her forests, and explore her echoing retreats in the deep. Thus occupied, he is at peace for a time, but not for long. He still asks,—and the more earnestly day by day—"Why is all this, and what is its end?" He cannot discover this for himself. As he walks among his elders, he finds one wiser, one richer, one more powerful than another. Some are serene, some are troubled, some are joyous; but there seems no ultimate purpose in all this diversity, and he soon discerns that one lot awaits them all. They disappear one by one, and are seen no more. He questions nature concerning their fate, and conjures her to interpret to him the language of the sanctuary, in which alone his other guide, Man, will reply to his doubts. He is led to the churchyard, where man and nature meet,—the one to shed tears, the other to scatter flowers. He discerns a smile amidst those tears, and sees how the motionless chrysalis comes forth fluttering on radiant wings from amidst those flowers, and a new hope unfolds within his breast.

His guides had often spoken to him of one who should come to teach him greater things than any he had yet conceived; and now that the preparation is complete, this exalted teacher appears with a commission from on high to make all things clear. Christ comes to finish the work of preparation for immediate communion with God. To teach him the *history* of communion, he leads the wandering pupil through the land of promise,—by the tents of the patriarchs, by the tabernacle in the wilderness, over the passage of Jordan, and through the cities of Israel up to the metropolitan throne of God's anointed, and even to the threshold of the holy of holies; and thence to the mountain solitudes of Galilee, and to the cave of the rock where the fount of immortality was first laid open to the day. To teach his charge the *mode* of communion, he leads him from beholding the infant reposing on his father's bosom to listen at the portals of heaven to the united voices of the celestial hierarchy which sing of immortality. And now the most perplexing doubts of the spirit are solved. The foundling knows himself to be an heir, and has seen his inheritance,—remotely indeed, but distinctly. He sees that he is being educated and to what end, and can thenceforth exercise his privilege of co-operating with God.—The tale passes on, but does not its interest deepen?

The pupil is now arrived at a new stage. He has learned much, he has discovered something; he must now originate. And here, alas! is the boundary line which our present state of social imperfection imposes as that beyond which the multitude can [illegible] Fain would those to whom Providence has vouchsafed [illegible] om their nature appear

designed for universality, enjoy the sympathy of all their race in their own best pleasures. Fain would the solitary muser amid the hills believe that the dwellers above and around him thought as he thinks, and felt as he feels. But it cannot be. The more I watch what is doing in this abode beside me, and the more distinctly the tones of its inmates reach me, the more certain I am that, though blessed, it is not with the highest kind of blessing; and that this Sabbath eve, so full of solemn joy to some, is to them only the close of a day of rest. What an abode it is! If I did not know it to have been prepared for the luxury of those who seek the pleasures of nature in company, I should have imagined it built for the retreat of the philosopher. If I did not know it to be the charge of a peasant's family, I should have looked for an inhabitant of a different class—for a world-wearied or nature-loving recluse. How its bold front springs abruptly from the rock, while its projecting thatch is made to send the summer rain pattering among the pebbles far below! How snugly is it sheltered by the larch-plantation on either side, and its wall-flowers—is there any other place where they grow so abundantly? The rock is tufted with them in every crevice; they spring from every ledge, and fringe every projection. And what are the dwellers in this summer-house; the wood-ranger, and his wife and babe? They look happy, but they are heedless of what is before their eyes. They have possessed themselves of the best window, as if it were their Sunday privilege to monopolize the pleasures which their superiors eagerly seek on every other day. But what avails their privileged seat to them? That man's brow is such as should betoken high capabilities; yet, with this scene before him, he amuses himself with provoking the bayings of his mas .ff. What mother, with her infant in her lap, can be insensible to maternal cares? Yet there is one who heeds not her babe, and who has no such intelligence in her wandering gaze as might account for the neglect. Why should not these, pupils, like the wise, of nature and of man, bred up like the wise in the knowledge of the gospel, feel the full beauty and solemnity of a scene like this? Nature has been ready to do her part; the gospel can never fail; it is man who has stinted what he ought to have cherished, and perverted the energies which it was his office to controul. It is through evil social influences that the eyes of such as these are turned from beholding the stars when, as now, they first glimmer through the twilight, and that their ears are closed to the soothing tones of the night winds, as they come hither from their rovings over land and sea.

It is the crime of society, also, that evils exist, compared with which this insensibility is virtue. In that shadowy wood below, there was done, but a few days since, an act whose guilt and agony made the place for the moment a hell. The murder of a child, for the sake of the purse he carried, is a crime whose atrocity and utter folly alike shew that society has neglected its duty of instructing every one that is born into it in the pur-

poses and means of living. It shews, not what some tell us, that man is disposed to guilt from birth, but that he has energies which are all-powerful for good or for evil; and thus the more daring the crime, or the more atrocious from the slightness of its motive, the stronger is the presumption, that the perpetrator might have held an exalted rank in the moral hierarchy, if all its members had fulfilled their part. As it is, there is to the meditative, a strange mingling of hope and mourning in glancing over the human interests which abide within a region like that before me;—in perceiving what has been done, and sighing for what might be done, for its inhabitants. How wide their diversity of interests and occupations! There are aristocratical assemblages in these lordly abodes, and family gatherings in the farms and cottages. Wearied children are slowly going homewards through the fields; and in the city, thousands are collected for worship within their own dwellings, whose lights begin to twinkle through the darkness, or in the churches or meeting-houses, in which the gospel is spoken of according to the varying conceptions of various minds, and ever appears to the attentive observer another and yet the same. Again; there is a disagreement between the apparent and the real occupation of many. There are idlers in the churches, and worshipers who lie in apparent indolence on the turfy heights. There are worldlings whose souls are vexed with care while they speak of the day as a season of rest; and there are lovers of their race who find their best repose in toilsome works of charity. These are all pupils of man, and, to some extent, of nature; but, alas! how bounded has been her benignant influence; and as for the gospel, there is at least one—the murderer—who knows nothing of it; and thousands who misconceive its objects and pervert its energies. Alas! how much remains to be done before the tale which my meditation has unfolded shall become the true history of more than a few! How long must it be before every man may grow wise by other means than imitation, and the mere reception of wisdom from his kind, and may have power to originate!

It is true that all wisdom is but discovery. The sublimest dreams of the loftiest imagination are but the exhibition of relations which existed before. Yet we may speak of origination when the effort to conceive is made from any other impulse than the direct influence of man.

The ranger has left off teazing his mastiff, and is employed, as I fancy he was never employed before, gazing at the heavens through the large telescope which he has hitherto probably regarded merely as a machine for making visible the vessels on the Thames. If his own curiosity had led him to use it by night, as he has seen others use it by day, I should have classed him many degrees higher than I can now do; but he has not even varied his mode of imitation. There is a friend at his elbow, wiser than himself, who has taught him a new application of a power with which he has long been familiar, and has exhibited to him a vision far more grand than the amplest meeting of the waters on which the moon has ever shone

down. It is a fit employment for a Sabbath eve to rouse up some fresh energy in a torpid mind, to lay open a new page of nature's radiant book. I well remember the emotions attendant on such a vision. I remember the first full view of a resplendent planet insulated in the purple depths. I remember the new perceptions, the palpable roundness, the peculiar silvery light, its evident but invisible suspension in space, and the effects of motion in perdurable silence. I remember the breathless emotions springing from the blending of old and new conceptions. I know nothing analogous to it but the discovery in solitude of a new truth: and the effect of both is alike thrilling to the spirit which discerns equally through the mental and the corporeal eye. How resplendent is the palpable reality of a mighty principle with which other principles, and systems of principles, are connected in an unquestionable but as yet undiscerned union! How stupendous is the conception that a new region of life is thus won out of nothing; and how awful the work of watching its progression in the vast circle of which the Creator himself constitutes the unity! It is my hope to be permitted, in the days of my immortality, to overtake the planets at will: and while thrilled with the perception of the perfect fitness of their frame, to look back on worlds in the process of formation. But more vivid is my expectation that I shall pass hither and thither in the spiritual universe, empowered to apprehend truth after truth; and, on the way, to discern from afar how the elements of the moral creation are gathered together, and organized and vivified by creative power, as they are sent forth on their everlasting way.

Would that these analogous enjoyments might be speedily the portion of all, so that the eye which is made for seeing, and the mind for comprehending, should be so directed as that the spirit should be illuminated by both! This time must come. Day by day the life of the spirit is matured, as the years of man's mortality pass away, and as a heart-stirring tale proceeds to its climax. When the mind has strength to pursue its own discoveries, high revelations come more frequently and familiarly, before which its ancient ignorance stands abashed, while its new-born innocent impulses exult. Prayer becomes the equable exercise of all its faculties, holiness the habit of the spirit, and beneficence of the life. His immortality is then the primary attribute of the man. Upon it all his designs are based; from it all his actions proceed; by it his inward and outward being are alike sanctified. Then his death becomes important, chiefly with a reference to others; for the most essential part of his transit to eternity is already made. Not only is the necessary preparation completed, but its high purposes are already anticipated. He has entered on a purely spiritual life, and though he yet wears a human form, and appears among common men as one of them, he has powers which they must wait to attain, and will undergo little change but in his visible form, when he enters into the cloud which waits to receive him out of their sight.

Are there such on the earth, and where? I know not if there be; but I know that there might be. I know that it is no dream which has entranced my sense: it is a vision, and not a dream. It is a vision of that which shall be done, if, indeed, it be not at this moment fulfilled in some bright region of some Christian land. It is the winding up of that tale which the years of our life unfold. These are the messengers of God, commissioned thus to speak to such as will hear. One by one they approach to take up the narrative, and leave no pause. When their circle is completed, their swelling chorus of thanksgiving on man's behalf visits and cheers the contemplative spirit that keeps watch beside the sepulchre.

I will rejoice, therefore, not only in the holy repose of this star-lit plain, but in the destiny of those who are watching or slumbering in its dwellings. There may yet be presences in yonder wood which may sanctify it from the defilements of murder. The time may come when an infant may sleep at midnight in its shades as securely as the cushat in its native tree. The time may come when the hewers of wood and the drawers of water may prize the Sabbath repose of the body, chiefly because it aids the activity of the mind. Let me trust that even now the tumults of passion have been stilled, the intrusion of low cares forbidden, as the silent night descended upon every threshold; that there are no stirrings but those of piety and love,—of the wakeful spirit that prolongs its Sabbath devotions, or of the mother above the pillow of her child.

THE PASTORS OF GENEVA AND M. GAUSSEN.*

We have here an account of a dispute between the Company of Pastors at Geneva and one of their own body on a point of ecclesiastical discipline, the question being simply whether the said member ought, or ought not, to teach the catechism prescribed by the church to which he belongs. Such is the question discussed in these pages; and many of our readers will doubtless ask, what can be the use of discussing it also in the pages of the Monthly

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* Exposé Historique des Discussions, élevées entre la Compagnie des Pasteurs de Genève et Monsieur Gaussen l'un de ses membres, à l'occasion d'un point de discipline ecclésiastique, addressé par la Compagnie à l'Eglise de Genève, et accompagné des pièces justificatives. Genève et Paris chez Cherbulier, 1831. 8vo. pp. 160.

An Account of the Discussions which have taken place between the Company of Pastors at Geneva and Monsieur Gaussen, one of its Members, on a point of Ecclesiastical Discipline; addressed by the Company to the Church of Geneva, and accompanied by the necessary Official Documents.

Repository? What have we to do with the isolated, and almost personal, disputes of an inconsiderable church, at the distance of some six or seven hundred miles from our own country? Or again, what are we to think of the wisdom of the Venerable Company itself, in putting forth to the world a statement of matters, which are of no general or public interest? To answer the last question first, it appears from the work before us, that the Company of Pastors, having brought to a termination their proceedings in the case of M. Gaussen, had wisely determined to let the matter drop, hoping that the member whom they had felt themselves compelled to reprove, would exercise the same moderation in return. In this hope, however, they were disappointed. Instead of allowing the affair to pass into oblivion, M. Gaussen appears to have circulated, and even sent to the press, copies of the letters which had passed; and the facts of the case were also noticed in various public journals, both in Switzerland and in other countries, with so much of misrepresentation, and in a spirit so hostile to the Company, that this body had at last no alternative left but that of laying the whole before the eye of the public. This unfortunate affair has thus become matter of history; and as such we feel ourselves bound to notice it, since it relates to a church, which, though small in extent, is mighty in power, and which both has exercised, and will continue to exercise, a very considerable influence over the religion of Western Europe.

In order to render the origin of these discussions intelligible to an English reader, it is necessary to explain a custom which prevails in the Church of Geneva. Once a year the Venerable Company addresses to each of its members a kind of admonition, called a *grabeau*. The pastor who is *grabelé* goes out of the room, and each of his colleagues gives his opinion of him, whether for good or bad; after which he is readmitted, and the Moderator sums up what has been said in his absence. It will easily be conceived that this custom is now little more than a form, there being few sinners of such magnitude as not easily to escape through the meshes of this antiquated net. M. Gaussen, however, was not so fortunate. Having, in the sittings of September, 1830, gone out, when it came to his turn to be *grabelé*, it was stated in his absence that he did not teach the catechism, and that this had given much uneasiness to some of his parishioners. Being interrogated as to the fact, he allowed that it was as it had been stated; and being further called upon to explain the method of instruction which he had adopted, as well as the reasons which had induced him to infringe the established regulation without first asking permission of the Company, or even making any communication to them on the subject, he replied that he certainly had, for the last two years, discontinued the use of the catechism in the different courses of instruction which he gave to the children of his parish; and that, as for his reasons, the catechism adopted by the Company was faulty in its doctrines, faulty in its plan, and in every respect inferior to the method of direct instruction by the Bible

only; that he had accordingly substituted a system of daily instruction, which consisted in dictating to his pupils a series of questions, the answers to which were texts from the Bible, without any admixture of human language; that this plan, purely scriptural, produced the happiest results; and finally, that, if he had not consulted the Company on this innovation, it was because he was doing only what other pastors had done before him, and what was done every Sunday by those who filled the office of catechists in the town. P. 12.

After making this statement M. Gaussen retired; but not before he had heard the correctness of his two last assertions called in question. To say nothing of the slight analogy which exists between the catechists of the town and the pastors of the country, it was affirmed that one of the pastors, to whose case he was supposed to have alluded, had prayed the Company to allow him to make use of a catechism of his own, which permission had been granted him only for a year, and as an experiment; and that another pastor, who had entertained a similar project, had given it up, on the remonstrance of a brother clergyman. When M. Gaussen had again retired, the Company deliberated on the facts which had just come to their knowledge, and passed resolutions to the effect, that the catechism ought certainly to be used in the religious instruction of the young, that the infringement of this rule was not to be tolerated, and consequently that the pastor of Satigny should be enjoined to conform to it, though he was at the same time at liberty to make any proposal he might think fit, as to the religious instruction of the young, and the use of the catechism in particular. This decision was agreed upon unanimously, in a meeting at which many friends of M. Gaussen, and advocates, like him, of orthodoxy, were present; and the Moderator, who communicated it to him, observed that, if he had regularly attended the meetings of the Company during the last three years, he might have known that the revision of the catechism was at that time an object of their attention, and he added that the committee which was sitting would be very glad to receive any observations he might have to make upon it. M. Gaussen was beginning to reply, but, upon a hint from the Moderator that his observations would be more in place at another time, he announced his intention of sending his answer in writing. This answer was long in coming, but it came at length, at least the first part of it; and we proceed to make our readers acquainted with the contents.

In the beginning of his letter M. Gaussen recapitulates and enlarges upon the reasons which he had given personally before the Company for discontinuing the use of the catechism. These reasons, although involving considerations which, we allow, must necessarily have their weight with every honest and conscientious pastor, do yet appear to us to be quite beside the question—which is, not whether certain doctrines, by M. Gaussen esteemed fundamental, are or are not contained in the catechism prescribed; not whether the catechism should be in its form and method adapted

to the simple capacities of village children; nor yet whether the Bible be not a better text-book than any manual of religious instruction that was ever penned; but solely whether M. Gaussen, having once enrolled himself in the retinue of a church which prescribed a certain catechism to be taught, ought to adhere to his agreement. He speaks of the word of God as a fount of wisdom and of virtue; and he then goes on to say, (which is much more to the purpose than any thing that he had said before,) "Am I bound by any engagement to teach any thing else than the word of God?" P. 30. To this question, thus categorically proposed, we answer as unequivocally, "Yes! certainly you are; the church, of which you swore yourself a member, and to the regulations of which you promised obedience, when you entered into the ministry, *does* wish you to teach something else than the word of God; it prescribes to you a catechism, of which it expects all its pastors to make use, and of the abstract excellence of which, itself as a body is the only judge. When you entered into holy orders you knew that it was the custom of the church to which you were attaching yourself, to use a catechism, and that it admitted of none being used besides that which was sanctioned by itself. Why, then, if you felt the objection at that time, did you ever bring yourself under an obligation which you knew that you must violate if you followed up your principles? Or, if these scruples came over you at a later period, why not retire at once, and in good humour, from a church, the ordinances of which you could not approve?" M. Gaussen asks, pp. 34, &c., whether a pastor should be compelled to make use of a book, the doctrines of which he does not approve; and he declares that in the detail of ecclesiastical discipline he shall ever be ready to succumb to the Company, but that when doctrine is concerned, he can follow no other guide than his conscience and his God. But we will take leave to remind him, that he "*wrote slave*" when he entered the bosom of the church as one of its accredited ministers, and that, whether it be a mere matter of detail, or a high point of doctrine, the obligation to submit to the orders of the majority of the body to which he belongs is equally strong. Whether, as a question of moral expediency, it was advisable that he should "*write slave*," is not now the question; having written it, the obligation which it implies remains in force so long as he continues to be an ostensible member of the body to which he attached himself; and to cry out, as he does, p. 36, "I have no other master than my conscience and my God," is to assume the airs of a freeman, while he wears the livery of a slave, and to claim the rights of independence when he has long ago signed them absolutely away. See also pp. 87, 145.

In p. 39, M. Gaussen maintains, that though a minister may be of opinion that there are many abuses in his church, and that it is not governed as it ought to be, he should nevertheless remain in it, so long as he can *freely proclaim* the counsel of God. But where will M. Gaussen point out to us an established church in which a pastor can thus freely proclaim the

counsel of God? Where will he point out to us a church in which, if one of its clergy ventures to preach a doctrine at variance with that of the majority, he will not very soon be experimentally convinced that his vaunted freedom was nothing more than a shadow? The very name, in short, of an established church precludes the idea of freedom; and our only subject of astonishment is, that any man of good understanding should so far mistake its nature as to look in it for that which he will never find. To this point M. Gaussen again reverts in p. 61, where he says, that neither a mere hearer nor a minister ought, without very strong reasons, to separate himself from a church whose confessions of faith are in unison with the word of God, and in the bosom of which a free profession of the whole truth may be made; and he adds, that it is only when laws, or when men, put a restraint on conscience, that such a separation ought to be made. But here again we would ask, "Where is the established church in which no such restraint as this is imposed?" We believe that none such can be found.

In p. 44, M. Gaussen argues in a much more manly style, that since the Church of Geneva is a national and a Presbyterian church, every one ought to submit to its acknowledged laws so long as he is a member of it, but that he is at liberty to leave whenever he feels his conscience restrained either by its relations with the civil government, or by its formularies of faith. The question then occurs, "What are the acknowledged laws and institutions of the Genevan Church?" With a view to solve this question, M. Gaussen quotes an ordinance of the state, which declares that, "in order to avoid all danger, and that he who is received into the ministry may not hold any false doctrine, he is required to profess that of the holy prophets and apostles, as it is contained in the books of the Old and the New Testament, of which doctrine we have a summary in our catechism." The catechism, therefore, he sets up as expressing the creed of his national church; and while he allows that it may be altered with the consent of the great and the small council of the city, he complains that changes have been silently and gradually introduced into it by the authority of the clergy alone. The validity of this charge we shall afterwards examine. We pass on to the latter part of his second letter, in which he complains, p. 58, that the Company should be so strict with him in regard to the catechism, and yet so lax in the terms of admission to holy orders; but is it not implied, we would ask, if not expressed, when a man enters into holy orders, that he engages to teach the catechism of his church, and, if so, that the Company have the right of enforcing the use of it? He then again discusses the propriety of dissent, and expresses his astonishment that any of his colleagues should expect him to give up his living, and retire from the Established Church of his country. He repeats his protest against the exclusion of certain doctrines from the catechism, as well as his declaration that he

cannot any longer make use of it, and concludes with professing his candour and integrity, and his confidence in God.

After this letter had been read in the meeting of the Venerable Company, they appointed a committee of five to examine it with care, and to suggest the steps which it would be advisable to take. Into the detail of their Report we have not space to enter; suffice it to notice some of the principal points. They admit, then, frankly, that considerable changes have from time to time been made in the catechism, but they do not admit that these changes were all made by the sole authority of the clergy, or that they had not the implied, if not the express, sanction of the government. They produce, p. 73, a very remarkable declaration on the part of the Venerable Company, when, in the year 1725, they confirmed the ordinance quoted by M. Gaussen, which says that the catechism contains a summary of the Christian doctrine: the reasons of their decree, which was approved by the Council, contains this sentence—"That if the profession required from the pastors, mentions the catechism, it is not that it would place it on a level with the Scriptures, nor bind us to follow it in every respect, but merely to signify that we find in it the sum and substance of the Christian doctrine." "From this," say the Committee, "we may fairly conclude, that the pastors of 1725 by no means meant to make the catechism of Calvin a profession of faith, a rule, a flag, to mark out the Church of Geneva, but that they regarded it only as a convenient text-book, as a summary, which they were *not bound to follow throughout*." They then go into the history of the changes which had been introduced. They shew that every vestige of Calvin's catechism had at length been struck out, and that the sale and distribution of the two catechisms which were proposed by the Company in the year 1788, had received the distinct sanction of the Council, which expressed to that venerable body their satisfaction and gratitude for the zeal which it had shewn in what related to the public instruction. P. 76. They affirm, that if the authorization of the French government, under whose dominion they then were, was not sought for the amended edition of the catechism, which was prepared by a committee of pastors in 1810, it was only to avoid the delay which would probably attend such an application; that no obstacles were opposed by the civil authorities to the printing of this amended edition, nor yet any remonstrance made against it from any quarter; and that repeated reprints, with alterations, were issued without any one lodging a complaint. In 1791, an edict was passed, ordering a revision of the ecclesiastical ordinances; and it contained this remarkable sentence, "Till the said revision shall have been made and sanctioned by the sovereign Council, the ecclesiastical ordinances actually in force shall continue to be observed and executed in their full extent, *with the exception, nevertheless, of those points in which contrary usages have been introduced*—in respect of which the said usages *shall continue*

be observed." P. 83, note. It is added, that in 1791, custom had mpletely given up the catechism of Calvin, and sanctioned that of 1788, d that as this law was *the last* which had been passed relative to this bject, it might alone suffice as an answer to all M. Gaussen's reasonings.

We shall not follow the committee into the third head of their Report, titled "Argumens tirés des Resultats," for we regard the actual merits the manual itself to be very much beside the question. We shall notice ly the conclusion, which is to the effect, that it is absolutely necessary to aintain the authority of their body, which could only be done by adopting ch resolutions as the following: 1st, That the authorized catechism must be ed by the children in the parish of Satigny, both in the schools and in the techetical exercises in the church. 2d, That M. Gaussen is, at the same me, invited to submit to the Venerable Company any proposals or obser- tions which he may have to make, either on the existing catechism or on e means of improving the religious education of youth. 3d, That M. aussen must withdraw his letters. P. 97.

These resolutions were adopted by a large majority; but before we tice any further proceedings, we must mention that M. Gaussen, wishing correct an inaccurate statement of the affair, which had appeared in one the newspapers, writes a letter to his parishioners, giving his own version it—upon which ninety members of his flock address a letter to the Com- ny, expressing their ardent attachment to their pastor, and their deep ncern at the chance of being deprived of him.

On the 6th of November, the secretary to the special committee commu- cated to M. Gaussen the determination to which the Company had come specting him; and, on the 12th, he sent in his answer, in which, after ying that he had at length discovered, what he professes that he had not fore understood, namely, that the Company did not intend to restrict him his instructions to the use of the catechism, but that they only required to be repeated by the children, both at school and at church, he states his illingness again to introduce the obnoxious book as a manual of instruc- n. He even gives thanks to God for putting so amicable a termination the dispute; but he at the same time positively refuses to withdraw his tters. With this the offended dignity of the Company was not satisfied; d they made another communication to him, to the effect that they re- rded the three articles of their decree as forming a whole, and that they uld not accept a partial submission. To this M. Gaussen replied, natu- lly enough, that the withdrawing of his letters would be regarded by the orld as a retractation of his principles, and that he must persist in his fusal. Unwilling to proceed to extremities, the Company gave him the pportunity of reconsidering his answer; they added to their committee a rticular friend of his; and it was not till after they had waited with tience, and tried in vain the influence of private friendship as well as of ublic authority, that they considered his determination as final, and pro-

ceeded to act upon it. But how were they to act? To remove this rebellious brother from his situation would have been harsh; to suspend him would have been inconvenient; they, therefore, very wisely determined to censure him, and to forbid him his usual place in their deliberative council for the space of one year. P. 151.

Such is the history of this unfortunate dispute. While we see here an illustration of the evil of establishments, even in their best and most inoffensive form; while we rejoice in our Christian liberty, and congratulate ourselves that in prosecuting our schemes for the advancement of what we deem to be true religion, "none are permitted to rise up and make us afraid," we certainly do think that the pastors of Geneva could not, consistently with what they owed to themselves, have acted very differently from what they did. Had they required M. Gaussen to apologize for the disrespectful language he had used, instead of withdrawing his letters, they would have been more likely to succeed in their immediate object, and would perhaps have avoided a refusal which they might have foreseen. But we are not surprised that they required what they did; and we are clearly of opinion, not only that they were justified in all the steps which they took, but that their taking those or similar steps was the only way in which they could assert their own rights, and maintain their abused authority. If the discipline of their church was to be kept up, punishment was to be inflicted on one who obstinately refused to submit; and had they been less decided in the notice they took of the offence which had been committed, they might have seen their privileges disputed, and their authority set at naught, in a manner still more flagrant. We must also say, that throughout this whole proceeding, the Venerable Company displayed a degree of candour and of temper, of charity and forbearance, which are deserving of all praise, and which their refractory member would have done well to imitate. But M. Gaussen does not seem to approve of conciliatory measures. Though he was left very much at liberty to pursue his own methods of instruction, provided only that the catechism was repeated, and though he appears, from his letter of November 12th, to be satisfied with this permission, yet it is a matter of notoriety that he has since hired a room for a Sunday evening service at Geneva, and that he is taking measures which clearly indicate that he contemplates the formation, not of a dissenting church, but of a new one in the bosom of that which is already established in his own city and canton. What may be his success, remains still to be seen. In the mean time, we trust that late events will only have served to stimulate the clergy of Geneva to proceed more vigorously in the correction of those abuses by which their religious institutions are disfigured. If they have laws which fetter free inquiry and discussion, let these be rescinded without mercy, and without delay. If their catechism be confessedly faulty, let it be speedily revised. If the Scriptures be read, and the hymns sung in their churches, in a style

which would disgrace a schoolboy or a ballad-singer, let these abuses, too, be corrected forthwith. Let them manifest, in all their proceedings, a spirit of promptness and activity, of fearlessness and superiority to prejudice, and then we shall see less reason than we do now to regret that some of the noblest geniuses that ever adorned the sacred profession, should be confined within the pale of an established church, instead of exulting in the free range, and inhaling the invigorating atmosphere, of religious liberty.

ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Continued from p. 457.)

WE now resume our chronological arrangement of our Lord's Ministry, with the third of those parts into which (p. 454) we divide our Monotessaron.*

PART III.

Transactions connected with the Feast of Tabernacles: about which time, probably, the Baptist was imprisoned.

This part of our Lord's Ministry is recorded exclusively by the Apostle John; and his account of it forms a remarkable portion of his Gospel. With the exception of ch. vii. 1, it occupies the whole of the viith and following chapters, to the 21st verse of the xth,—the preceding part of which chapter should not have been separated from the ixth. The vivid and indeed graphic narration which the Evangelist has given of the leading occurrences at the Tabernacles, indicates the pen of an eye-witness, and gives us a strong impression of the importance of them in the history of our Lord's conduct towards the Jews. Considering that all the Jews of Palestine were under a general obligation to attend this Festival—as well as the Passover and the Pentecost—it is an inadmissible supposition that the transactions recorded by St. John could have occurred *after* the call of Matthew, without that Evangelist giving some account of them, or at least referring to them as having actually taken place: and as none of the first three Evangelists have made any allusion to them, and the train of their narrations does not supply any suitable position for the occurrence of them

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* We must beg the reader to make the following corrections in our last article. In the middle of p. 450, read (ch. viii. 18—ix. 26); and in line 12 from the bottom, *know* for *knew*. In p. 451, read ch. i. 16—ii. 22, and ch. iv. 35—v. 43. And at the end of the note in p. 453, read, "as it [illegible], if on the same day," (that is, if delivered on the same day,) "[illegible] Peter's house." The accidental omission of the *if* destroys [illegible]

after the commencement of our Lord's public preaching in Galilee, there is full and adequate reason to conclude that they occurred *before* that period —in other words, about the time of the Baptist's being imprisoned by Herod. For more detail as to the reasons of this opinion, and the consideration of the objections against it, (arising particularly from the position of the miracle of the Five Thousand in St. John's Gospel,) we must refer the reader to our former articles, especially to pp. 171—173, 305—307. And for the causes of his long-continued retirement in Galilee, and comparative privacy, we request him to consult p. 457.

When the Feast of Tabernacles was approaching, the brethren (or cousins) of Christ, οἱ ἀδελφοι αυτου, who had not yet become convinced of his claims, urged him to go into Judea, and shew himself to the world. This, however, our Lord might have thought likely, in the circumstances of the case, to lead to tumult, and perhaps afford a reasonable pretext for the charge of sedition against the Roman government; and he expressed his purpose of not going up to the Feast.* When, however, the crowds had disappeared, and he saw that the roads were become solitary, and that there ceased to be any fear of interrupting the progress of his doctrine, by exciting the worldly expectations of a misguided populace, or of involving them in ruin and in guilt, he determined again to try if he could save the Jews from impending ruin. About the middle of the Feast he entered the temple and taught publicly. The Rulers sent officers to seize him; but they were confounded by the authority with which he taught, and returned with their commission unperformed. He still continued his public discourses; but his declarations excited the rage of the Jews; and they endeavoured to take away his life. He escaped, however, from them; and, as he went away from the Temple, he gave sight to a man who had been born blind †—a miracle which was investigated with the utmost strictness, by our Lord's bitter enemies. After this he delivered his discourse respecting the Good Shepherd, which concludes St. John's account of the transactions at the Feast of Tabernacles.

Having thus been openly rejected by the Jews, at three successive national festivals, and knowing that the ministry of his forerunner was finally closed, our Lord returned to Galilee to proclaim the near approach of the

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* The common translation of John vii. 8, is "I go not up yet (ουπω) to this feast;" but the most ancient reading was ουκ, *not*—"I go not up." The addition of *yet* is made by Archbishop Newcome; and *not yet* is the force of the Syriac translation. The present reading arose probably through the alteration of some early transcriber, who thought that our Lord must from the first have intended to go up at a later part of the Feast.

† In John ix. 2, the expression "his disciples" occurs. This may denote some of those who had already been recognized as such (see ch. i.). John and Andrew, Peter, Philip, and Nathanael: it by no means requires us to suppose that the Twelve had been chosen.

Messiah's kingdom, and to commence that series of wonderful miracles, and public teaching, which we denominate his Public Preaching in Galilee.*

Part IV.

Christ's Public Preaching in Galilee, as far as the Mission of the Twelve, shortly before the Feast of Dedication.

This Part occupies from the 12th verse of the ivth chapter of Matthew, to the end of the xth.—Immediately on returning to Galilee our Lord called Peter, Andrew, James, and John, to be regular attendants on his ministry; and on the ensuing Sabbath cured a demoniac in the synagogue at Capernaum, healed the mother of Peter's wife, (see p. 453,) and wrought many other miracles. The next day, after retiring to a solitary spot to hold communion with God, he commenced his *first progress* through Galilee, that is, Galilee Inferior—a very populous district, but not larger than Monmouthshire. During this progress the miracles of our Lord were peculiarly numerous and striking; and the immediate effect was to draw round him a large concourse of those who were eagerly expecting the approach of the Messiah. The absence of Herod, the return of the people from the Tabernacles, the completion of the husbandman's labours, and the settled mildness of the weather, must all have contributed to promote the publicity of our Lord's progress; but his inestimable discourse at the close of it must have disappointed those who followed him from merely worldly motives; and embarrassed the better disposed, whose notions of the Messiah's kingdom were founded on a literal interpretation of the splendid predictions of their ancient prophets. After delivering the Sermon on the Mount, Jesus healed a leper: and, on entering into Capernaum, cured the centurion's servant.

If the true reading in Luke vii. 11, is εν τῃ εξῃς (sc. ἡμερᾳ), then our Lord went *the next day* to Nain, in the south-western part of Galilee, about twenty miles from Capernaum. If Luke wrote εν τῳ εξῃς, *in order, in the course of events*, still, as there is no improbability in the present situation of the fact, our subsidiary principle (p. 453) would lead us to arrange it here. St. Mark informs us (ch. i. 45) that, after the cure of the leper, our Lord was for some time absent from Capernaum, in the more retired parts of the country. A few days after, in the evening, he crossed the southern part of the Lake. It was at this time that he stilled the storm, and, on landing in the region of Gadara, healed the demoniacs, and caused their phrensy to take possession of the herd of swine. On his return to Caper-

* By the expression "these three years," in Luke xiii. 7, our Lord is usually supposed to denote the "three years" of his ministry. If it were the fact that his ministry lasted three years, this reference would be natural: but it may with great propriety refer to the three great festivals, at each of which [illegible] his claims to the Jews at Jerusalem.

naum, he found many of the Pharisees and Doctors of the Law assembled from various parts of Palestine; and in their presence he healed a paralytic, who was let down from the roof into the court near the place where he was sitting. The same day he called Matthew to attend upon his ministry; and shortly after dined at his house, where he conversed with some of the Pharisees, and with John's disciples. While there, Jaïrus solicited his aid in behalf of his daughter; and on his way to the house, a poor woman was healed of her infirmity on touching his garment. After raising the daughter of Jaïrus, he returned to Matthew's house, and restored sight to two blind men; and, immediately after, healed a dumb demoniac.

Supposing the Feast of Tabernacles to have begun a little before the middle of September, the events already summarily related may have occurred by the latter part of October. About that time, probably, our Lord began a *second progress* through Galilee; at the commencement of which he appears to have chosen the Twelve; and about a fortnight after to have sent them out on their mission, from near Capernaum.

Part V.

Occurrences between the Mission of the Twelve and the Death of the Baptist, which caused the complete Return of the Twelve.

In this part of our Lord's Ministry, we are left much to conjecture; and yet, allowing the general correctness of our arrangement, there can be little hesitation respecting the real course of events during the absence of the Twelve. After sending them forth, we learn from St. Matthew (ch. xi.) that our Lord departed to teach in their cities; and soon after two of the disciples of the Baptist came to him, from their Master, to ask whether he were the promised Messiah. Immediately after St. Luke's record of this circumstance (ch. vii. 18—35), we find his account of our Lord's visit to Simon the Pharisee, with the interesting occurrence at his house; and for the same reasons as have been given in reference to the raising of the widow's son at Nain, we place this visit immediately after the departure of John's disciples.—Comparing the situation of our Lord's reproof to the unbelieving cities, in St. Luke's Gospel (ch. x. 13), where it follows the mission of the Seventy, with its place in Matthew's, (ch. xi. 20,) where it follows the message of the Baptist—and perceiving nothing inconsistent with the probable order of events—we consider the mission of the Seventy as following the message of the Baptist, and occurring before the upbraiding of the cities. It is probable that our Lord purposed to spend some time in the Perea, as he actually did; and that he sent the Seventy, two and two, to the various cities and places which he expected to visit.* According to our subsidiary principle (p. 453), we suppose that it was not long after that

* The reader may find it convenient to refer to the observations in p. 384.

our Lord, on being accosted by the Jewish Doctor, delivered the parable of the Good Samaritan; and that he visited Martha and Mary. (Luke x. 25—42.) They resided, there is no room for reasonable doubt,* at Bethany, on the eastern side of the Mount of Olives; and as it is certain that our Lord was at Jerusalem at the Feast of Dedication, we presume that his visit to Bethany preceded his short visit at Jerusalem at that time.† Again the Jews sought to kill him; but he immediately withdrew from their jurisdiction, and went into the Perea, residing principally at Bethabara, or Bethany east of the Jordan. (John x. 22—42.) In that region he appears to have spent the whole of December, and the greater part of January; and during his abode there, probably delivered several of those discourses and parables which are recorded by St. Luke in his Gnomology. (See pp. 382—384.) While there, too, we suppose that the Seventy rejoined him, after having executed their ministry in the Perea; either in the northern part of Herod's portion, or in the southern part of that portion which belonged to Philip—probably in both. Some also of the Apostles rejoined him while in the Perea; as appears from the record of the resurrection of Lazarus.

At the close of the January preceding his crucifixion, our Lord, knowing that Lazarus was dead, set out again for Bethany, near Jerusalem; and after having restored his friend to life, he retired, with those of his disciples who had attended him, to the neighbourhood of Ephraim. (John xi. 1—54.) There was a town of this name about eight miles north of Jerusalem; but as there was another, further north, in Samaria, out of the jurisdiction of the Jews, it seems most probable that it was to this our Lord retired.

Our Lord's visit to Jerusalem at the Dedication, his sojourn in the Perea, his return to the house of Martha, and his retirement at Ephraim, all took place, we conclude, between the occurrences recorded in the xith chapter of Matthew, and those in the xiith (the Walk through the Corn-field excepted). At the period of the miracle of the Withered Hand, our Lord began his last abode in Galilee; and since, from some unknown cause, this was associated with the Walk through the Corn-fields, St. Matthew begins the new portion with the narrative of the latter.‡ Wherever it was

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* Mr. Greswell thinks it certain that Martha and Mary resided in Galilee: there appears to be no foundation for the opinion, except his own theories; and the narrative of St. John decidedly opposes it.

† According to our calculation of the date of the first Passover, this visit of our Lord at Jerusalem must have been near the end of November. John, however, (ch. x. 22,) says that it was winter, χειμων ην. The short winter of Palestine was about the end of December; but at the end of November there was sometimes stormy weather; and this is all which χειμων necessarily implies. It seems to assign the reason why our Lord walked in Solomon's Portico, which was on the east side of the Temple court.

‡ On the position of this narrative, we have already remarks in the note in pp. 455, 456.

that he wrought the miracle, it excited the persecuting spirit of the Pharisees, who now sought, even in Galilee, to take away his life; and it may not unreasonably be supposed that this was in part owing to the known determination of the Sanhedrim (John xi. 47—53) to put him to death. Our Lord then went to the neighbourhood of the Lake, (where he could easily get into Philip's dominions,) accompanied by great numbers of those who needed and received his benevolent aid. At this time he delivered those discourses and parables which are recorded in Matt. xii. 22, xiii. 52; dining the same day (Luke xi. 37) at a Pharisee's house; and, about the beginning of March, went into the interior of Galilee, and visited Nazareth. By this time the death of the Baptist must have been generally known; and, not improbably, it was the immediate cause of the return of those Apostles who had not yet rejoined our Lord. We infer that Matthew had previously rejoined him, from his full record of the discourses and parables recorded in the above portion of his Gospel.

Part VI.

From the Return of the Twelve, followed by the Miracle of the Five Thousand, to the termination of our Lord's Ministry in Galilee.

Herod returned to Galilee soon after his defeat by Aretas, the father of the wife whom he had divorced; which probably occurred shortly after John was beheaded at Machærus, on the north of the Dead Sea. Hearing (as it appears for the first time) of Jesus, he was very desirous to see him; but our Lord knew the crafty cruelty of his disposition; and, from this period, spent most of his time, till his last journey to Jerusalem, in the dominions of Philip, east of the Jordan, and in Galilee Superior, at a distance from Herod's court at Tiberias, and where he could easily fly beyond his jurisdiction. It appears, too, that he was constantly moving from place to place.*

On the return of the Apostles, the multitudes beginning to crowd around him, Jesus went across the Lake, to a desert near Bethsaida in Philip's dominions. There he wrought the signal miracle which shewed what powers he had at his command, and by which he could have attained any of the objects of human ambition. In the succeeding night he followed his disciples as they were crossing the Lake, by walking on the sea; and the next day delivered in the synagogue at Capernaum the discourse which proved to many the test of faithfulness. This is recorded by John alone in ch. vi.:† but Matthew and Mark have recorded another discourse, (pro-

* The narratives of this part are in *Matt.* xiv. 1—xix. 1; *Mark* vi. 14—x. 1; *Luke* ix. 7—56; *John* vi. 1—vii. 1.

† Respecting the position of this chapter, and the reasons for believing that the miracle of the Five Thousand was wrought near the *last* Passover, the reader is referred to what has been stated in preceding articles, pp. 172, 305, &c.

bably delivered on the same or on the subsequent day,) addressed to some Scribes and Pharisees from Jerusalem, to the people, and to his disciples, concerning eating with unwashen hands; and during the time while he was on the north-western coast of the Lake, he healed many sick persons of the district.

It appears that after remaining a short time only in the land of Gennesaret, where he was only a few miles from Tiberias, he went into the neighbourhood of Tyre and Sidon, north-west of Palestine, where he healed the daughter of the Syro-phœnician woman. He then came to the eastern shore of the Lake, passing through the Decapolis, where he cured the deaf and dumb man, and wrought many other miracles. While still in the Decapolis he miraculously fed the Four Thousand. He then coasted along the eastern shore of the Lake, to the neighbourhood of Magdala and Dalmanutha, in the south-east, where some Scribes and Pharisees demanded a sign from him; and afterwards crossed the Lake to Bethsaida in Galilee, which lay between Tiberias and Capernaum; where he gave sight to the blind man.

Without, as it appears, making any stay in the region west of the Lake, our Lord set out towards Cæsarea, in Philip's dominions, in the very north of Palestine. In the neighbourhood of that city, (which we have no reason to think that he entered,) Peter, for himself and for his fellow-apostles, expressly avowed, for the first time, the conviction that Jesus was "the Messiah, the Son of the living God;" and our Lord immediately (and thenceforwards repeatedly) acquainted his Apostles with his approaching sufferings, and stated the necessity of their undergoing sufferings for his sake. About six days after, while in the north of Palestine,* the glorious scene of the Transfiguration occurred, in the presence of Peter, John, and James; and on returning to the rest of the Apostles, our Lord healed the epileptic child. He then travelled southwards through Galilee; and on arriving at Capernaum, which had been his general residence during the preceding twelvemonth, application was made to him for the half-shekel annually paid by every adult Jew for the service of the Temple. After delivering to the Apostles some important admonitions on the duty of humility, of mutual aid in spiritual improvement, and of a forgiving disposition, he left Capernaum, and proceeded on his last journey towards Jerusalem. He first entered Samaria, purposing to go direct; but the inhabitants of the village which he first entered refused him a reception, because he was going to Jerusalem. He then appears to have passed along the confines of

* The Transfiguration is still commonly placed on Mount Tabor, in the south of Galilee; but there is nothing except an unauthorized tradition to support this opinion. Our Lord was obviously somewhere between Cæsarea Philippi and Capernaum; and had the mountain on which it occurred been one [illegible] was in familiar use, the name would most probably have been [illegible]

Samaria and Galilee;* and, before he crossed into the Perea, to have healed the Ten Lepers. He then departed from Galilee, and came into the region beyond the Jordan, through which lay the ordinary route from Galilee to Jerusalem; but it appears that our Lord had intended to avoid it, as keeping him in Herod's dominions.

At this period of the narrative, (between the rejection of our Lord in Samaria, and the cure of the Ten Lepers,) St. Luke introduces the Gnomology, or Collection of Discourses, (with some connected facts,) which occupies from ch. x. 1 to ch. xvii. 10. The materials of this Collection we may reasonably suppose that he principally obtained during his researches in the Perea, and from some of the Seventy; and for the reason already given, (p. 454,) it seems best to place the whole here, with the exception of those occurrences, the exact position of which can be determined with considerable probability. Such is the case with the mission and the return of the Seventy, with some other portions which appear in the following analysis.

Part VII.

Miscellaneous Discourses and Occurrences, generally referable to periods preceding our Lord's last Journey to Jerusalem; but the true position of which cannot be precisely ascertained.

These are all contained in Luke's Gnomology ch. x. 1—xvii. 10; which may be divided into the following sections:

† *1. (Ch. x. 1—24.) The appointment, mission, and return of the Seventy, including the upbraiding of the Galilean cities, and followed by our Lord's thanksgiving to the Father.—This section is placed in Part V.

*2. (Ch. x. 25—37.) The application of the Lawyer, and the parable of the Good Samaritan.—Placed after § 1 in Part V.

*3. (Ch. x. 38—42.) Our Lord's visit to Martha and Mary, at the Feast of Dedication.—Placed after § 2 in Part V.

4. (Ch. xi. 1—13.) Instructions to the disciples respecting prayer.—Some parts of this section correspond with the Sermon on the Mount; but the prayer, at least, must have been given before that discourse;‡ and, not improbably, in the interval of retirement (Part II.) preceding the Tabernacles.

*5. (Ch. xi. 14—26.) Cure of the Dumb Demoniac, and parts of the subsequent discourse—corresponding with Matt. xii. 22—30, in Part V.

*6. (Ch. xi. 27, 28.) A woman pronounces our Lord's mother blessed—a portion peculiar to Luke, and properly connected with § 6.

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* As recorded in Luke xvii. 11—19. See p. 382.

† The sections with the asterisk prefixed, are transferred to other parts.

‡ This appears most readily, when we consider the prayer as it originally stood in St. Luke (xi. 2—4): see p. 37 of this volume, or Griesbach.

'7. (Ch. xi. 29—36.) Reproof of those who were seeking a sign—cor-ponding with Matt. xii. 28—36, in Part V.

'8. (Ch. xi. 37—54.) Christ, at a Pharisee's table, denounces the Pha-es and Lawyers.—If (as appears probable from ver. 37) this visit suc-ded the discourse in § 6—8, it must be referred to Part V., and placed :r Matt. xii. 50.

). (Ch. xii.) A record of discourses and sayings, some of which corre-nd with those recorded by Matthew, in our Lord's Sermon on the unt, and in his Instructions to the Apostles, but all of which might have :n delivered together. In this case they are best referred to Part VIII.

10. (Ch. xiii. 1—9.) Respecting the Galileans slain by Herod, and able of the Barren Fig-tree.—This section would be well connected with foregoing; and referred to the period of the last journey (Part VIII), ile our Lord was passing through the Perea.

11. (Ch. xiii. 10—17.) Cure of the Infirm Woman on the Sabbath. is mighthave occurred during our Lord's sojourn in the Perea (Part V.) :r the Dedication; or possibly on the sabbath before our Lord reached :hany, just before the last Passover. If this last position were the true :, it accounts for its present place in St. Luke's Gospel.

12. (Ch. xiii. 18—21.) Parables of the Mustard-Seed and the Leaven.—:orded by Matthew in ch. xiii.; but may have been delivered again, on last journey, in the Perea.

'13. (Ch. xiii. 22—30.) Reply to the inquiry, "Are there few that ll be saved?"—This was on a journey to Jerusalem; and suits well the journey. Indeed, the next section requires this position.

'14. (Ch. xiii. 31—35.) Christ's reply, when told that Herod purposed kill him: obviously on the last journey.

15. (Ch. xiv. 1—24.) Miracle and Discourses at the house of a chief arisee.—This section may be referred to Part V., and not improbably to period of our Lord's sojourn in the Perea.

15. (Ch. xiv. 25—35.) Discourse on counting the Cost.—Not impro-ly delivered in the Perea (Part V.) about the time when Aretas was pre-ing to attack Herod.

16. (Ch. xv.) Parables encouraging repentance.—This section may well referred to Part V. during the absence of the Twelve; and be placed ier before our Lord left Galilee to go to the Feast of Dedication, and vious to the mission of the Seventy; or, while he was in the Perea, ore the resurrection of Lazarus. It forms a part of the peculiar records he Seventy; which, indeed, is the case with nearly the whole of Luke's omology.

17. (Ch. xvi.) A connected record, containing the parable of the Unjust ward, and that of the Rich Man and Lazarus.—This may be arranged h § 16.

18. (Ch. xvii. 1—10.) Miscellaneous instructions to the disciples.—This section may well be referred to Part VIII. on the last journey.

On the whole, it appears from this analysis that there is no difficulty in finding suitable positions for all the parts of Luke's Gnomology; and that some sections are now so obviously referable to specific positions, that they should be arranged accordingly: nevertheless, that where they may be justly referred to one of two or more situations, it is best to leave where they are those which the train of events does not appropriate, pretty decidedly, to some specific one; and since those sections which may best be referred to the last journey, cannot well be placed in the narrative, without interrupting the train of events as recorded by Matthew, Mark, and even Luke himself, and since the position of the Gnomology, in this arrangement, as well as in St. Luke's Gospel, brings these sections into close relation with the events of the last journey—they also may well be left where St. Luke has left them.

Agreeably to these views, all the foregoing sections, except those marked with an asterisk, may be left in Part VII. The rest seem best transferred to the respective Parts.

[To be concluded next month.]

THE QUESTION, WHY DOES A UNITARIAN TAKE THE LORD'S SUPPER? BRIEFLY ANSWERED.

WERE I to ask you, my Unitarian friends, why you meet around this table and partake of the memorials of the death of Jesus, you would, amid the many reasons that crowd upon your minds, find your love of the Saviour the predominant feeling. Regard for the express command he gave that his followers should eat and drink in remembrance of him, would have weight with you. A desire would be recognized in your heart to be associated, by the commemoration of your Lord's death, with the long line of Christian worthies who stretch up from the present day to the very supper where Christ presided, and will go forward, adorned with many a bright link, and pervaded by the holy influence of Christian and brotherly love, even into eternity. An honourable wish also actuates you to add your testimony, however humble, to the divine origin of the Saviour's mission, to declare unostentatiously, yet not without effect, your assured conviction that the Father sent the Son to be the Saviour of the world; that the Father's grace originated the scheme of man's redemption, which the Saviour's love completed; that amidst the decay and decline of all human things, there is one rock on which the soul may rest; and that while the hopes of

reason perish in the very hour when they are most needed, the hope of the gospel is sure and steadfast, disappointing not, but growing stronger and brighter with every increasing year of the Christian's life.

Who, moreover, that has experienced the peace of mind which scenes like this occasion, does not long for their renewal? How sweet the enjoyment of them! in recollection how grateful and soothing! and from the anticipation the soul derives nutriment no less pleasant than beneficial. Yes, to this feast of benign affections, where the mind, the heart, and the soul, are at once exercised, refreshed, and nourished, where every angry passion is lulled to rest, where the stillness and peace of heaven are in some measure anticipated, and over which the spirit of the Saviour—a spirit of love, and piety, and affection, broods; to this feast of joy and peace in a holy mind, who of you wishes not to come, that he may encourage the growth of the various Christian graces, stir up his mind to the full discharge of duty, repress and subdue what is wrong, supply what is defective, confirm and hallow what is good, that the man of God may be perfect, thoroughly furnished unto every good work!

But if I may interpret your feelings by my own, none of these considerations, nor all of them together, affect you so strongly as your attachment to the Saviour. Were you asked why you surround the table of the Lord, the answer would be prompt upon the tongue—"because I love him." Sweet to me, would you add, is the remembrance of Jesus. For was he not divinely great and good? Had he not compassion for the wretched and mercy for the sinful, and a kind look and an outstretched hand for the returning prodigal? Where can I find instructions which, like his, inform the mind and win the heart? And in his words I recognize God's grace and wisdom. To whom shall I go but unto him? for he has the words of eternal life. Mercy do I need, and in Jesus I find at once mercy offered and mercy exhibited. I seek the way to God and Heaven, and Jesus is the way, the truth, and the life. I would not willingly perish and become insensible to the beauties of my Creator's works and the thrill of pure affection; and Jesus assures me, if I believe in him, though I die, yet shall I live, and inhabit the mansions where the sons of God shall for ever dwell together in pious and delightful intercourse. For the divine excellences of his character, for the bright and pure example he has left, for the invaluable disclosures which he made, for his dying that I might live, for his suffering that I might rejoice, for his redeeming me from the thraldom of sin, from the apprehension of coming judgment and the fear of death, for the bright hopes he has kindled, the free pardon he has communicated, the durable joys that he gives in time, and the everlasting bliss he promises in eternity—for these things I love the Saviour. He was the chosen servant of God; he was the well-beloved Son of God; he was the wisdom, power, and image of God; he was intimately allied with God; he was constantly approved of God; he was [illegible] honoured of God; raised by God from the

dead, received up into glory, seated at God's right hand, made judge of quick and dead, and is destined to come a second time to award to every man according to the things done in the body; and therefore I feel it a high privilege to love him, and am conscious of a devout reverence mingling with my affection, rendering it at once more pure, grateful, and influential. But vainly do I attempt to tell you of the reasons why Jesus is precious to me. To do so fully, I must unfold my heart before you; I must penetrate into its most secret workings; I should have to call up all that I have felt in perusing the narratives of his life and death, in dwelling on his holy and lovely character; I should have to go through the history of my Christian life, and set before you the instances, all but numberless, in which the Gospel of Jesus has given me aid and strength and comfort—has led me from sin to holiness—from the world to God—from earth to heaven; has refined my affections while it deepened them, has enlarged and expanded my mind. And if now the tenour of my days is peaceful and serene; if I have hope towards God; if a sweet consciousness of his favour pervades my soul, proving a constant source of pleasant thoughts and pleasant images; if I look on my family with comfort, perhaps delight; if I can anticipate the time when this mortal shall be clothed upon with immortality, and all those who have aided and blessed me on the journey of life be as full of happiness as the large capacity of the undying spirit will admit; to whom, under God, do I owe all these blessings—blessings truly priceless, blessings which make out of the creation of nature a new creation, blessings which double all the good of life and lessen all its ills—to whom but to Jesus am I indebted? And therefore I love him with reverential fervour, and therefore it is pleasant to me to muse on his character and deeds, to honour him in my affections, that by a humble imitation I may honour him in my life. For this cause I eat and drink in remembrance of him, and pray to his Father and my Father, to his God and my God, that the perishing memorials of his love may, by the divine blessing, prove that food which cometh down from heaven to be the life of the soul. True it is I do not believe that he was God the Son; but I do hold, what the Scriptures teach, that he was the Son of God. I do not believe that he was God-man; but I hold, as the Scriptures teach, that God was with him. I do not believe that he made God merciful; but I hold, what the Scriptures teach, that he came because God was merciful. I do not believe that he reconciled God to man, but man to God. And surely it is enough to believe what the Scriptures expressly set forth; and strange is it if love to Christ really depends on notions which have no direct countenance in the sacred records, and wear the appearance of contravening some of their first and most important principles. And well certainly do I know that my simply scriptural faith is fitted to awaken devout attachment to the Saviour; well do I know that the more it extends its empire over my bosom, the more ardent and respectful, the more grateful and devout, the more stable and

influential, does my attachment to Jesus become; and the more pleasant also is the occasion when, as now, I eat and drink in remembrance of him. And fully assured am I by experience, that my heart will glow and throb with pure emotion at the thought of him, of whatever redounds to his honour, advances the great objects of his life and death, approximates me more closely to his divine image, and assures me more strongly of a union with him through eternity; when my faith shall have become, and in proportion as it does become, the sole guide of my life, the sole prompter of my feelings.

ON THE CORRUPT STATE OF THE CHURCH OF ENGLAND.*

Mr. Beverley, of Beverley, Yorkshire, is a young man of family and fortune, who enjoyed a university education at Cambridge, but who, unlike the majority of those who unite the two former advantages with the latter, now devotes his time and talents to the assiduous pursuit of knowledge and the zealous enlightenment of his fellow-men. When the Catholic question was uppermost in public discussion, he was powerfully active, by word of mouth and of pen, in promoting the happy issue. On the subject of the present pamphlets he expressed his opinions with fearless honesty a few years ago, in a clever appendix to a singular Latin document professing to have been discovered in the archives of the ancient town of Beverley. That book was aptly entitled "Horrida Hystrix." The porcupine shafts have now again bristled up, and not a few have been darted with unerring, if not deadly aim. Mr. B. thus opens his business with his Grace of York:

"Most Reverend Sir,

"If the many persons in your diocese who have the ability and the wish, had also the courage, to express their opinions openly on the present state of the Church of England, I never should have undertaken to lead the forlorn hope against the ecclesiastical batteries. The timidity of my friends compels me to become your Grace's correspondent, and to invade the slumbers of Bishopthorpe with sounds not usually addressed to Archiepiscopal

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* A Letter to his Grace the Archbishop of York, on the present Corrupt State of the Church of England. By R. M. Beverley, Esq. 12th Edition.

A Reply to a Letter addressed by R. M. Beverley, Esq., &c. By the Rev. William Taylor Wild, Curate of Newark-upon-Trent. 2d Edition.

The Apostolical Institution of the Church Examined, in Six Letters to R. M. Beverley, Esq. By the Rev. G. Oliver, Domestic Chaplain to the Right Hon. Lord Kensington.

The Tombs of the Prophets: a Lay Sermon on the Corruptions of the Church of Christ. By R. M. Beverley, Esq.

ears." "It is no slight matter to attack the Established Church; but my duty and my inclination lead me to the attempt; and without the slightest care for the consequences, I begin the war which shall never end but with victory, or that final event which silences all writers."

The object at which Mr. B. aims is the dissolution of all connexion between Church and State. He abhors that unholy union; he traces some of its mighty mischiefs in the successive periods of Christianity; and avows the conclusion to which every consistent Dissenter comes, that the sooner religion is absolved from the polluting patronage of the world, the better. "Let the Church of England be put on a footing with all the other sects in the land." "The State must repudiate the Church, and the Church the State." (Letter, p. 37.) He would have tithes abolished, and all Church property confiscated—taking care, however, "that all present incumbents should be allowed to retain their benefices for life, by which means, no person in possession would be at all injured; and, as for those future parsons who are not yet in being, it cannot be said that they who do not exist would be injured by such an arrangement; for no one hereafter would take holy orders who did not know what he had to expect. If, however, some should persist in thinking that we hereby injure some embryo parsons, as well might it be said that we are cruel to a crocodile, when we break a crocodile's egg. The cruelty is in imagination and not in reality; for the crocodile is not yet in being." (Id.)

In pursuance of the object thus avowed, Mr. B. examines the claims of the English Church to be regarded as the one true and apostolic church. There is solid argument in the following clever piece of irony:

"On some weak minds, perhaps, the unceasing assurances from the pulpit, that the Church of England is synonymous with the Christian religion, may have made a little impression; and I know some few persons who agree with the majority of the clergy in their definition of religion. Our reverend pastors present us a strange picture of Christianity in their sermons, their charges, and their tracts. According to their notions, the apostles, or at least the immediate successors of the apostles, were reverend gentlemen, residing in wealthy livings, preaching fifty-two written, printed, or lithographed sermons in the course of the year, and securing livings for their clerical, or commissions in the Roman army for their military sons. In that golden age, according to their system, all the world was not only taxed by Cæsar, but tithed by Cæsar, for the benefit of the primitive clergy; and the priests of the first three centuries amused themselves with card-playing, fox-hunting, horse-racing, shooting, fishing, and dancing, as they do at present. Pluralities were multiplied, and translations were frequent. St. Paul had a golden prebend of Philippi, a large living at Rome, another at Thessalonica, and was, besides, 'the very reverend' the Dean of Corinth. St. Peter was translated from the bishoprick of Babylon to that of Rome; and St. James was enthroned at Jerusalem, with great pomp and large lawn sleeves, after having subscribed the Thirty-nine Articles according to Act

of Parliament. St. Bartholomew was pressed to take the see of Jericho, but he preferred holding the deanery of Napthali, with the great living of Succoth, which last was of the clear yearly value of 8000*l.*, and besides was encumbered with very little duty, as there were only 700 persons in the parish, 500 of whom did not believe in the Christian religion. St. Clement died worth twelve hundred thousand pounds in the three per cent. consols, the careful savings of forty years' episcopacy; and Irenæus, having been a tutor to a Consul's son, had the primacy of Rome offered him, which however he refused, being content with the bishoprick of Lyons."—Letter, p. 4.

Figures of speech aside, Mr. B. proceeds to point out, in plain terms, two principal items in which the primitive Christian Church and the present English Church are essentially different. "1. There were no diocesan bishops; 2, there was no tithe or church property" in the primitive church. He proves, by very obvious scriptural criticism, what to us never seemed difficult of proof, though Mr. Wild labours hard to make out the contrary,* that bishop means the same as presbyter or elder in the language of the New Testament, and that the distinctions of orders in the priesthood are of subsequent origin. He maintains unopposed his second position, at least as relates to tithes, Mr. Wild allowing at once that in the early church the tithe system was out of the question, from the difference of circumstances; while, as to church property, the only answer attempted is, that the Christians contributed *voluntarily* to the common fund to a large amount.

The worldly spirit of the Establishment, the worldliness of its priests, (with honourable exceptions, principally among the curates,) and the political manœuvring by which vacant bishoprics are filled up, (with very few

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* Mr. Beverley had appealed to Acts xx. 28, where Paul calls the *elders* of the Church of Ephesus *bishops* (rendered *overseers* in the Common Version); and to Titus i. 5—7, "that thou shouldst ordain *elders* in every city, if any be blameless," &c., "for a *bishop* must be blameless." In reference to the former passage, Mr. Wild says, that every bishop was an elder, though not every elder a bishop, just as every English bishop is a clergyman, though not every clergyman a bishop; and wishes us to believe his dictum that these elders of the Church of Ephesus were all diocesan bishops. The latter passage he understands to mean that Titus should *ordain elders into bishops* in every city; promote them from priests into diocesans; and appeals to the good sense of his reader to decide whether this interpretation is not the most natural, "*and ordain elders (bishops) in every city.*" By this rule, when English priests are ordained, they become bishops. Mr. Wild then refers to three passages from the Epistles of Ignatius, one from Cyprian, and another from Jerome, as proving three orders of clergy to have subsisted, viz. bishops, priests, and deacons. But the Epistles of Ignatius are too questionable to be trusted, even as proving what was the case in his day; and the other two references (strange to say) speak only of the order of bishops, without deciding whether they differed (as perhaps they might in the third and fourth centuries) from the elders of the New Testament.—(See pp. 15—24.)

honourable exceptions,) are exposed in full day-light. The profligacy of the universities is told to the world (and Mr. Beverley is good authority); the vices of a large class of clergy are castigated with merited severity, their fopperies indignantly ridiculed, and the credit politely intended for the gospel, by the devotion of men of rank and fashion to the sacred emoluments, respectfully disclaimed.

The Lay Sermon enlarges on these topics; exposing, in all its most important bearings, as the grand corruption of religion, the connexion of Church and State; whether "at Jerusalem before the coming of the Lord," or as established "by Constantine, and cherished by kings and queens in all Christian lands," or as "enthroned now in England in high pomp and glory." The author declares cruelty and hypocrisy to be essentially connected with every established religion; and concludes with contemplating the approaching fall of English Episcopacy, which in his opinion cannot be long delayed.

Much may be said to excuse what we cannot but wish had been somewhat different in some parts of Mr. Beverley's pamphlets. His boldness in the execution of his attempt sometimes borders on vituperation and abuse; his honest indignation sometimes kindles into passion; and his powers of irony and sarcasm are too unsparingly used. These last are terrible weapons, and need great discretion in the using. They commit wide havoc, but are apt to fly beside or beyond their destination. They may wound the cause they were designed to defend. In religious controversy, most especially, it were well that every thing irritating or galling to the adversary, *in the manner of saying* what in itself may perhaps be unpleasant enough to hear, should be carefully avoided. The suaviter in modo is not incompatible with the fortiter in re; and, we think, the impression on the more reflecting classes of Mr. Beverley's readers would have been one of more complete unison with his sentiments and objects, had a little more mildness of tone characterized his pamphlets. As they are, however, the statements speak for themselves; and those who have most to say in reprobation of Mr. Beverley's attempt to overthrow the Church, can, in no material point, impugn his statements, but only inveigh against his mode of attack. The public have not, however, refused him a hearing, and the Letter to the Archbishop has passed through twelve editions (amounting to 30,000 copies) in five months' time: a sufficient intimation to the author, that his "mortar has by itself done no small damage to the main wall of the fortress;" and not a little to his own surprise; for, as he says in the preface to the Lay Sermon, "a shilling pamphlet against five millions sterling (annually received by the clergy for not preaching the gospel) are great odds."

"The high honour of an answer" to his Letter, the author "neither desired nor expected." For some little time he seemed to have shamed all clerical antagonists to silence by his anticipation that "other hands, less

dignified, would wield the pen in favour of the Church; and a swarm of reverend authors would soon display their interested zeal by a deluge of indignant and roaring pamphlets."

But champions have appeared who neither roar nor are indignant. Mr. Wild is not even *interested*, as he properly apprizes us. He has no reason to love the Church for any worldly favours she has lavished on himself, nor (of course) any expectation of favours in reserve,—unless (let us throw, if we may, a little sunshine upon his prospects) she should some time shew her sense of his present services. We mean not to impute interested motives; but it had been better for the controversialist not to have volunteered the disclaimer. He says,

"I can have no selfish or sordid feelings to gratify, for I am, fortunately for our present purpose, 'one of those poor curates to whom all the head-work is consigned,' (Beverley's Letter, p. 6,) (and very rich I think myself in having it to do); or, if you please, one of those 'Evangelical curates,' who have no livings or tithes to confiscate, and whom you are pleased to denominate 'the true pastors of the English Church.'"—P. 35.

We trust his Grace of York will not mistake this nor the following for a plea for promotion: it would be unfortunate for the present purpose, as it would spoil the force of the argument from the Evangelical Curate's disinterestedness:

"If eleven years in her (the Church's) sacred service, receiving the lowest of her emoluments in a large and laborious parish, and partaking of some of her unkindly winds and adverse waves, can prove the sincerity of a minister's attachment to her altar, suffer the humblest and most unworthy of her servants to claim that attachment as his own."—P. 45.

Mr. Wild's letter is dated May 25, 1831. He begins by rallying Mr. Beverley on the failure of his predicted "swarm of reverend authors:"

"How is it that you have received no answer to your Letter till this hour?—a Letter which has been since the 19th February before the public. Not surely, because your Letter is difficult to answer; but, pardon me, Sir, because it is of a nature which would induce any 'Reverend Author' to pause ere he closed in combat with a body which 'from the sole of the foot even unto the head has no soundness in it; but wounds, and bruises, and putrifying sores, neither bound up, neither mollified with ointment."

This, it must be confessed, is conciliatory; and thus far, at least, the antagonists cannot complain of each other. Mr. Wild urges that the Church might have been more respectfully treated. For the few spots on the sun's disk, that glorious luminary should not be annihilated by Act of Parliament. (P. 6.) He reminds Mr. B. of what he "seems to forget," the divine power by which the Church is daily "governed, sanctified, and upheld," and the voice which said, "Touch not mine anointed, and do my

prophets no harm." (P. 7.) Mr. Wild further discusses all the possible motives that could have prompted the Letter to the Archbishop. Mr. Beverley writes "from no good-will to the Church" (p. 9)—this is very clear; "perhaps *from pique*"—well may Mr. Wild apologize in his parenthesis "(pardon the suspicion):" "Surely Mr. B. is not an Unbeliever, a Deist, or if it were possible, an Atheist! And yet, Sir, I will candidly confess to you that I am not without my suspicions," &c. If Mr. Wild were entitled to information on these points, we could relieve him from the apprehension of having touched the putrifying sores of Atheism, by assuring him that his antagonist is thoroughly orthodox in doctrine as any man out of the Church of England can possibly be. These and other preliminaries being disposed of, Mr. Wild discusses the alleged difference between the primitive church and the English, in the manner already noticed. Other parts of his opponent's Letter he professes to answer *from his own admissions*, and displays, on the title-page, the critical principle professed in his discussion, ἐκ τῆ σώματος κρινῶ σε. Now, though it is on trifling points that Mr. Beverley is cited to answer Mr. Beverley, he ought certainly to be allowed to speak without an interpreter and without being interrupted. Is this the case? Is the argument ἐκ τῆ σώματος fairly conducted? Let the following instances shew.

Mr. Beverley had not a little disparaged the learning of the clergy.

"I shall be satisfied," says Mr. Wild, (pp. 36, 37,) "with resting the whole question *upon your own authority!* '*All knowledge*,' you distinctly tell us, (p. 32,) *both in spiritual and temporal learning, is within the pale of the Church!* although choked up and suffocated." The words came out from the adversary's mouth in a slightly different order, but with a wonderfully different meaning, as p. 32, so boldly referred to, witnesses. Here the writer thus extols the clerical learning which he had elsewhere depreciated: "All knowledge both in spiritual and temporal learning, *is choked up and suffocated within the pale of the Church;* but *without it* there is a sunshine of information, some slight recompense for the dreary scene within." We make no comment on this part of controversial tactics; but give another specimen not quite so bad:

Mr. Beverley, after inveighing powerfully against the system of family aggrandizement so notoriously practised by the heads of the Church, concedes (p. 13), that "*cæteris paribus*, it is not very monstrous for a father to reward his sons, if the reward is not excessive, and if they who receive the reward are at least on a moral and intellectual par with the majority of those who are capable of receiving such rewards." How ingeniously is this admission employed in defence of Episcopal greediness, and backed by Scripture into the bargain!

"'That a father,' even as a bishop, 'should reward his sons,' is admitted by yourself to be 'not very monstrous'" (the proviso is forgotten); "but is made by the word of God a general and imperative duty: 'If any man

provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.'"—P. 28.

Of course this scriptural plea for the bishops and their families is designed to palliate, if not to justify, the instances to which Mr. Beverley's *admission* principally alludes. What shall we say of the prostitution of Scripture in defence of a Bishop's mode of "providing for his own"?

"I do not say this of the real Durham, for, luckily for me, the present Bishop has no children; neither do I say it of York; but I do mean it for some Bishop that either is or was on the Bench, *and I know it as a positive fact*, that so gross and scandalous was the conduct of one of the sons of this prelate, that even *he* revolted at the idea of going into the Church, and long resisted the importunities, and at last the commands, of his Right Reverend Father, on this infamous plan of aggrandizement. Threats, however, were at last employed, and the profligate was compelled to yield, though he did yield at last with a deep sense of shame and disgust. Circumstances have made me intimately acquainted with this transaction, but when it took place, or where, whether in the north or in the south, whether last year or twelve years ago, I pray your Grace never to ask me. I know it, and can vouch for it, and let that be sufficient."—Letter, p. 12.

Mr. Wild does not, however, "mean to become the advocate of any one, or any matter in the Church justly deserving animadversion, or requiring amendment or abolition." (P. 6.) He would even "be sorry to be unfriendly to a reform in the Church." "But they should be hallowed hands to which I would intrust a matter like this, because eternal interests hang upon it." (P. 39.) Whether reform in the Church will come from the bishops, is seriously doubted by not a few of its advocates. The temporal interests will, we conjecture, in any case, create far more discussion among the lords spiritual than the eternal ones. We are glad to find it acknowledged on both sides of the present controversy, that reform in some shape or other must come in Church as well as in State. If the bishops do not set about it soon, possibly Parliament (when itself reformed) may save them the trouble.

But we must not omit to notice Mr. Oliver's pamphlet. He has "a slight personal knowledge of" Mr. Beverley, and "entertains a due respect for his distinguished literary attainments;" while he endeavours "to dissipate the train of misconceptions which, like so many glimmering meteors, have beguiled him into the fathomless depths of error." Mr. Oliver defends the Church on very high, but we think perilous ground. Divine institution, and apostolical succession, and perpetual spiritual gifts, are with him its claims for respect. He "will endeavour to establish the truth of the following propositions:"

"(1.) That the Founder of Christianity established a church, to which he attached an authorized priesthood, possessing full powers of delegation.

"(2.) That this priesthood is of perpetual obligation and authority.

"(3.) That the Church of England is a genuine branch of the true Apostolic Church, because it can prove an uninterrupted Episcopal succession from Jesus Christ to the present time, and is possessed of every ecclesiastical requisite enjoined by primitive authority.

"(4.) That the three orders of the hierarchy, named bishops, priests, and deacons, by which this Church is governed, are invested with the high sanction of apostolical observance."—P. 5.

We must refer the curious to the pamphlet itself for the defence of these bold positions. They will be surprised to find the record of the Christian Church carried many centuries further back than the time of its Founder. But Melchizedek's and Levi's priesthood are found to have been exact patterns, and not shadows, of good things to come. The most critical point of the historical induction, in our opinion, is that where the apostolical tree *branches* into the English Church. The Roman Catholic claim to direct succession, such as it is, seems at least consistent: but not so the claim of the English Church. The Reformation has always seemed to us a blemish, instead of an ornament, to the glory of English episcopacy. Pure apostolical succession is traced through the very church which is denounced as the mystery of iniquity and the sink of abomination. The Romish Church was either very corrupt or not much so, before the Reformation. If the former, the episcopal succession derived from it to the English Church is impure too; if the latter, there was little need of the Reformation, and the Reformation has made very little change in the Established Church of England. In this dilemma the English Churchman stands. We had been wont to think (but our dissenting principles we felt might somewhat warp our judgment), that the Reformed Church differed but little from the apostate Romish system, notwithstanding the pious horror of the former against the idolatries, the superstitions, and the mummeries of the latter. And Mr. Oliver is of our opinion:

"It is unnecessary to enlarge on the fact, that the Church of Rome possessed all the qualities of the true church, in the early ages of the Papacy; and that it was the identical institution to which the promises of Jesus Christ were originally attached. Nor will I waste your time in refuting the position that it was lost amidst Popish degeneracy and corruption; because you know, how reluctant soever you may be in promulgating the doctrine, that corruption cannot destroy the essence of a church. I shall therefore take it for granted that the Church was in its full primitive authority at the Reformation; and attend to the hypothesis that we forfeited its privileges at that precise period. But, Sir, it is a mistake to suppose that our Reformers separated from the Church. They did no such thing. They merely purged it from the errors and impurities which had been introduced into the system of religious government and worship. They did not institute a new church, but restored the primitive discipline and doctrine."—P. 21.

Bishops Jewell and Hall are quoted in defence of this opinion. Might not the testimony of "the ever-memorable Mr. John Hales" have been appropriately subjoined: "Peradventure, the dregs of the Church of Rome are not yet sufficiently washed from the hearts of many men"?

Desiring to give full credit to both Mr. Wild and Mr. Oliver for the sincerity of their alarm lest the downfal of the Church of England should be the downfal of religion, we conclude by quoting, with unmingled satisfaction and delight, the following beautiful passage from the preface to the 'Tombs of the Prophets:"

"One word to those pious persons whose timidity and, I must add, want of faith, has led them to expostulate with me on the harm that may come to religion if the Church of England is abolished.

"The error of this notion is to be traced partly to a confusion of terms. A church and *the* church are not synonymous. A church called the Church of England may be, and certainly will be, ere long, reduced to the condition of a sect; but this will not touch the Church of Christ; no pamphlets, no books, no writings, no, not all the scribes and philosophers of the world, can injure *that* church, because the gates of hell shall never prevail against it, and because one pilots the ship who can silence even the winds and the waves. But churches made by men, and fortified with gold and silver and secular strength and carnal helps, may tumble down any day; *they* are always in danger; and when their ruin comes, nothing will remain but what was spiritual; all the rest will crumble into dust, and the hirelings will flee because they are hirelings.

"Let every pious Christian, then, who is bewitched with a love of church, inquire diligently what church it is that he loveth? If he is in love with Christ's Church, nothing can injure the object of his affections; for the true spiritual, eternal church is the whole company of the faithful, who form Christ's mystical body—a body not made of stones and timber and gothic arches, but built on the apostles and prophets, of which Jesus Christ himself is the chief corner-stone.

"Against this building the people furiously rage together, and the heathen imagine a vain thing, for the ark may shake, but it cannot fall; the ship of the church may be tossed, but it cannot sink, for Christ is in it, and will wake time enough to prevent its wreck; there is, therefore, no cause for us, when the storm beats hard upon it, to disturb him, as once the disciples did, with outcries of unbelief, as if all were lost. Our faith is more in danger of sinking at such a time than the cause of Christ and his church."*

* Gurnall.

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. V.

In the inquiry upon which we now propose to enter, we shall endeavour to make it appear, that the religious views of Curio have been represented to the world through a false medium by Schelhorn; and that many important circumstances have been overlooked by him, which tend to shew that the suspicions thrown out by Lampe, Jænichi, De la Roche, and Allwoerden, are worthy of more attention than it has hitherto been their lot to receive.

Schelhorn mainly rests his defence of Curio's orthodoxy, respecting the Trinity, upon three passages, taken from his "Opuscula," an octavo volume published at Basil, A. D. 1544. These Opuscula are small detached pieces, or tracts, written upon different subjects, and at different periods of the author's life; and exhibiting those shades of opinion, which it is natural to expect in the intellectual history of a man like Curio. Most of them appear to have been written before the views of their author became confirmed, and therefore assume a character more or less orthodox; but a Paraphrase on the Exordium of John's Gospel, which occupies the last place in the volume, and may therefore be regarded as containing the author's mature thoughts, is of a heterodox complexion, and has been adduced for the purpose of proving that Curio had ceased to be a believer in the doctrine of the Trinity, at the period of its composition.

The first piece to which our attention will be directed, is an Essay "on the Providence of God," called by its author "Araneus."* In Schelhorn's first extract, which is taken from this Essay, (p. 81,) Curio speaks of "Jesus Christ as the Eternal Wisdom of the Father; as redeeming us from the curse of the law; and as becoming a victim, as well as sin and a curse for us." In his second extract, which is taken from a letter "On the Pious Education of Children," (p. 132,) addressed to Fulvio Pellegrino Morato, the father of Olympia Fulvia Morato, Curio rises in his orthodoxy, and says that "God made all things by his Word, whom the sacred oracles designate by the terms Jesus Christ and Son of God; and that he sent his Son, Jesus Christ, who was at once *true God* and true man, begotten of the Holy Ghost, and born of the Virgin Mary." Judging from these passages, without reference to the probably early date of their composition, or without taking

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* *The Cobweb.* This Essay gives to the whole collection the name of Araneus, (a quo omnis illa Opusculorum farrago nomen obtinet,) a most appropriate designation for a volume, contrived, as this appears to have been, to guard its author against the attacks of the buzzing and noisome insects by which he was surrounded.

into account the circumstances attendant upon the publication of the volume of which they form a part, we should find it difficult to arrive at any other conclusion than the one to which it is the object of the learned Schelhorn to lead us; namely, that the volume in which they occur was the production of a Trinitarian. But when we are told, that, at the end of the collection of pieces from which the above extracts are taken, was printed, for the first time, a paraphrase on a much controverted passage of Scripture, expressed in such terms as to lead one orthodox writer (Jænichi) to infer that its author was "entangled in the errors of Servetus;" and another, (Gerdesius,) to absolve him from the charge of heresy, solely on the ground of his not being "a theologian by profession:" and when we find even Schelhorn himself reluctantly driven to acknowledge that Curio has, in this instance, transgressed the legitimate bounds of orthodoxy; our curiosity is excited to learn what motive could have actuated him in the composition of this paraphrase, and its publication in a volume of tracts containing sentiments and expressions of a decidedly orthodox character.

The passages already quoted from the Opuscula, it must be acknowledged, are far from being of a nature to excite suspicion; and Schelhorn has therefore adduced them as proofs of their author's soundness in the faith, in spite of his own admission as to the heretical tendency of some expressions introduced by Curio into his paraphrase on the proëm of John's Gospel. The same line of argument has been adopted by Gerdesius, who says, "Although we will not deny, that in his brief paraphrase upon the beginning of the Gospel of John, he has laid down some things incautiously, which might bring upon him the suspicion of heresy, yet his remaining writings teach and evince, on the contrary, that he acknowledged Jesus Christ to be the true Son of God, and *true God*." But what are the "remaining writings" to which allusion is here made? Evidently those which were composed before the publication of the above-mentioned paraphrase, and which, consequently, have nothing whatever to do with the subject of our present investigation.

That Curio was a Trinitarian at the time when he first embraced the principles of the Reformation, is a supposition attended with the highest degree of probability; but that he continued a Trinitarian to the end of his life, there is not a single atom of evidence to prove. Schelhorn, however, would fain persuade us, in spite of his own candid admission respecting the latitude of Curio's interpretations, that expressions at variance with the sentiments of Servetus and the early Unitarians, are to be found in an exhortation subjoined to the paraphrase so often mentioned; and, in proof of this, he has adduced the following passage, which forms the third and last extract from the Opuscula of Curio: "What can be more delightful, or more becoming the character of a Christian man, than a mind which entertains correct views concerning God and Christ, and is instructed in all kinds of heavenly wisdom? Jews, philosophers, and Mahometans, can

speak of God at once ingeniously, eloquently, and profoundly, without mentioning the name of Christ, the Son of God, or having any fixed belief in him. But inasmuch as they do not acknowledge Christ, they build without a foundation: for Christ is the true, sole, and permanent image, likeness, and representation of God. Let them say or think as they please, therefore, their reasoning is all to no purpose. *We receive and worship one God in Christ, and one Lord Jesus Christ in God.*"*

Now this passage we hold to be in strict accordance with the avowed sentiments of Socinus and his followers: for while Socinianism agrees with Judaism, Theism, and Mahometanism, in maintaining the sole and undivided unity of God, it inculcates a belief in Jesus Christ as the Son of God; recognizes him as the appointed Mediator between God and men; holds him up to view as the brightness of God's glory, and the express image of his perfections; represents the most intimate union as subsisting between him and his heavenly Father; and teaches us, that, as Christians, it is incumbent upon us to "receive and worship one God in Christ, and one Lord Jesus Christ in God." These were the sentiments held by the majority of Antitrinitarians at the period of the Reformation, and taught in the Catechisms and Confessions of Faith published by their successors; of which the following extract from the Racovian Catechism affords ample evidence: "What has the Lord Jesus added to the first commandment? That we are required to acknowledge the Lord Jesus himself as one who has divine authority over us, and in that sense as God; that we are bound, moreover, to

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* "Nos unum Deum in Christo, et unum Dominum Jesum Christum in Deo amplectimur, et colimus." As Curio has been charged with the intentional use of ambiguous phraseology, we may venture to suggest the following as an allowable translation of this passage: "We *worship* one God in Christ, and *receive* one Lord Jesus Christ in God;" thus restricting the application of the verbs *colimus* and *amplectimur* to the nouns *Deum* and *Dom. Jesum Christum*, respectively. See Phil. 5. Ακουων σου την αγαπην και την πιστιν, ἡν ἐχεις προς τον κυριον Ιησουν, και εις παντας τους ἁγιους. "Hearing of thy *love* and *faith* which thou hast toward *the Lord Jesus*, and toward *all saints*." On the Hyperbaton contained in this passage Macknight observes, that, "by a transposition not uncommon in the most elegant writings, *love* here refers to saints, and *faith* to the Lord Jesus Christ;" and Blackwall's remark upon this text, in his "Sacred Classics," (Part I. chap. ii. sect. 5,) is to the same effect. "Our translators," says he, "improperly retained the transposition, which will not be endured in English, but such construction is allowed in Greek, and used by the noblest authors." See also Matt. xii. 22, ὡστε τον τυφλον και κωφον και λαλειν και βλεπειν, "insomuch that the *blind* and *dumb* both *spake* and *saw*." Here the inversion is still more remarkable than in the former case. Quinctilian says, "Τπερβατον, quoque, id est, verbi *transgressionem*, quoniam frequenter ratio compositionis et decor poscit, non immerito inter virtutes habemus." (Inst. Lib. viii. cap. vi.) It is for the classical reader to determine whether the "ratio compositionis" is, in the present instance, a sufficient justification of the implied construction.

put our trust in him, and to pay him divine honour." "Is not the first commandment of the Decalogue altogether changed by this addition; that we are bound to acknowledge Christ as God, in the stated sense, and to approach him with divine worship? That commandment is in no respect changed; for it only requires that we have no other Gods before God. But Christ is not another God, since God has communicated to him of his divine and celestial majesty, and has so far made him *one and the same with himself.* The command, therefore, to *have* and *worship* but one God only, remains in force; the mode alone of worshiping him is changed, in so far as that *the only God was formerly worshiped* WITHOUT *Christ, but is now worshiped* THROUGH *Christ.*" (The Racovian Catechism, with Notes and Illustrations, translated from the Latin, by Dr. Thomas Rees. Sect. v. chap. i. pp. 189, 194.) This is but an echo of the sentiment quoted with an air of triumph by Schelhorn from Curio, as an evidence of the belief of the latter in the Trinitarian faith; and yet the authors and editors of the Racovian Catechism, and the members of the churches for whose instruction that Catechism was originally drawn up, are to this day reckoned among the warmest and ablest advocates of the Unitarian doctrine. But the conduct of Schelhorn, in this instance, only adds one to the many proofs already before the world, of the misrepresentations to which the tenets of Unitarian Christians are liable, and of the unreflecting manner in which the wisest and best of men contribute to give currency to those misrepresentations.

From a letter addressed by Curio to Olympia Fulvia Morata, and probably written soon after the publication of his Paraphrase, it appears that he fell under a suspicion of heresy: and when urged to publish a reply to the calumnies circulated against him, he says that he deems it "a sufficient reply if his life corresponds with his profession;" and alludes to his published writings as vindicating him from the charge of heresy, and proving that he "worships *one God in one Jesus Christ.*" Here he obviously refers to the language employed by him in the exhortation from which Schelhorn's third extract is taken; and that language, as we have seen above, is in perfect accordance with the principles advocated by the Polish Socinians. But if Curio still retained the sentiments expressed in his letter to Olympia's father, why did he not repeat the stronger terms which he had there used? Let those who claim him as an orthodox believer consider this; and say whether they, as Trinitarians, would have contented themselves with asserting, that they were worshipers of "one God in one Jesus Christ," if their faith had laboured under a similar imputation.

The circumstance of Curio's publishing the Paraphrase, which seems first to have brought him under the suspicion of heresy, in the same volume with other writings of a more orthodox cast, is one which will excite the surprise of no person who is acquainted with the history of the period in which he lived. Incredible are the artifices to which men of liberal principles were

at that time compelled to have recourse, for the purpose of disseminating their opinions. Sometimes an obnoxious author's name was concealed under an anagram, or an acrostic: sometimes a work was published, professing to be on the orthodox side of a question, but intentionally sustained by weak and trifling arguments, with a view to excite doubts: sometimes the language of truth insinuated itself into the mind under the form of dialogue, when it could make its way through no other channel: and sometimes an heretical sentiment was promulgated under the cover of a work which was otherwise of a character not to excite suspicion. These were the methods by which the abuses in the Church of Rome were attacked before the time of Luther; by which the remaining errors of the reformed churches were covertly undermined, before the friends of rational Christianity found an asylum in Poland and Transylvania; and of which persecution affords some palliation, indefensible as they are. It was thus that Curio acted, when, in accordance with the spirit of the times, and regarding his own safety, he published his volume of Opuscula, and made it the instrument by which the seeds of Unitarianism were first disseminated among the rocks and valleys of Switzerland. In this volume the Paraphrase on the beginning of John's Gospel occupies the last place; and it was, no doubt, intended as an expression of the mature and deliberate opinion of its author, on an important subject, to which he had only slightly and incidentally adverted in the former pieces. It was sent into the world at a time when Unitarianism had not dared to shew itself under any shape among the reformed churches of Switzerland; and although Curio survived its publication a full quarter of a century, no circumstance appears to have occurred, during the whole of that time, to weaken the doubts which had arisen as to his soundness in the faith, but many to strengthen and confirm them.

The first of these, which it falls in our way to mention, is the confidential nature of Curio's intimacy with Lælius Socinus.—Lælius left Italy on the dispersion of the celebrated society at Vicenza, A. D. 1546; and after wandering over a great part of Switzerland, arrived safely at Basil, in the year following, where he was kindly received and hospitably entertained by Curio. This fact, which might of itself be deemed unimportant, is far otherwise, as connected with the subject of our present inquiry. Curio thought highly of the mental and moral qualities of Lælius; nor was the connexion which subsisted between them a mere casual intimacy, but a friendship founded upon mutual esteem. At the time that Lælius became Curio's guest, his religious opinions were perfectly formed, and never afterwards underwent any change of the slightest importance. He is said to have taken the lead among the followers of Servetus in Italy, and to have disbelieved the doctrine of the Trinity long before he had any thoughts of quitting that country. But he had the prudence to conceal his heretical opinions; and was in the habit of proposing them in the shape of doubts,

for the solution of those with whom he happened to converse. Some have thought it not improbable that B. Ochino, with whom Lælius was also upon terms of great intimacy, was indebted to him for the objections which form the basis of his celebrated "Dialogues on the Trinity." But however this may be, Lælius seems to have been upon a more friendly footing with Curio than any of the persons with whom he associated after his flight out of Italy, and probably opened his mind more freely, on religious subjects, to him, than to any one else. Hence it has been thought, and not without reason, that though the opinions of these friends might not coincide upon all points, there must yet have been a great similarity in their views and modes of thinking, and that Curio must at least have been acquainted with the heterodox notions of Lælius on the subject of the Trinity. Of this circumstance Schelhorn professes to make light; observing, that Melancthon and Bullinger, whose names stood in such high repute among orthodox Protestants, have both spoken in honourable terms concerning Lælius. It should not be forgotten, however, that with these two great men his intercourse was of a far less confidential nature than with Curio, and that, in despite of all his caution, both of them were led to express doubts as to the soundness of his orthodoxy; whereas Curio never breathed the most distant hint respecting the heretical tendency of the religious views of Lælius, but on all occasions spoke of him in terms of the greatest endearment and affection.

The next circumstance to which we shall advert appears still more conclusive as to the fact of Curio's heterodoxy on the subject of the Trinity. In the year 1549, he published a work, entitled, "Christianæ Religionis Institutio;" and in such a work it might very reasonably be expected, that an orthodox believer would dilate upon the subject of the Trinity, and represent it as a necessary and fundamental article of the Christian faith. But not a syllable of the kind occurs in this treatise. Its author, on the contrary, explains the articles of the Christian religion, without saying one word about the doctrine of three persons in the godhead; whence it has been inferred, by M. de la Roche and others, that he was not a believer in that doctrine; and indeed it would seem in the highest degree improbable, that a believer in the doctrine of the Trinity should have published a work, the express object of which was to unfold the principles of the Christian faith, without allowing a single observation of a decidedly Trinitarian character to escape him. It is not thus that the principles of Christianity are taught by Trinitarians in the present day; it was not thus that they were set forth by learned divines and theologians in the days of Curio; nor, it may be presumed, would Curio have laid himself open to the charge of so palpable an omission, had he entertained a conscientious persuasion that the doctrine of the Trinity was taught in the books of scripture.

But silence is not the only offence which has been laid to the charge of Curio. M. Dav. Clement, a French writer, has accused him of having purposely had recourse to tortuous modes of expression, with a view to

conceal his heterodoxy; and even of having so artfully disguised his language, as to give it an apparently orthodox sense.* We have not the means of verifying this accusation by a collation of the work itself, which is exceedingly scarce, and of which there is probably not a single copy to be found in England; but we can easily imagine, that the ingenious Curio, surrounded as he was by such men as Calvin and Beza, would express himself in precisely the terms attributed to him. He had a general character for liberality, and was, on this account, an object of great suspicion to Calvin, who would not have hesitated to immolate him upon the altar of persecution, had he been as unguarded in his expressions, and as confiding in his conduct, as the ill-fated Servetus. But the long series of indignities and sufferings to which he had been exposed during his residence in Italy, had taught him a lesson of prudence, and put him upon his guard against the wily Reformer.†

Of the prudent course which Curio found it necessary to steer, in the

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* L'auteur a menagé ses expressions, ensorte qu'elles peuvent avoir un sens orthodoxe, et laisser cependant quelques doutes sur son orthodoxie.—Biblioth. Hist. et Crit. Tom. VIII. p. 377.

† The author of the celebrated "Dialogue between Calvin and Vaticanus," includes Curio in a long list of authors, quoted by Minus Celsus, in his treatise, "De Hæreticis, an sint persequendi;" and adds, "qui omnes contra Calvinum pugnant, quos omnes nunc Calvinus uno in fasce colligatos conjecit una secum in cineres Serveti." (Calv. 22.) The above Dialogue was originally published A. D. 1554, with the following title, "Contra Libellum Calvini, in quo ostendere conatur, Hæreticos jure gladii coërcendos esse.—*Nolite ante tempus quicquam judicare, donec veniat Dominus, qui illustraturus est occulta tenebrarum, et patefaciet consilia cordium.* 1 Cor. iv. 5." A second edition of this Dialogue was published by the Arminians, A. D. 1612, with an Appendix, containing some remarks on the history of Servetus, and two vindicatory epistles by Castalio, one of which is addressed to our Edward VI., and the other to the Council and Senate of Basil. We happen to be in possession of two copies of this edition. To one of these the original title-page is prefixed. The other is called, "Dissertatio quâ disputatur, quo jure, quove fructu Hæretici sunt coërcendi gladio vel igne;" and instead of the original motto, from 1 Cor. iv., the following is subjoined from Deut. xiii., evidently by way of bait to the Calvinists: "*Si frater tuus incitaverit te, dicens, Eamus et serviamus Diis alienis, non parcet ei oculus tuus ut occultes eum, quin potius occides eum, et manus tua prima sit ut illum interficiat.*" In the remarks on the history of Servetus, subjoined to this edition, Curio is mentioned as one of those whom Calvin would not have scrupled to persecute unto death, if he had happened to possess the power. "Quisquis Calvino displicet, sciat sibi pereundum esse, *nisi desint Calvino vires.* Sed illud pessimum est, quod Calvinus mendaciis facile credit, nec nullum diluendis locum det? Qui eum offendit, is impius, is Atheus, is Epicureus appellatur. Qui ab eo ullâ in re dissidet, is Hæreticus est, et ita denigratur, ut si quis cum eo collaquatur, Christianus non sit. Qui illuc confluunt, Galli imprimis docentur abhorrere ab Hæreticis, hoc est, inimicis Calvini: cujusmodi sunt Falesius, Hieronimus Medicus, Andreas Zebedeus, Marandus, Marcolfus, Castallio, Cælius, et cæteri. Cum his hominibus colloqui peccatum est mortale."

disclosure of his opinions respecting controverted points of doctrine, some idea may be formed, from the circumstances attendant upon the publication of his two Dialogues, "De Amplitudine Beati Regni Dei." The main peculiarity in the religious system of Calvin is a belief that God has destined to eternal happiness a comparatively small number of his rational creatures, and consigned the larger portion of the human race to everlasting misery. Upon this doctrine a covert attack is made in these Dialogues, in which Curio and Augustine Mainard are the speakers; the former proposing questions, and the latter undertaking to answer them, and to prove that the number of the elect exceeds that of the reprobated or damned. By thus representing himself under the character of an inquirer, and putting into the mouth of another person all that was likely to be deemed obnoxious, Curio hoped to avoid giving offence, and at the same time to excite attention to a subject on which the Helvetic Church appeared to have pronounced a hasty as well as an arbitrary decision. These Dialogues were written at least seven years before they were published, and the publication of them was delayed solely by prudential considerations. While Curio was residing at Lausanne, he placed them in the hands of Martin Cellarius, whom he consulted as to the expediency of their publication. He was aware that they would excite a sensation in the religious world, and wished to fortify himself with the opinion of that learned and excellent man. What the advice of Cellarius was is not known; but, judging from the delay which occurred in the publication of these Dialogues, it seems reasonable to infer that he recommended a cautious mode of procedure. Curio afterwards submitted them to the inspection of the censors of the press and ministers of the Reformed Church at Basil, who pronounced them unfit to meet the public eye; and when, notwithstanding this formal decision, they surreptitiously made their appearance, it required all the sagacity of their ingenious author, combined with some degree of duplicity, to avert the consequences of so daring a violation of public authority. Curio, in his Apology, addressed to the Senate of Basil, says that his son Horatius published them, in a certain town in the North of Italy; but the latter part of this assertion is directly contradicted by the testimony of John Oporinus, an eminent printer at Basil, who has included them in a catalogue of works printed by himself. "The author," says Schelhorn (Amœn. Liter. Tom. XII. p. 626), "was afraid of bringing himself into trouble by an open declaration of the truth, because he published this work without the consent and knowledge of the censors of Basil." Bayle assures us, (Diction. Crit. Part I. p. 942,) that the first edition of these Dialogues made its appearance at Basil, A. D. 1554, and if this be true, the other part of Curio's assertion is rendered extremely dubious; for his son, Horatius, upon whom he charges the act of publication, died on the 15th of Feb. in that very year. But the fact is, that Curio had a violent struggle to maintain between his love of truth and a regard to his own safety; and if he was sometimes led to prevaricate

with his conscience, and to conceal his real sentiments, we must attribute it to the temper of the times in which he lived, and to the dread of falling a victim to that persecuting spirit which consigned Servetus to the flames.

But we come now to notice, in the last place, the part which Curio took in the publication of Ochino's Dialogues; and which, we may safely venture to affirm, could not have been the act of a conscientious Trinitarian. A manuscript copy of these Dialogues, in the Italian language, was submitted, by Peter Perna, the printer, to the inspection of Basil Amersbach, Rector of the University of Basil; who, being unacquainted with Italian, referred it to the judgment of Curio. When Curio had perused it, he returned it to the printer, and gave it as his opinion, that it contained nothing which need operate as a bar to its publication. The printer upon this ventured to commit to the press, not the Italian copy, which Curio had examined, but a Latin version of it, by Castalio; and thus made it accessible to the learned throughout Europe. But notwithstanding Curio's favourable judgment of the contents of these Dialogues, they were found, on examination, to contain much that was objectionable, on the subject of the Trinity; which brought upon their author a summary sentence of banishment from the city and territory of Zurich, where he was residing at the time of their publication. Here, then, arises an interesting question for the casuists. The printer could say that he did his duty in submitting the manuscript to the inspection of Basil Amersbach, the Censor, and that if the work was fit for publication, it mattered little whether it was printed in Latin or Italian: the Censor might plead ignorance of the language in which the manuscript was written, and refer to the high character of Curio, in justification of the part which he took in the transaction: while Curio would hold himself exonerated, upon the plea that he was answerable only for the contents of the original manuscript, which might have undergone a thousand changes in the process of translation. We find, accordingly, that the whole burden of the blame ultimately fell upon Castalio, the translator, who thus attempts to exculpate himself and the printer who employed him: "With regard to the charge of my having translated the Dialogues of Bernard Ochino, that, I think, cannot in fairness be imputed to me as a fraud. For I rendered them into Latin as I had before rendered other works of the same writer, not as a judge, but simply as a translator by profession, with a view to obtain something for the support of my family: and the printer informed me that he had submitted the book to the censorship, and that it had been regularly approved, according to the laws of the city of Basil." Who does not see, then, that, if responsibility attaches to any one, it must be to the person who pronounced these Dialogues fit for publication? Curio could not fail to know that they contained a great deal of matter at variance with the creed of the Reformed Church, particularly on the subject of the Trinity; and, knowing this, how shall we free him from the suspicion of secretly favouring the sentiments of their author? The whole affair, it

must be confessed, has very much the appearance of an ingenious plot, invented for the purpose of introducing these Dialogues into the world, without directly implicating any of the parties concerned.

But it is time to bring the present remarks to a close, which we shall do by simply observing, that if they are found sufficient to justify us in assigning to Curio a place among the number of "Continental Unitarians," our object in making them will be fully answered.

CRITICAL NOTICES.

THEOLOGY.

ART. I. — *Antichrist — what it is, and what it is not; being a Reply to a Sermon by the Rev. Robert Brodie, A. M, entitled "The Prevalence and Danger of Negative Error in Matters of Faith."* By George Harris. Glasgow. 12mo. 1831.

WE understand that this Tract is already out of print. If so, Mr. Harris should republish it forthwith. The vituperations and misrepresentations of Mr. Brodie, to which it is a reply, are so very like the vituperations and misrepresentations of a hundred, or a thousand, other assailants of the Unitarian faith and its professors, that their exposure ought not to be confined to any particular locality. The bane is to be found almost every where; and let the antidote follow it. Mr. B. had denounced Unitarianism as Antichrist. Mr. Harris shews, by scriptural and historical induction, that it was the doctrine of the apostles and early Christians; and then retorts the charge on the churches which have upheld or do uphold mysterious dogmas by persecuting practices. The tract shews great diligence in the collection of illustrative facts, both ancient and modern, and they are applied and enforced with that energy and fervour by which Mr. Harris is distinguished. The substance of the tract was delivered as a sermon before several associations at their late anniversaries, and with great acceptance and effect. The following is the Author's description of where Antichrist is to be found:

"In every sect, therefore, in which any of the features of the predicted Monster can be clearly traced, does Antichrist dwell. Wherever persecution lifts up her unhallowed front—in whatever shape that persecution may manifest herself, there is Antichrist. Wherever the austerity is seen that would deprive the people of innocent amusements, converting the world into a sepulchre, and making man the inhabitant of the valley of the shadow of death, there is Antichrist. Wherever one thing is professed, whilst another is believed—wherever people speak deceitfully for God, or go into his presence with a lie in their right hand, there is Antichrist. Wherever is seen the hypocrite, bending in lowly prostration to set days and fastings, there is Antichrist. Wherever blasphemy is uttered —evil speaking against the Almighty, whether it exhibit itself in describing the Father of mercies as wrathful, and Infinite Love as vindictive and unrelenting—whether it states that 'the delight of God in Christ is manifested in the perdition of those that perish, as well as in the salvation of those that are saved,' and that 'hell shall bear testimony to this as well as heaven; the lesson shall be read for ever by the fires of Tophet, as well as by the light of Paradise,'—there, assuredly, is Antichrist. Wherever men adore the creature rather than the Creator, pluck the Eternal from his throne, and seat thereon him whom He hath raised from

the dead, there is Antichrist. Wherever the Church and the State are combined in unholy and adulterous union—wherever statecraft and priestcraft mingle their woe-producing tenets and extortions, there is Antichrist. Wherever undue power is exercised in religion or religious matters, whether it be by persons calling themselves a Conference, Presbytery, Synod, House of Convocation, Parliament, General Council, or General Assembly, there is Antichrist. Wherever Creeds, and Confessions, and Articles of Faith are substituted for the Bible, and men are required to sign them, and thereby 'subscribe slave withal,' or incur the present penalty of loss of livelihood, and the sentence of eternal perdition, there is Antichrist. Wherever the grace of God is turned into lasciviousness, and men are taught to think a life of virtue but of little avail, except accompanied by a particular belief—or wherever it is said that a righteous and holy man, unless he maintain a certain faith, and pronounce a given Shibboleth, is to be held accursed, there is Antichrist. And especially, and principally, wherever doctrines are held too sacred to be examined, too mysterious to be understood—in whatever system Mystery constitutes a component and essential part, there is Antichrist. Be they called Catholic or Protestant, Episcopalian, Presbyterian, Baptist or Independent, Lutheran or Calvinist, Methodist or Quaker, Secession or Relief, if among them can be discerned any of the sentiments or practices now enumerated or alluded to, if there be stability in reason or truth in prophecy, there—there is Antichrist. Wherever religious tyranny, idolatry, persecution, immorality exist, they are, on the prophetic page, held up to opposition and hatred—they are condemned—they are doomed to destruction.—May they perish, and for ever."—Pp. 34, 35.

Since the above was written we have received the advertisement of a second edition.

GENERAL LITERATURE.

ART. II.—*Remarks on the Proceedings of the Committee of the British and Foreign Unitarian Association relative to the Unitarian Marriage Question.* By Fr. Knowles. 12mo. Pp. 14.

MR. KNOWLES thinks that the Unitarian Association Committee ought to recommend their brethren not to conform with the Marriage Ceremony as at present required by law; and charges them with inconsistency in not doing so, while they represent the imposition of that ceremony as a violation of the rights of conscience. By Mr. Knowles's own shewing, however, the Unitarian public, by whom the Committee are appointed, and to whom they are responsible, are with them in this matter. He must convince the constituents, before he can obtain sentence against the representatives. To effect this, a little more precision will be needful in his statements. This pamphlet commences with twelve quotations, professedly from the Committee's reports; and eleven of them are dated prior to the existence of the Association. They are probably from the reports of the Civil Right Association, or the Fund; but an accuser should frame his indictment more carefully. Mr. Knowles's views were stated by himself in our last No., p. 654. Those who wish to see them more fully stated may consult this pamphlet.

ART. III.—*A Guide to the Orchard and Kitchen-Garden; or, an Account of the most Valuable Fruit and Vegetables cultivated in Great Britain: with Kalendars of the Work required in the Orchard and Kitchen-Garden during every Month in the Year.* By George Lindley, C. M., H. S. Edited by John Lindley, F. R. S. Longman, 1831. 8vo. Pp. 602.

"THE Author of the following work has been occupied," the Editor tells us, "at intervals, during nearly forty years, in preparing for the press, materials for a complete account of the Fruit Trees and Vegetables cultivated in the Gardens of Great Britain. The result of these inquiries is now presented to the reader in a form which, it is thought, is so condensed as to comprehend the greatest quantity of information in the smallest compass, and which, at the same time, is sufficiently diffuse to render it possible for the reader to acquire as much knowledge as is either important or indispensable in regard to any particular variety. Those points which are so peculiarly interesting to all Gardeners, such as the kind of stock upon which a given variety will succeed better than upon another,—the comparative value of each kind of fruit,—the aspects that it requires,—the different

names under which it is known in England or elsewhere,—the books in which a faithful figure may be found,—the purposes for which it is best adapted,—the seasons when it is in the greatest perfection,—and topics of a similar kind, have been in all cases treated with especial care. This there are few men more competent to do well than Mr. Lindley, whose long practical experience, and ample opportunities of investigating such subjects personally during a series of many years, have been such as have rarely fallen to the lot of any one." We have only to add, that the execution of the work appears to us, on inspection, fully to realize the expectations excited by this introduction. The results of physiological science and actual observation are happily combined; and the practical character given to the whole renders this a very valuable and useful volume.

ART. IV.—*The Life and Death of Lord Edward Fitzgerald.* By Thomas Moore. 2 Vols. 8vo. Longman.

THIS is by far the best of all Mr. Moore's biographical publications—the best in its subject, the best in its style, and the best in the general tone of feeling and sentiment that pervades the composition. Lord Edward Fitzgerald could not speak like Sheridan, nor write like Byron, but he could act better than either. He was a far better man. Rebel he was, for he was unsuccessful. But he was not selfish, not vain, not wavering; susceptible of emotion and passion, but not the creature of impulse, his plans and his character were alike and throughout honourable and consistent.

The designs of the United Irishmen are matter of history and not of present politics. What, in the event of their success, would now have been the condition of their country, is a problem which different minds will solve differently; but this should not prevent any from doing justice to the characters and motives of their leaders; and of these, generally speaking, the honesty and patriotism are as well ascertained as any facts in the history of human nature. Nor should the event be taken as decisive evidence against their sagacity. Their prospects of success were not less encouraging than, at the outset, were those of the patriots of Greece or France, of Belgium or of Poland, or even perhaps of America itself: nor did they yield to those countries in the amount of wrong by which the spirit of resistance was stimulated. Such at least is the impression upon our minds, nor can it be obliterated by the fact, that after years of persecution, proscription, terror, and confusion, the prospect is now, as we hope, opening of peaceful and prosperous days for Ireland in its connexion with Great Britain. A distinct notion of the aggravated grievances of Ireland, and of the plans of her patriots for the extinction of those grievances, must be obtained from history, or rather by recourse to those contemporary documents which are the materials of a history which is yet to be written. Mr. Moore has introduced enough, and not more than enough, to render the conduct of his hero intelligible to common readers, and indicate the grounds on which its claims must rest to be regarded as justifiable and laudable. And this he has done in a way which reflects great credit upon himself, and which is as manly as it is explicit and satisfactory.

Independently of its biographical truth and historical importance, the memoir before us has all the interest of drama or romance, even in their best construction and most powerful execution. The life of Lord Edward Fitzgerald consisted of three distinct portions, each with a character peculiar to itself, broadly marked, and strongly contrasted, yet with a poetical harmony and moral unity arising from their common identification with his individual qualities of mind and heart. The first commences with his boyhood, and comprises several years of military service and personal adventure in America and the West Indies. An invincible desire to excel in his profession, repeatedly indulged at the sacrifice of the prospect of more rapidly rising in it; glimpses, amid the active influences of military ambition, of the contemporaneous growth of the feelings and principles which become the citizen and even the statesman; strong family affections, and a fervent love of home, mingling with the intense desire of observing society in all its forms, and earth in all its diversities, which in rapid succession domesticated him in the Parisian hotel and the Indian wigwam: such are the materials for this portion of his biography. It terminates by his marriage with the daughter of Madame Genlis, and we have then a succession of scenes of almost Arcadian simplicity, innocence, and peace. He plays with his child,

reads to his wife, cultivates his garden, trains roses and honeysuckles, and writes long affectionate letters to his mother, as if there were no such things in the world as armies or governments, battles or revolutions; and yet through all this interlude of domestic quiet and enjoyment, he was attentive to the duties of a senator and a patriot, and offering that constitutional resistance to oppression, the total inefficacy of which convinced his mind of the necessity of resorting to a different species of resistance, if the deliverance of his country was really to be accomplished. He joined the United Irishmen. He aided in perfecting their organization. He became the military chieftain of three hundred thousand men; that is to say, of the physical force of the Irish nation. And his prospects and those of Ireland rapidly ripened for the treachery which his biographer long ago characterized with more than poetic bitterness:

"O for a tongue to curse the slave
Whose treason, like a deadly blight,
Comes o'er the councils of the brave,
And blasts them in their hour of might!"

The last act of this eventful history is full of pity, admiration, and horror. The toils were around him, and neither fidelity nor courage could elude or break them. He was taken, mortally wounded, or at least his wounds were made mortal; and under circumstances which make us blush for humanity as corrupted by fearful tyranny, he died in his dungeon. There had been no conviction, no trial, no defence; but a posthumous bill of attainder took legal vengeance upon his infant orphans. This was more than thirty years ago. The restoration of his offspring to their hereditary honours, the emancipation of his Catholic countrymen, the adoption of a policy more wise and just in relation to the particular claims and interests of Ireland, and the commencement of the political regeneration of the whole British empire, are events of *recent* occurrence. They "point the moral and adorn the tale" of the "Life and Death of Lord Edward Fitzgerald," which we thank Mr. Moore for telling in a manner so worthy of the subject and of himself.

INTELLIGENCE.

Southern Unitarian Society.

The Annual Meeting of the Southern Unitarian Society was held at Poole, on Wednesday, June 29th. The Revds. J Mitchelson and J. B. Bristowe took the introductory parts of the morning service, and the Rev. Edwin Chapman preached an interesting and instructive sermon from John xvii. 15, 16, "On the Spiritual Nature of Christianity and its fitness to become an Universal Religion." After the service, the Rev. B. Bristowe being called to preside, the Report of the Committee was read, from which it appeared that the funds of the Society were in a prosperous condition. In it allusion was made to the excellent address in recommendation of similar societies from the pen of the Rev. J. G. Robberds, lately printed in the Monthly Repository, and a wish was expressed that it might be published as a tract for general circulation. In the evening the Rev. J. C. Wallace offered the general prayer; and the Rev. Robert Cree delivered an excellent discourse from 2 Cor. xiii. 4: "For though he was crucified through weakness, yet he liveth by the power of God." Between the religious services the members of the Society dined together at the Antelope Inn, Abraham Clarke, Esq., of Newport, in the Chair.

Translation of Alexander Farkas' Account of the Unitarians of Transylvania, communicated in Latin to the Secretary of the British and Foreign Unitarian Association.

In the absence of historical data, I must pass over the ancient rise and progress of the Unitarians in Transylvania, and can only touch in a few words upon their present state. Dr. Thomas Rees has related part of their history in his "Translation of the Racovian Catechism, Lond. 1818," a work which I have had the good fortune to see. I am able to give the following facts in addition to his statements;—1st, in regard

heir political condition; 2dly, their gious or ecclesiastical state; and 3d, ir modern literature.

st. Their political condition. The itarian religion has existed for 280 rs in Transylvania, under many and ost hopeless difficulties and vicis-ides. In the middle of the 16th tury it flourished under the exertions Francis David and Dr. George Blan-ta. At that time John Zapolija was ace of Transylvania, when almost all nsylvania and some parts of Hungary e Unitarian. After his death it had evere struggle with other religions, the Catholic, the Reformed, and the heran. It retained, however, its po-al and legal existence. In the 17th tury, Reformed Princes governed nsylvania, who drew over many of more opulent Unitarians to the Re-ned religion. In the 18th century, n Transylvania united itself by treaty h the House of Austria, although a ity, of the years 1690 and 1692, with pold the Great, already subsisted, e were four received religions in nsylvania, namely, the Catholic, the ormed, the Unitarian, and the Lu-an; and it was expressly provided each of them should have the same s, the free exercise of their religion, an equal right to civil offices. How-, this treaty did not long continue in e. The Catholic religion quickly ed its head, and declared itself pre-minant with the reigning family. Va-s churches were taken from the tarians, and the chief men were ex-ed by an armed band from the Cathe-Church at Kolosvar. The past cen-was fatal to the Unitarians, parti-rly from the year 1730 to 1780. ing these years, Maria Theresa, then ning, took pains to spread the Ro-Catholic religion by every means, ribes and promises. She excluded Protestants, and particularly the tarians, under various pretences, from offices; increased by various favours number of those who went over to Catholic religion, and so worked n the more opulent by the promise onours, that the greater part of them n to change their religion. In this state, deprived of almost all political tence, shut out from office, brought n to the dust, the Unitarians re-ed till the year 1790. In that year, ugh the instrumentality of Leopold, later in 1792, under the Emperor cis I., the pristine form of adminis-on and the vigour of the laws were red; the Unitarians also, in many respects, recovered their rights, and some began to be employed in public offices. Now the Unitarians have one Aulic Councillor, Martin Agoston; one Prothonotary at the Royal Court, Paul Augustinovios, descended from the Polish Unitarian exiles; three Court Assessors. There are two government Secretaries, Stephen Bartha and Michael Sala; and in other offices, Samuel Kesmarki, also a Pole, Alexander Farkas, George Nagy, Joseph Patazi, and Louis Kelanen; some also have been placed in the County Assemblies.

Although, however, it is provided, by express laws, that an equal proportion should be taken from each of the received religions in Transylvania, this law is not always strictly observed; and since the Unitarians are fewer in number than the rest, as well as inferior in property, they cannot always maintain their rights with a firm footing, and on that account not unfrequently suffer various wrongs. The Unitarian body have exhibited their grievances in the councils of the kingdom, and, from the year 1790, have demanded their reparation; but, from various impediments, to this day, they want a decision from the authorities.

2dly. As regards their ecclesiastical or religious condition. This was formerly, and especially in the 16th and 17th centuries, very flourishing in Transylvania, but when, in the 18th century, their numbers began to decline, many churches were taken from them, and others they were obliged to cede to the Catholics. Now there are about 47,000 Unitarians, and about 127 parishes. In each parish there is one minister, and one precentor employed as master in the school. In each parish there exists, under one curator of the church, a domestic Consistory or Presbytery, whose members are chosen from the more influential hearers of the respective churches. This domestic consistory takes care of the parochial buildings, by subscriptions collected from private persons, superintends the local schools, and directs the domestic affairs and economy of religion. The ministers and the precentors are supported from the funds of their respective auditors, in such a manner, indeed, that certain arable lands and storehouses are assigned to them; the use of the wood is granted; and some of their hearers give them annually a certain quantity of corn, which they call capecia or kepe. No one receives a salary from the public funds; the hearers themselves provide every thing. But in

many churches, the ministers are almost entirely reduced to the economy of the farm, and live in very straitened circumstances upon its produce. These 127 churches are again classed into ten districts, and these districts are entrusted to the superintendence of as many archdeacons. The ministers appointed under the same archdeacon hold meetings of the district every three months, where the business of the district is transacted, the ordinations by the supreme consistory are read over, but principally matrimonial causes are put forward and sifted. All these churches and their ministers are subject to the superintendence of the supreme consistory, which has its residence in Kolosvar. The members of the supreme consistory are—a superintendent, now John Kormötzi; a general notary, now John Fuzi; the professors of the college, now David Molnos and Nicolas Srekely; besides the local ministers of Kolosvar, and all the more influential secular Unitarians living in Kolosvar or engaged in public offices, and others also dwelling in the counties. In this supreme consistory, generally assembling every week, the ministers called to different vacant churches are ordained, the civil rights of the religion are defended, the differences of parishes are discussed, matrimonial causes, as in a court of appeal, are decided, and other matters of business and religion are considered. Besides these ecclesiastical courts, every year, in the month of August, a general Synod is held, to which all the members of the supreme consistory, all the archdeacons, and other Unitarians of note, repair; where chiefly the newly-elected ministers undergo a public examination in doctrinal and pastoral theology, and are, by the superintendent, invested with the sacred office. But besides this, the general grievances of the Unitarians, their spiritual and political affairs are considered, and measures are taken for protecting the civil rights of the religion.

3dly. Their present state in regard to literature. The Unitarians have, in many of their churches, but not yet in all, lower or common schools, where, during the six winter months, the youth of both sexes are taught to read and write, and are instructed in the principles of religion and morality. A better organization of these schools is, however, at present much desired. Besides these lower schools, the Unitarians have two gymnasia in Thorda and St. Kerebtur, where, by a professor resident there, and a senior, besides the common studies, (combining a knowledge of the Latin language,) geography, history, arithmetic, and the elements of dogmatic theology are taught. In these two gymnasia there are annually about three hundred youths. There is in Kolosvar one college, whose building was erected by the munificence of an opulent man, named Ladislaus Tuzi. The Unitarian youths resort hither from the lower schools, and the two gymnasia above mentioned, to study the higher branches of education. Besides the more common studies, which were formerly taught by five preceptors, but now by three, namely, David Molnos, John Fuzi, and Nicolas Srekely, Latin literature is taught here, philosophy, history, geography, mathematics, physics, and, especially, doctrinal, moral, and pastoral theology; and, besides these, the German, Greek, and Hebrew languages. Almost all these things are taught in Latin, but some in the Hungarian language.

The liberal and systematic method of teaching the Unitarians, but especially the exemplary discipline, the order and moral deportment of the youth in this college and the gymnasia, have so much attracted public esteem, that not a few of the youth even of other religions frequent the schools and college of the Unitarians. The Unitarians have in their gymnasia a very small library. In the college at Clausenberg there is also a library, composed of classic authors and ecclesiastical works, among which those volumes are conspicuous which the English Unitarians in former years have sent there. But it wants the authors of more recent days, owing to a deficiency of funds. Here too I am compelled to mention the unpleasant circumstance, that in this college there is scarcely any foundation, and the youths are for the most part provided with no pecuniary aid, so that only so many can come to college and complete their studies as can bring from home sufficient for their support, whilst the others, the greatest part of the Unitarian youths, are precluded by poverty from pursuing the higher sciences. This is a very great impediment to the progress of Unitarianism, since, by the laws of Transylvania, those only can be employed in political offices who have completed their studies at college. But most unpleasant is this circumstance, that the professors, who have been reduced from five to three only, can be but scantily paid, and they are often obliged to struggle with domestic

difficulties. In order that these weighty impediments to the progress of Unitarianism may be removed, the Supreme Consistory has of late years urged the faithful Unitarians to raise a general fund; but the results of a spontaneous subscription have been consumed in part by previous expenses, and in part by the repair of the church at Clausenberg, which was falling into ruins. From ancient times many of the Unitarians have been employed in literary exercises, especially during the 16th and 17th centuries. Of modern literary men, who are occupying themselves with praiseworthy zeal, I may mention the following: in theology and pastoral eloquence, John Kormozi, John Fuzi, David Molnos, Samuel Srabo, Kis, Sardi. In the public and penal law, Samuel Sala, Joseph Filep, John Srolga, John Merei, Stephen Kovars, Siko, Bedõ, Gyergyai. In history, David Molnos, who has translated the works of Thucydides into Hungarian. In philosophy, John Fuzi. In poetry and belles lettres, Alexander Srekely, Louis Kelanen, Joseph Fido, Francis Gyergyai, Samuel Srabo, Stephen Kovars, and Julianna Srabo. In music, Francis and Ladislaus Gyergyai, and Samuel Brassai.

Having premised these things, it is very delightful to me to add two circumstances more; and, first, that the more rational and erudite part of the Hungarian public lean, with a decided inclination, towards Unitarianism, and political circumstances alone prevent the greater part of Transylvania from professing publicly the Unitarian religion. The second circumstance is, that from the ten years since the English Unitarians first gave intelligence of their own existence to the Transylvanians, in consequence of their fraternal connexion, not a few of the Unitarian youths have begun to learn with zeal the English language, the history, the literature, and the manners of the English. Of the Unitarians especially, Louis Kelanen and Stephen Kovars have given the chief specimens of progress in learning the English language. Louis Kelanen is already able to give lectures on the grammar of the English language, and now he intends to translate the works of Shakspeare into Hungarian. The minds of some have gone so far as to aim at the establishment of a chair of the English language in the college at Clausenberg, in order to facilitate mutual communication with the English Unitarians; but this plan must be for the present deferred for want of the funds necessary for the salary of the professor.

Lady Hewley's Fund.

COURT OF CHANCERY, MONDAY, AUG. 8.

(From the *Times*.)

THE ATTORNEY-GENERAL *v.* SHORE.

SIR CHARLES WETHERELL and Mr. BOOTH appeared for the defendants in this writ to appeal against a decision of the Vice-Chancellor, by which he had allowed several exceptions to the defendant's answer. In this case an information had been filed, on the suggestion of the commissioners for inquiring into charitable abuses, against the defendants, who were trustees of a charity endowed by Lady Hewley in 1704. Her Ladyship, by her will, directed certain estates, now producing about 2000*l.* per annum, to be appropriated to the poor godly preachers of Christ's holy gospel, and for the relief of poor godly widows; and certain sums were to be given as exhibitions for young men who were studying divinity. The estates were vested in trustees, who were directed to fill up the vacancies which should from time to time occur in their body, by the choice of fit and proper persons; but no particular qualification was specified with respect to their religious belief, though, from the language employed by Lady Hewley in her will, and from some of the regulations she had directed to be observed, there could be little doubt that she was a Calvinist. The commissioners had reported that the charity was in the hands of Unitarians; that the Rev. Charles Wellbeloved, who received a stipend of 80*l.* per annum, as sub-trustee, was a Unitarian; that the persons who received the benefits of the charity were of the same denomination; and that some of the exhibitions were given to young men at Manchester College, York, which was a well-known Unitarian seminary. The bill prayed for a declaration that Unitarians were not eligible to the offices and benefits of the charity; that Mr. Wellbeloved's salary should be discontinued; and that the charity should be duly administered under the direction of court, in compliance with the intention of the foundress. Interrogatories had been put in the bill to Mr. Wellbeloved and others, to inquire whether they were Unitarians, and to ascertain how far the doctrines of that sect differed

from the Church of England, and the extent to which they prevailed among the trustees and objects of the charity. The defendants declined to answer these interrogatories, on the ground that as they related to religious opinion, it was not competent for this court to put them, and they were not bound to answer. Objections were likewise taken to them for their vagueness, and the impossibility of answering some of them. Two sets of exceptions had been taken to their answer, one consisting of fifteen exceptions, and the other of thirteen, and the Vice-Chancellor allowed the exceptions, being of opinion that the interrogatories were regular.

Sir E. SUGDEN and Mr. ROMILLY, on the other side, maintained that there was no necessity in the present stage of the cause to go into the question of the liability of the trustees to be questioned upon matters of religious faith. The defendants had no right to urge their objections, as they had submitted to answer, and were bound to answer the statements and interrogatories contained in the bill, unless their characters would be injured by it. There could be no doubt that Lady Hewley never contemplated any thing so repugnant to her principles as that the charity should get into the hands of Unitarians. She left a strict injunction that the Apostles' Creed should be read by the godly persons, and that Bowles's Catechism, which contained many doctrines inimical to Unitarianism, should be used by them. These injunctions had, however, been disregarded by those who had of late years managed the charity.

Sir C. WETHERELL replied.

His LORDSHIP postponed his decision, and in the course of the argument expressed his regret that the trustees had opposed the interrogatories so far, as it would have been better for the charity if the questions at issue had been raised with greater facility.

Ministerial Appointment.

THE Rev. J. B. Brock, late student with the Rev. H. Acton, of Exeter, has accepted a unanimous invitation to become the minister of the Unitarian congregation assembling in Barton-Street Chapel, Gloucester.

LITERARY NOTICES.

The Life and Correspondence of the late Mr. Roscoe are in preparation for the press, by some members of his family. We observe also with pleasure that a subscription for a public monument has been proposed at Liverpool.

Lately published, a New System of Geography and Mental Astronomy, by W., and G. Frost, F. R. A. S. By the former the student is enabled to acquire a knowledge of the bearings and distances of places, the lengths of rivers, and the heights of mountains, as well as to solve the problems on the Terrestrial Globe; and by the latter, to define the position of the earth and the appearance of the heavens at any hour of the day by a mental calculation.

Just published, Ellis's Polynesian Researches, improved edition, the 4th and concluding volume, with a Map and two Engravings by Finden, viz. Vignette Title and a View of the celebrated Volcano of Kirauea.

NOTICE.

NORTHAMPTON. The fourth Anniversary of the opening of the Unitarian Chapel at Northampton will be held on Sunday, September 25th, when the Rev. ROBERT ASPLAND will preach. Collections will be made at the close of the morning and evening services towards liquidating the debt yet remaining on the Chapel. On the Monday following, the friends of the cause will dine together.

N. J.

CORRESPONDENCE.

The Review of the Rev. S. Wood's Bible Stories, and of several other Juvenile Publications, in our next; and also some articles of Obituary, which are unavoidably postponed.

We thank J. E., but will not trouble him.

We have received the proof-sheets of a portion of Mr. Rutt's forthcoming Life of Dr. Priestley, and intend to give some extracts next month.

E MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LVIII.

OCTOBER, 1831.

CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Concluded from p. 624.)

PART VIII.

es on our Lord's last Journey from Galilee, till his Arrival at Bethany.

ırrative at the close of Part VI. was suspended, at the entrance of the Perea, after having been refused reception in Samaria, and ng the Lepers on the borders of Galilee and Samaria, as he was is way to the Jordan. As he was journeying towards Jerusalem, ıe Perea, he employed opportunities as they occurred, in commuıis heavenly instructions. Soon after entering the Perea, he apıave made that reply to the Pharisees respecting the kingdom of ch St. Luke records (ch. xvii. 20, 21); followed by prophetic de- of the calamities impending over the Jewish nation, corresponding fterwards delivered on the Mount of Olives, and also by the para- he Unjust Judge, and the Pharisee and the Publican,—all which ar to the Gospel of Luke. About the same time, while in the delivered the discourse respecting divorces, recorded by Matthew 3—12) and also by Mark;—blessed the children who were o him; conversed with the young Ruler who applied to him for ns; and addressed to his disciples the parable of the Labourers in ard, which last is recorded by Matthew alone, ch. xx. 1—16. left the Perea, he answered the inquiry respecting the number of

the saved; and made that reply to the Pharisees which St. Luke alone records (ch. xiii. 31—35), when they told him that Herod intended to kill him.

The discourses of our Lord in the Perea are marked by a peculiarly earnest tone of spiritual instruction, and by striking references to approaching calamities, which could not fail to impress the minds of his disciples; especially if taken in connexion with the declared purposes of Herod, and the known intentions of the great council of their nation: and when, at last, they crossed the Jordan and entered Judea, and saw their Master going before them on the way towards Jerusalem, it is said (Mark x. 32) that "they were amazed, and, as they followed, they were afraid." He then again informed the Twelve of his approaching sufferings; yet, even then, the Mother of James and John came to him, apparently at their desire, to request for them a distinguished place in his kingdom.

Jericho was about fifteen miles from Jerusalem, (or thirteen from Bethany,) and six from the nearest part of the Jordan. Our Lord probably entered it on the Friday before the Passover. On leaving it,* he gave sight to two blind men, one of them named Bartimæus; and soon after told Zacchæus, that he would abide that day in his house. While there, he delivered the parable of the Ten Pounds. It is probable that he remained with Zacchæus till the ensuing sabbath was ended; and that then he set off for Bethany, where he arrived "six days before the Passover."

Part IX.

From our Lord's Arrival at Bethany to his Death.†

The Pharisees, (probably through commencing the month with the first appearance of the moon,) on the Friday evening, ate the Passover, in the week of the crucifixion; and, at least in the time of our Lord's ministry, those who neglected the traditions of the Elders, celebrated the Passover on the preceding day, without reference to the *appearance* of the new moon, but according to the calculation of its actual conjunction with the sun.‡ Our Lord certainly ate the Passover on the Thursday evening; and as he

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* It appears certain that St. Luke had a different idea of the *time* of the miracle, from Matthew's and Mark's. Luke xviii. 35, εν τῳ εγγιζειν αυτον εις Ιεριχω, taken in connexion with ver. 31, might mean no more than "as he was approaching *Jerusalem*, at Jericho;" but ch. xix. 1, clearly implies that Luke understood the miracle to have been wrought before our Lord's arrival at Jericho. Mr. Greswell supposes that Luke records one miracle, and Mark another; and that Matthew blends them together. This is quite inadmissible.

† In p. 454, we have included the events to our Lord's Ascension in this Part. We find it best to make the present division.

‡ Such is the result of our examination into this most embarrassing question. Kuinoel, on Matt. xxvi. 17, gives an admirable, and generally conclusive, view of the arguments.

ould not have partaken in the rite at a later period, we might have inferred hat he anticipated the time of celebration, had we not, from the statements f Matthew (ch. xxvi. 17) and Mark (ch. xiv. 12), clear reason to believe, hat it was extensively, if not commonly, celebrated by the people at the ame time with himself. Now it is from St. John alone (ch. xviii. 28) hat we learn when the enemies of Christ were to eat the Passover; and as e mentions no other time, it seems reasonable to consider his "six days efore the Passover" (ch. xii. 1), as dating from the Friday evening. The ixth day before it would include from Saturday evening to Sunday evening; nd our Lord's arrival at Bethany in any part of that twenty-four hours, ould accord with the date assigned by this Evangelist.

Further, it is most probable that the supper at Bethany occurred before ur Lord's public entry into Jerusalem.* If the house of Zacchæus were at me distance from Jericho, on the road to Jerusalem, or if, while our ord himself remained at the house of Zacchæus, the apostles or other disiples went on to Bethany, so as to prepare his friends for the reception of im at a late hour on the evening after the sabbath,—the supper might ave taken place on the Saturday evening; and the entry into Jerusalem ight have taken place on the Sunday. The common opinion is that it curred on the Sunday; and hence the appellation Palm-Sunday. There , however, no ground for decision which we do not possess in the Gosels; and they leave us quite at liberty to place our Lord's entry into Jerulem either on the Sunday or the Monday. On the whole, the Monday eems somewhat best to accord with the train of events.† Whether our ord arrived at Bethany on the Saturday evening or Sunday morning, the ast might have been on the Sunday evening; but it was during Sunday at many persons came from Jerusalem to see Jesus and Lazarus also.

On the Monday our Lord entered Jerusalem as the Messiah, with the ulting acclamations of his disciples and the multitude; himself, however, t elated, but manifesting, when in sight of the city, (Luke xix. 41—44,) e most affecting anticipations of its ruin through its sinful rejection of his

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* From St. John's narrative alone (ch. xii. 1—12), scarcely any other conclusion uld be drawn. Matthew and Mark both relate the fact in connexion with the ents of the Wednesday before the Passover; but Matthew and Mark may have troduced it, solely to shew why Judas went to the Sanhedrim; and there is less fficulty in admitting such a reference, than in supposing that St. John inserted e event so completely out of place, without any intimation of it, and even without y assignable reason for so doing.

† We here accord with Mr. Greswell, who, though he places the supper on the turday evening, thinks that our Lord did not enter Jerusalem till the Monday. pposing the supper to have occurred on the Saturday evening, our Lord might ve entered Jerusalem on the Sunday afternoon, and yet time be given for the rcumstances recorded in John xii. 9—11, which then, however, must be taken renthetically.

claims. When arrived at the Temple, he healed many blind and lame persons; and it is not improbable that, on this first day, occurred that solemn scene which followed the application of the Gentile proselytes. (John xii. 20—26.) After this, without making further stay in the Temple, he withdrew with the Twelve to Bethany, where he passed the succeeding nights till the Thursday.

Early on the day following his public entry—say on the Tuesday—he devoted the barren fig-tree; and on arriving at the Temple, with comparatively few attendants, he drove out those who were trafficking there. This excited the anger of the Chief Priests and their adherents; and they sought to destroy him; but the people listened, with admiration, to his instructions; and the chief men found no means of executing their purposes.

On the second morning after his public entry—that is, probably, on the Wednesday—as he was returning to Jerusalem, the disciples observed that the fig-tree had been withered from the roots. The circumstances of the day before seem to have aroused the various enemies of our Lord; and from his entrance into the Temple, till he left it, no more to return, every effort was made to harass and to ensnare him. First, a body of the Sanhedrim came and demanded his authority for the measures he had taken; which led him to deliver several parables fitted to shew to them, and to the people, their guilt and their danger. Next, a party of the Herodians, sent by the Pharisees with some of their own disciples, put to him the question respecting the Roman tribute-money. When their crafty and malicious designs had been defeated, the Sadducees came to propose their paradox concerning the resurrection, by which, probably, they had often perplexed their opponents, the Scribes, some of whom (Luke xx. 39), as it appears, were greatly pleased with our Lord's reply. Lastly, one of the Scribes (Mark xii. 28—34) proposed that inquiry by which the Pharisees so much confounded the plain dictates of conscience—"Which is the great commandment of the Law:" and this led our Lord to give the most unequivocal sanction to that fundamental declaration of the Jewish legislator, respecting the Oneness and Supremacy of Jehovah, and the exclusive direction to HIM of the highest affections of the heart, which must one day be the common faith and directory of the Christian world, as it still is of the Jews wherever they are found, both in their public and in their private worship. Our Lord then himself proposed a question to the Pharisees respecting the superiority of the Messiah to David, his progenitor by natural descent, which confounded and silenced them. Perhaps it was at this interval that, while sitting opposite the Treasury, near the entrance into the Inner Court of the Temple, the Divine Teacher uttered that most encouraging expression respecting the Widow's Mite; and made, still more publicly, the solemn declaration as to the authority of his words, because enjoined by the Father who sent him, which is recorded at the end of the xiith chapter of St. John. Soon after, he must have delivered those awful

denunciations of the extreme wickedness and hypocrisy of the Scribes and Pharisees, and of the fearful evils which were impending over them and his guilty nation, which Matthew alone has recorded in detail, and with which our Lord closed his public instructions, and then finally quitted the Temple.

If the occurrences of the last paragraph took place on the Wednesday, then as he went back to Bethany, (or if on the Tuesday, then on the day following,) he delivered, on the Mount of Olives, in the presence of Peter, James, and John, the remarkable predictions respecting the destruction of the Temple, which were so signally fulfilled "before that generation passed away;" and those also which yet remain to be fulfilled respecting the universal and final retribution—the former recorded, in much detail, by each of the first three Evangelists; the latter by St. Matthew alone, and principally in the xxvth chapter, which is unfortunately separated from the xxivth.

It does not form a part of our present object to enter into the detail of those most interesting circumstances which now occurred in rapid succession, displaying the tenderness of the Man of Sorrows, in conjunction with the dignity of the Son of God—the strength of his private affections, with the most complete and devout exercises of faith and trust, and the most elevated devotement to the all-important and all-comprehensive purposes for which he came—the distress, the darkness, and the anguish, which, for the perfection of his own character, and as an encouragement and example to his followers, in all ages, his Heavenly Father appointed for him, as well as those most impressive demonstrations of the Divine love and favour, which attended and followed his expiring agonies on the cross. They must be familiar to all our readers; and, as was natural, they are circumstantially recorded by the Evangelists. In some minute points, it is not easy to ascertain the precise order of occurrence; but, in general, the course of events is easily followed; and, at any rate, the vividness and distinctness of the records, in the separate parts, enable us to picture each to ourselves, so as to feel its reality and its impressive influence.—A view of those occurrences, to which we have here nothing to add, will be found in the little work, heretofore referred to, which is probably accessible to most of our readers—Dr. Carpenter's Introduction to the Geography of the New Testament, Part II. § 38—42.*

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* We might have satisfied ourselves with a reference to the Chronological View of our Lord's Ministry in the above-mentioned volume; but as the arrangement here given somewhat differs from that which is there exhibited, it seemed best to give a separate outline, more especially as a more summary view was desirable for our present purpose.

Part X.

From the Death of Christ to his Ascension.

At the very time of our Lord's death, the Pharisees, and probably the greater part of the Jews of Judea, were preparing for the celebration of the Passover, which that year occurred, according to their traditional system, at the commencement of the sabbath. To prevent what they regarded as a violation of the sabbath—that the persons crucified should remain on the cross after the sabbath had begun—the chief men requested Pilate to have their legs broken. The Roman soldiers charged with the execution of this request, found, on coming to Jesus, that he was already dead; but one of them so pierced his side with a spear—from what motive we can only conjecture—that if life had not been extinct, death must have followed. Two of the Jewish rulers now came forwards to shew their respect for Jesus, and their attachment to his cause, by hastily, yet expensively, embalming him, and then laying him in the sepulchre of Joseph, near the place of crucifixion. Mary Magdalene, and other female disciples, observed the place of burial; and then withdrew to prepare spices and ointments for a more complete embalment after the sabbath was ended. The feelings of that day, in the minds of the enemies of Christ, of his friends and disciples, and of the people at large, may be in some measure imagined; and if we take single individuals, whose character is more or less known to us, we may find abundance to exercise the imagination in such a way as to increase the vividness of the conviction that all recorded was reality. The next day, though the sabbath still continued, the Jewish rulers sealed the sepulchre, and at the entrance set a guard of Roman soldiers, given them for the purpose by the Governor. But "God raised up Jesus." On the following morning, the third day from his burial, our Saviour rose triumphantly from the tomb to an everlasting life; and thus became the first fruits of those who sleep.

The *succession* of the events which occurred soon after the resurrection of Christ, connected with the first disclosure of it, is attended with much difficulty: but the following account appears the most accordant with the records. The views and reasonings on which it is founded, may be seen in the little tract from which it is taken.*

"The sepulchre in which 'the Lord lay' was in a garden, near the place of crucifixion. This spot is *within* the present walls of Jerusalem, but it was without the *ancient* wall on the west.† It was a cave hollowed out in

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* See Dr. Carpenter's Observations on the Order of the Events which occurred on the Morning of the Resurrection, in the Christian Reformer for May last; to be had, as a separate tract, at Mr. Hunter's.

† "This is written advisedly, after a careful consideration of the objections of some modern travellers, and particularly of Dr. Richardson, whose accuracy of observation deserves great praise. If he had had, as well, Mr. Carne's power of

the side of a rock, with a low and narrow door-way into it. The sepulchre appears to have been about twelve feet long and seven broad, and about seven high.—Mary Magdalene came to the *garden* 'while it was yet dark;' and if (as may be inferred from the narratives of the first three Evangelists) she went to the *sepulchre* in company with the other women, she probably waited their arrival before she entered the garden. It is a reasonable supposition, that the entrance to the garden was the appointed place of meeting. Mary may have come from some house at no great distance, on the side of Mount Zion, where also Peter and John abode at this point of time. Besides Mary Magdalene, there appear to have been *two* companies of women. *Joanna* with her companions would, of course, come from near the residence of Herod, which was on Bezetha, the northern part of the city, about a quarter of a mile from the sepulchre: '*the other Mary*,' if the sister of Lazarus, would have to come over the Mount of Olives, and cross the city south of the Temple. Bethany was about two miles and three quarters from the sepulchre; and as our Lord, during this last visit to Jerusalem, went out to Bethany, with his disciples, and lodged there; and as it was the residence of Lazarus and his sisters, it is reasonable to suppose that most of the Apostles and the Galilean women would now be lodging there.* 'The other Mary' with her companions, and Joanna with hers, joined Mary Magdalene sufficiently early for them all to be approaching the sepulchre 'at the rising of the sun.' Not long, probably, before this, the 'Angel of the Lord' had rolled back the stone, and the terrified soldiers had left their station. The women were obviously not aware of the setting of the guard, and were only apprehensive respecting their power of rolling away the stone; but, on coming near the sepulchre, they found that it had been removed. Mary Magdalene at once, inferring from this that the body of the Lord had been taken away, ran to tell Peter and John. In the mean time the other women entered the sepulchre, received the heaven-sent tidings, and quickly left the garden of Joseph. At the entrance into the city the two parties would of course divide; Joanna and her companions proceeding towards the north of the city; and 'the other Mary' with hers, across it towards Bethany. The former, then, knew no more than what the angels had communicated: and before more was known among *their* acquaintance, those two disciples set out for Emmaus, (*Luke* xxiv. 22–24,) who in the later part of the day saw Jesus.—After the other women had left the spot, Peter and John arrived, in consequence of what Mary Magdalene had told them. The Apostles left the sepulchre without knowing more than that the body was not there;† and

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vivid description, and more of simple sentiment, there would have been nothing to desire."

* "Vast numbers of Jews, it is well known, came to Jerusalem at the Passover; and many lodged in the adjoining villages. Bethany was, on various accounts, the place most likely to be chosen by our Lord's followers.—See *Mark* xi. 11, *Luke* xxi. 37."

† "The words 'saw and believed' (*John* xx. 8) obviously refer to the report of Mary (v. 2), that the Lord had been taken away. 'For as yet they knew not the Scripture, (adds the Evangelist,) that he must rise again from the dead.'"

then Mary Magdalene, who had followed them and remained at the tomb, was favoured with the first sight of the risen Saviour. The details of the Apostle John respecting the first disclosure of the great event, are of singular interest and value; and if there be any part of the Gospel history on which, more than others, the understanding, the affections, and the chastened imagination, may be exercised together, it is surely this —It might be about a quarter before seven when Christ manifested himself to Mary Magdalene; and soon after that, he appeared to those women, (with 'the other Mary,') who were going to tell the Angels' message to the disciples at Bethany. This second appearance, taking time and situation into account, we may place about seven or soon after, as the women were crossing the Mount of Olives.* —During the later part of the day, the Lord was seen by Simon, as well as by the disciples on the way to Emmaus; and, lastly, by the Apostles, (Thomas only being absent,) who, as might be expected, assembled together after the joyful intelligence, and would probably assemble where they last ate the passover with their Master; and thus closed the events of that glorious day—the birth-day of our 'lively hope' of 'an inheritance incorruptible, undefiled, and that fadeth not away.' 1 Pet. i. 3, 4."

On the first day of the following week, our Lord appeared again to the Apostles, when the before-incredulous Thomas was with them. Afterwards the Eleven went to Galilee; and there Jesus shewed himself to several of them near the Lake, at the time when he had that peculiarly interesting conversation with Peter which is recorded in the last chapter of St. John. Soon after, he met above five hundred of the brethren, on a mountain in the neighbourhood, and gave the Apostles instructions relative to their commission. They then again returned to Jerusalem, where, probably, our Lord appeared to James alone (1 Cor. xv. 7) as he afterwards did to all the Apostles, directing them to remain at Jerusalem till they received the promise of the Father. After having, for forty days, given them various opportunities of becoming infallibly certain of the reality of his resurrection, and of listening to his instructions respecting the kingdom of God, and their own duties in promoting it, he led them out to that part of the Mount of Olives which adjoins Bethany; and after giving them his final directions, while they were beholding him, he was taken from the earth and carried into heaven. They continued looking steadfastly towards heaven as he went up; and if we try to realize the scene, we find every thing to fix the attention, and to give a cheering resting-place to the imagination. It might have been enough to know, from indubitable proofs, that the Son of Man really entered into his glory; but it is delightful to the eye of faith to see him, in gentle majesty, ascending there. Angels might have accompanied him while mounting towards the throne of Jehovah: angels will attend him, when he sitteth on that throne to judge the world in righ-

* "These calculations merely refer to the movements of the women: as respects our Lord himself, all, on that day, bears the character of supernatural."

teousness: but it suits more the purposes of the glorious scene on the Mount of Olives, that there should be nothing to dazzle the imagination, or to divide the attention. The Apostles saw him rising from the earth, while praying for them to his God and Father; ascending with tranquil dignity; gradually lessening to their fixed sight; and, before distance rendered him invisible to them, received into a cloud—bright we may reasonably suppose as that which overshadowed him on the Mount of Transfiguration—like that, too, an emblem, to the Jewish disciple, of the shechinah which rested on the ark, and manifested the presence of Jehovah.

They saw their Lord no more. They witnessed his triumphs; they shared his favour; they wrought miracles by his power; they loved him with a love which stood the test of reproach and toil and suffering and death; they rejoiced in him with joy unspeakable and full of glory; and they looked forwards to the time when they shall again see him, and be received into his glory: but on earth they saw him no more. Yet they continued gazing; hoping, perhaps, to catch a last glimpse through the splendid veil which concealed him from their sight. To set at rest their anxious curiosity, two heavenly messengers stood by them, and declared to them that the same Jesus, whom they had seen taken from them into heaven, shall come again—when *every* eye shall see him—in like manner, visibly, and certainly, as they had seen him go into heaven. Then, full of veneration and exulting transport, the Apostles prostrated themselves on the ground, in reverential homage of their ascended Lord; and speedily returning to Jerusalem with great joy, were continually in the Temple, praising and blessing God.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. IV.

Present—Ebion Adamson, Barnabas, Elhanan, Philo, and Caleb.

BARNABAS.

I HOPE our friends of the Irish Deputation are satisfied with the reception they have met with in London.

EBION ADAMSON.

They have good reason to be so. Not a few will be surprised, as I am, at the success of their appeal, even though it is urged by men whose names are enough to create a prejudice in favour of any cause. It can be no matter of surprise that Montgomery and Blakely should have been welcomed every where with open arms; but I did not expect that their mission would have been identified with them as it has been.

CALEB.

You cannot surely mean to discountenance their object altogether. You, who know what persecution for opinion is, and have learned through that persecution what is truth, cannot but be eager to extend protection, and aid, and sympathy, to those who are now suffering as our fathers suffered a century ago. Where on earth shall our struggling brethren of Ireland look for help if not to us?

EBION ADAMSON.

And let them not look in vain. They deserve that our labours for their consolation and support should be as strenuous as their struggles for freedom, and as generous as their relinquishment of ease and competence. There is no doubt as to our obligation to assist; the only question is as to the mode. My main objection is to the establishment of a permanent fund, and it rests on the same ground as my disapprobation of all charitable bequests.

ELHANAN.

There is much to be said in favour of your peculiar views respecting the tenure of property: but is the present exactly the time and the occasion to enforce them?

EBION ADAMSON.

My objection is wholly independent of the views you allude to. What I mean is, that we presume too much upon our foresight when we attempt to calculate upon the circumstances of a future age: and that we are too thrifty of our resources when we divide among two or more generations the bounty which is needed to its utmost extent by the present. When we look round and see how much more waits to be done than we have means to effect, we may be well assured that sufficient unto the day is the evil thereof, and are perfectly justified in leaving it to a future age to provide against its own bigotry.

ELHANAN.

But will not many be roused by the present appeal to sympathize and admire and give, who would otherwise never have bestowed a glance on Ireland?

EBION ADAMSON.

I hope there are none among us so dull of ear and slow of heart as to be ignorant or careless of the merits of the Remonstrant Synod; and if their sympathies stir them up to give, I would urge that they should provide that noblest bequest,—the example of ministering without reserve to the aid of the sufferers of their own day. They would thus be establishing a "permanent fund," which would yield as abundantly and substantially as that which they are now providing; while the present generation would, at the same time, have the benefit of all the resources they can spare. It is no compliment to our principles to suppose that those who will be more fami-

liar with them than ourselves, will be less willing to make sacrifices for their assertion and extension.

CALEB.

But the needs of the next generation may be greater than ours. Bigotry ever becomes more exasperated the more opposition it meets with.

EBION ADAMSON.

And impotent in proportion to its exasperation. The day of power of the Ulster Synod is, in fact, passing away. The heats of its fierce anger have now been for some time endured, and whatever evening storms may be coming up, the horizon will be refreshment in comparison.

ELHANAN.

Besides, a friendly shelter has sprung up towards the south;—an institution not destined, I trust, to grow and fade in a day.—The Irish Unitarian Christian Association presents another opening by which we may aid the persecuted. All honour be to those who have opened such a way!

EBION ADAMSON.

They were virtuously moved at beholding Truth so treated as in that unhappy country,—nearly stifled by the Catholics, starved by the Episcopalians, tortured by the orthodox Presbyterians.

> "Wan, wasted Truth in her utmost need,
> Their kingly intellect shall feed
> Until she be an athlete bold"

to wrestle with, and strong to overthrow, the powers which oppose themselves to the gospel she serves. The same intrepidity which carried them to her side will achieve their victory, if their followers will but do their part in furnishing the weapons, and we ours, in cheering them on to the struggle.

CALEB.

I wish we had but more such appeals to our voices. The Geneva Unitarians are very stealthy in their operations. Why do we hear of no defiance, no warning, to the enemy? How dare they suffer the foe to slumber on holy ground?

EBION ADAMSON.

There are brave spirits among them, too, who would fain persuade the people that the time for a struggle is come. Slow as they are to be persuaded at present, they will arouse themselves by and by. Indeed, they have just shewn some promising symptoms. They may urge, in common with all our forces elsewhere, in the infancy of their organization, that, however well they have been provided with mail and shield, weapons have not been duly furnished.

BARNABAS.

Without metaphor—what is your meaning?

EBION ADAMSON.

I mean that we have stood too much on the defensive in all our controversies. The revivers of Unitarianism rightly judged that their business was to strip the gospel of the corruptions which had grown round it; and with this they, for the most part, contented themselves. We rightly judge that much of the same sort of labour remains to be achieved by us; but there is also work of a higher and far more important kind.

PHILO.

In demolishing the superstitions which have been erected on passages of Scripture evidently and grossly misunderstood, we have done little in comparison with what we have to do in placing right interpretations beyond the reach of cavil and question.

CALEB.

And these researches, important as they are, are valuable only as they afford a basis for sound doctrine, devoid of mystery, and consistent with itself.

EBION ADAMSON.

And this sound doctrine, being itself a means to the attainment of spiritual ends, may not be conveyed negatively, or left to be a matter of inference from the nature and direction of our controversial attacks and defences. We are negligent if we leave those who look up to us to find out what the gospel is from our shewing of what it is not. The last is only a temporary, the first an eternal consideration; and as time rolls on, I begin to be anxious that our teachings should assume a nobler and more permanent character than was at first possible. I should like to see a fuller and more frequent statement of principles, a more explicit deduction of doctrine, and a more vigorous prosecution of it to its results.

CALEB.

Yet you have as great a dread of system as any unfettered inquirer need have.

EBION ADAMSON.

Of making a system, but not of ascertaining one which I know to exist and to be divinely framed. Feeling, as I do, that we have reached the second stage of the inductive process in theological science, I am impatient till we all betake ourselves to the extensive display and strenuous application of our principles. We may leave the theological Nominalists and Realists to fight their dark battles, while we may bring over a multitude of converts from their ranks, by shewing what we can achieve through the Novum Organum which our Priestleys and our Belshams had the honour of presenting to the world.

CALEB.

Men who removed baser idols, and far more of them, than Bacon, without obtaining a tithe of the honour which has been deservedly showered on him.

EBION ADAMSON.

Their honours are yet to come. Meanwhile let us honour them by remembering that they have left us free to do something better than removing idols.

BARNABAS.

Do you mean that we are lingering over our work, or that we set about it in the wrong way?

EBION ADAMSON.

I think that there is a proneness in men, in theologians especially, to hesitation in confiding in their principles.

CALEB.

This from a descendant, and a friend, and a disciple, of confessors!

EBION ADAMSON.

Hear me out. That we do not faulter in our individual dependence on our principles is proved by testimony, so various and strong, that no sane man can question what the practical triumphs of our faith have been. What I mean is, that we do not trust with sufficient boldness to its operation upon others. We waste our speculations too much upon details. Instead of pushing a good principle with all our might, in the reasonable trust that the details will be provided for in proportion to the importance of the principle, we draw back, and spend our energies on the matters of inferior moment, which would follow in course without anxiety on our part.

PHILO.

Are you aiming at those who bring separate texts to prove the Unity of Deity, instead of appealing to the prevailing voice of nature and of revelation?

BARNABAS.

No. He is thinking of the difficulties of the City Mission.

CALEB.

Or of the evils which some discern in the process of ministerial education in a sect like ours.

EBION ADAMSON.

I had none of these particular illustrations of my thought in view; but I own them all to be illustrations. As to the City Mission, I have not heard a single objection to the principle, but a thousand respecting the details. Now, is it not clear that if our body at large can be convinced of the goodness of the principle, they will, as a necessary consequence, provide for the details? It is, therefore, the business of the Association Committee to urge the principle in the first place, and afterwards to organize the system for which their constituents will have provided. It is no part of their duty to question the practicability of the plan, or to doubt its efficacy.

BARNABAS.

I confess my doubts are about the practicability of the scheme. I think it should be entered upon with caution.

EBION ADAMSON.

There is a time for caution, and a time for intrepidity. We were cautious about the grounds of our principle, and the mode of ascertaining them. Now let us be intrepid in its prosecution. When we have once tried to the utmost the issue of a broad, unflinching reliance upon a great principle, we may hope to find that all things are ours. I would that this might be the one! And, if so, I should not be sorry that the perplexities and discouragements (of which I speak from the discernment of others rather than my own) were a thousand times greater than they are, that we might ascertain whether there be any actual discrepancy between theory and practice,—whether truth can be great and not prevail.

LETTER FROM DR. TUCKERMAN TO DR. BOWRING, ON CITY MISSIONS.

MY DEAR SIR, *Boston, May 23rd*, 1831.

I THANK you for your letter of the 5th of February, long expected, and long delayed as it was. I am glad and grateful to be assured of your sympathy; and I shall be still more glad and grateful, if you shall be prospered in your purpose of establishing a ministry for the poor. We have here advantages and facilities in the work of seeking an improved condition of the humbler classes of society, which I am well aware are not possessed in the older countries of the world. But I hope that you will not be discouraged, even by all the difficulties which are interposed by your "time-hallowed institutions;" by your aristocracy, your national church, your monopolies, entails, "taxed food, taxed knowledge, and taxed justice." In the pursuit of great objects, difficulties are to be our excitements. Let us make up our minds as Christians upon the question, "have we no accountableness for these great and horrible abuses of power, of wealth, and of all the means of extending human improvement and happiness?" and I think that we shall at least be brought to the conviction, that we are very far from being innocent, while we are doing nothing for the intellectual and moral redemption of the multitudes of our forgotten and neglected, or abused and oppressed fellow-beings. The inquiry may, indeed, at first sight, seem a disheartening one, how is this redemption to be sought with any hope of obtaining it? But while I see the evils to which I have referred existing in your country even to a frightful extent, and perceive more than a tendency to evils almost as great in my own, I yet thank God that I see also a re-

deeming power in Christianity, which is adequate to the emancipation of the millions of the poor, suffering slaves, who call our countries their own, but to whom almost nothing of all God's blessings is their own, except the air which they breathe, and of which no one feels it to be his interest to deprive them. But that Christianity may exert this power, there must be a new ministration of it. What, in truth, have our pulpits done, or what are they doing, for the poor, the prisoner, the outcasts of society? Society owes, indeed, a great debt to Methodism; for it has carried our religion,—though not in the form in which we should have wished that it might have been carried,—to many hundreds of thousands, who would otherwise never have heard of Jesus Christ, or of their Father in heaven; and it has imparted light, and strength, and comfort, and peace, which they would otherwise never have known. But I am not more solicitous that Christianity should be preached to the poor, than I am that a Christian sense of their relation and duties to the poor and ignorant should be understood and felt by the cultivated and by the rich. I have no wish, my dear Sir, to confound any of the distinctions which God has instituted, and which Christianity recognizes. Nay, I would concede, on this ground, more than I believe may be fairly claimed; and leave untouched political institutions and distinctions, which I am entirely convinced could not be maintained against the prevalence of pure Christianity. But I would that the intelligent, the rich, and the nobles of the earth, should understand and feel that they possess a common nature with the poorest, the most debased of their race. I would that all should possess those rights, of which no man, and no government, acting upon Christian principles, may deprive them. I would that a class of men should arise who will stand between the extremes of society, as a medium of kind and Christian communication between them; who, while they are the teachers and the friends of the poor, will make known their wants, and sufferings, and exposures, to those who will sympathize with them, and who have the means to comfort and to bless them. And is there any extravagance in all this? Let there be such a ministry as I propose for the poor, and this ministry and its supporters will be this intermediate class of men. What a field of thought and labour, my dear Sir, is open to us in that great moral wilderness, the world of wealth, and of political and literary ambition; in the world of luxury, and extravagance, and vanity, and fashion! Here are the deep and abounding sources of that flood of ignorance, sin, and misery, which are overwhelming the multitudes of the poorer classes of our fellow-beings. I am, indeed, greatly solicitous to obtain a permanent ministry for the poor of cities. But I would have a ministry of intelligent and philanthropic men, who will devise the measures of reform, which will approve themselves to intelligent supporters of this ministry; for we shall accomplish comparatively little in our cause, if we confine our thoughts and purposes to the poor.

We must teach the intelligent, the rich, and all in the prospered classes of society, who call themselves Christians, what it is to have a Christian sense of relation to their fellow-men, and a Christian sense of responsibility for all those advantages by which they are made to differ from others. How vast is this work, and how great the obstacles to be overcome in it! But have you a doubt, whether our religion is better understood now than it was fifty years ago? or whether it is better practised? I have not. And great changes are to take place within half a century to come. Why, then, amidst the mass of mistaken judgments, of false and destructive principles, and of prevailing vices and crimes, which characterize the times, do we not seize with greater earnestness upon the just sentiments of right, and liberty, and truth, and duty, which are professed by many, and do what we can to extend them, and to secure their wider influence? Why do we not more zealously seek those objects, the advancement of which is our only security against the most fearful misrule, desolation, and misery? What can you do for your country, and what for Europe, which will so effectually repress the bloody spirit of revolution, as by adopting measures for the widest possible improvement of the intellectual and moral condition of those whom the ambitious would make the blind instruments of their revolutionary designs? My dear Sir, there is a great amount of moral element in that mass of depravity, as it is called, the poor of England and of Europe. I am quite sure that there is as much Christianity here among the poor as among the rich; and I have strong doubts whether the sins of your rich and great men, if weighed against those of the poor and despised among you, would give them any ground of self-gratulation before God. Let us not, then, think and talk of the work of improving the condition of the poor, by improving their characters, as an enterprise too great to be attempted. You say that much has been done by the leaven of knowledge that has been diffused among the operatives of England. I doubt it not. But the objects of English philanthropists should be, the establishment of a system of free instruction, which will comprehend the whole number of the children of the poor. It should be, also, to leave no family of the poor and vicious without the pale of the Christian sympathy and fellowship of the cultivated and prospered classes. Excuse me for the freedom with which I speak to you upon this subject. And I ought to say also, excuse me for the random manner in which I have written to you of it. Should I live a few years longer, I hope to be able to throw some light on the great subjects of poverty and crime. But light on these subjects must be as bright as that of the sun, if it is to penetrate the thick darkness of the passions and interests which now obscure it. In other words, the most efficient causes of the poverty and crime of the world are to be shewn and manifested *there*, where men are least disposed to look for them; among the rich, the powerful, the lords of the earth; and there, too, we are to seek for some of the most im-

portant of the means of their remedy and their prevention. But I must stop. I pray you to give your thoughts, and cares, and labours, to these great interests of our race. Your letters will cheer and strengthen me, and I beg that I may hear from you. Would that I could come and converse with you.

With great respect and affection, your friend,
J. TUCKERMAN.

SERMONS AT THE ANNIVERSARY OF THE IRISH UNITARIAN CHRISTIAN SOCIETY.*

SINCE human improvement advances in a perpetually accelerated ratio from the elaborate discoveries of one generation being presented in a simple and condensed form to the next, there is hope that Unitarianism, like every other embodying of truth, will grow to an earlier and a still earlier maturity in every successive region into which it is transplanted. Unitarianism is in its infancy in Ireland; but it does not therefore follow that its progress will be as slow as it has been in England. It has, and long will have, its difficulties from the oppositions of external force; but these difficulties are easily surmounted in comparison with some which, having in any one place been once overcome, are overcome every where, and for ever. The Porters of this age may be persecuted, and the Montgomerys reviled, like the Priestleys and the Lindseys of a former time; but though their sufferings may resemble, their labours are unlike those of the primitive worthies of a revived religion. They are spared the painful toil of separating the elements of their faith from corrupt admixtures, and may enjoy the reasonable hope,—a hope which would have repaid their precursors for all their endurances,—of witnessing the extensive reception of that truth which, having been wrought out by others, it is their privilege to deliver in an exalted and purified form. They may now carry on their converts at once to the application of the principles which have been found and attested by the converts of a former age, and present, in an aspect of consistency and beauty, the faith whose constituent parts were once dispersed or obscured. Our travelled artists think it much to have overtaken, in different empires, the statues of grace, whose bond of sisterhood is only

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* The Practical Importance of the Unitarian Controversy: a Sermon, delivered in Strand-Street Chapel, Dublin, on Easter Sunday, April 3, 1831, on occasion of the First Anniversary of the Formation of the Irish Unitarian Christian Society. By W. J. Fox. London: Hunter.

The Impartiality of God, Illustrated and Defended: a Sermon, preached in Eustace-Street Meeting-House, Dublin, April 4th, 1831, on occasion of the First Anniversary of the Irish Unitarian Christian Society. By Rev. H. Montgomery, A.M. London: Hunter.

recognized in the relations which the practised eye discerns in their attitudes and forms; but higher is the privilege reserved for him who shall one day recompose the group, and shew how new a beauty arises from the mutual dependence and natural gradation of its parts.

Our hope for unhappy Ireland will live on through all perplexities, because a pure faith has found a resting-place in the land; and disproportionate as this hope may be to the magnitude of the political evils which oppose it, it cannot be unreasonable while there is strength in the goodness of a cause. There is an ancient story of a stripling bringing a giant to the ground, and the same deed may be enacted again. Men are ever tempted to suppose a power invulnerable while it is unopposed, and to hear its boastings and look on its thickly-wrought panoply with dread; but only let a champion come forth in the name of the Lord, and however despised he may be by the people he is about to deliver, the earth may yet quake under the fall of the ponderous enemy.—Various as are the woes of Ireland, physical as well as moral, truth must eventually prove an overmatch for them all; and, strange as it may appear to the short-sighted to propose a pure faith as a remedy for cold and hunger, there is no absurdity in it, while the more direct means of alleviation are out of our reach. The discerning will trace the process by which spiritual enlightenment will lead to moral amelioration, thence to political rectification, and thence, by necessary consequence, to an improvement in the physical condition of the community. None have the resources wherewith to clothe a naked and feed a hungry nation; there is no steward of the granaries of Egypt among us. We live in a later age when there is no immediate power to remove the plagues that afflict the land: but we know that such a power is at hand; and while there is light in the dwellings of the chosen, few though they be, there is an assurance that the thick darkness shall, sooner or later, flee before it.

Few they are at present to whom the light is given; but they cannot be therefore despised. They are effecting more by the strength of their principles than can ever be effected by strength of numbers merely. They have appropriated, in the manner we have described, the labours of their precursors, and cannot but be successful in their appeal to the people to recognize, where they might have failed in persuading them to investigate. They are forwarding their work, by bringing over helpers from a distance, whose powers may support, and whose experience may aid their cause. One of these helpers, having himself gone through the investigating process which seems to belong to the former age of Unitarianism, so interprets the spirit of the times as to spare others the labour which he has sustained, and to make them partakers of the richest of its fruits. He does not detain them among the elements of the faith he advocates, but, perceiving that the strongest evidences of truth abide in its results, he presents the credentials of his doctrine in a representation of its spiritualizing power and celestial

beauty,—its power in emancipating the understanding and ameliorating the affections, and its beauty in the views which it presents "of repentance, and righteousness, and pardon, and conversion, and heaven."

"It is the proper business of theology to form, and cherish, and develop, and stimulate to their greatest achievements, the highest orders of human intellect. Instead of which, modern theology puts fetters on the soul at the very portals of the temple, and thinks God honoured by the clanking of these mental chains. The writers who have most graced religion, in an intellectual view, have either been rebellious to the creed imposed on them, (Taylor denied original sin, Barrow opposed particular redemption,) or, like Milton, Locke, and Newton, their minds were trained in another school, and they brought to theology the vigour which had been nursed by physical, mental, or political science. To impress a foreigner with an exalted, with a correct notion of what the human intellect had been, and had done, in these countries, who would think of selecting our theology? You might take for such a purpose, in a mass, our poets, our philosophers, our statesmen; they would each shew that we are 'sprung of earth's best blood, have titles manifold,' but no one would dare to put forward our theology. This alone is sufficient to shew that there is something essentially wrong. That wrong I take to be the prevalence of a theology which suppresses thought, by threatening mental error with the penalty of eternal damnation. I know that this system appeals to the Scriptures. I also know that it is only supported by the perversion of the Scriptures. I could shew that whenever faith and salvation are connected there, either the faith is a moral quality, not an intellectual act; or the salvation is only a prophecy of temporal deliverance, and not the promise of an eternal heaven. But this is beside my present purpose, and would require discussion far beyond the limits of a sermon. I am only now urging the fact that revelation speaks to man through his reason; and instead of limiting and quelling that reason by telling him that any of its honest conclusions can be a crime to be eternally punished, requires that every man judge what is said, and be 'fully persuaded in his own mind.' It is in proportion as the intellect is left thus free from the bias of hope or fear, that it flourishes in any department. Our noblest species of literature is our philosophy; the second our poetry; the third politics; the last our theology. In each truth is the object; truth in the first, as to the laws of matter and of mind; in the second, truth of description, feeling, and character; in the third, truth as to the tendencies of institutions and measures; in the last, truth concerning God, duty, and futurity. The order of their excellence is precisely that of the degree of mental freedom, freedom from the prospect of reward or punishment as to particular conclusions, which exists in them respectively. There is little or nothing to bias in philosophy. In poetry there are the taste, the passions, and prejudices of the time, so far as these deviate from the common and permanent sympathies of humanity. In politics there are great temporal interests involved. And in religion there are terrors which few minds can resist, incessantly directed against denial, or even doubt, and therefore against investigation. Hence the order of excellence reverses the order of importance. Hence the timi-

dity, the narrowness, the barrenness of mind which we lament in theology. We strive to break this benumbing spell. We would expose this terrific fallacy. We would raise the slave of creeds into the freeman of Christ. We demand, with him, 'Why do ye not even of yourselves judge that which is right?' We sound the trumpet of the gospel, and cry, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' And would not the world be benefited if men could be made to think as freely and as vigorously in religion as they do in other concerns? Have not all great eras of improvement been characterized by a burst of intellectual activity? Was it not thus when Christianity roused the nations from the torpidity of their ancient scepticism and idolatry? Was it not thus when the reformation was achieved? A pure, and rational, and liberal theology would exalt the character of any people to the proudest heights of intellectual dignity. This was the soul of the consecrated literature of Judea. Whether prophets and apostles were theologically inspired or not, their theology inspired them intellectually; it was from heaven, and raised their minds above the world; it gave them a sublimity unapproached by all other philosophers, moralists, and bards. Such should ever be the effect of genuine religion. Such never can be its influence till the bigotry and imposition are overthrown which denounce against what they call heresy and error the pains and penalties of eternity."—Fox's Sermon, Pp. 19—22.

"Whatever may be the amiable inconsistencies of individuals, it is impossible, while these tenets are held, for the spirit of Christian love to pervade the land. They may be checked in some degree by doctrines of a different character; they may also be checked by the best impulses of our calumniated nature; but they cannot be neutralized; they are too prominent in the system to which they belong, to be without a mighty influence over the heart; and that influence it is our bounden duty to struggle for the annhilation of. They are a source of slavish fear in religion, which is alike degrading to man who feels it, to the gospel which is represented as working by such base means, and to God who is its object. They are a source of censoriousness and bigotry, which bring upon society a countless train of evils, often perpetrating by word and deed atrocious injustice, and sowing the land with seeds of bitterness. They turn men aside from 'doing justly, loving mercy, and walking humbly with their God.' They fill the world with contentions; and the death-bed even of their firmest votaries is often a scene of changing emotions, and melancholy apprehensions, and dark despondings, which it is fearful to contemplate. They destroy even the wish for that purer and higher state of affection, that large expansion of the soul, the notion of which seems necessary for the gradual development of love in us; for the heaven of their hopes is a scene of complacent exclusion, which I should say only the hardest and narrowest selfishness could enjoy. Much must be done with men's minds before their hearts become right with God, or right with humanity. Controversy must eradicate the prejudices which impede the growth of their affections. They must be brought into the light, to make them feel the warmth, of genuine religion. Many a massy pile of false doctrine must be battered down before theology and morality can be reconstructed on the broad foundations which Christ has laid of universal

love. On this principle alone, carried out into all its bearings, do we arrive at the full manifestation of the spirit of the gospel. This is the spirit of Christ, which makes and marks us his; in extending its influence we are advancing his kingdom; and in its final diffusion will the objects of his mission be accomplished."—Pp. 23—25.

"Here, again, it is too common for them to separate what is called holiness from the real duties of man upon the earth. What constitutes the good and godly man, in the common estimation of religionists? It is notorious that the duties which become so simply because they are means, are placed in the very first rank. Heaven forbid that we should undervalue prayer and praise, both private and social; reading the Scriptures, hearing sermons; but their worth is in their use. It is our duty to form our characters to the devotion and benevolence which, rightly employed, they may be made so powerfully to promote in us. Their obligation is secondary, not primary; it relates not so much to themselves as to their influences. It is a fearful mischief that they are so often raised, as habit or opinion raises wealth, from being pursued as means for an ulterior object, to being themselves the final object. They do not constitute the good man, the real Christian. How extensively have religionists been alienated from the great duties of social life! Engaged in praying and proselyting, how seldom they act upon the public mind and public institutions and conduct, so as to imbue them with the spirit of the gospel! How else could it be that even the progress of natural science should still often have to struggle with theological prejudices in Christian countries? That slavery should still exist in Christian countries? That wars should still be waged between Christian nations? That the administration of justice should still be so imperfect under Christian legislation? That many and some most grinding oppressions should still be practised in Christian communities? That universal education, whatever approximations are made, should still be so limited, both as to extent and as to the worth of the instruction, as it is in Christian countries? That to all great advances in the state of society there should still be such mighty obstacles as there are in Christian states? That institutions framed and conducted for the express object of elevating the moral, mental, and physical condition of the great mass of the people, should still be almost unknown in the arrangements of Christian nations? In devotion to such aims as these, combined with the diligent cultivation of the personal and domestic virtues, is the Christian character exhibited. But these graft not well on the stock of popular systems; nor have they ever borne, nor seem they ever likely to bear, a harvest of such fruit. They are stigmatized as worldly aims; if they be, it is in the sense in which, among others, Christ came to save the world, and make his followers the salt of the earth. They are now the largest sphere for those good works without which faith is dead. Were it not the honest blunder of fanaticism, it would be the pitiful excuse of servility or selfishness, that should exclude them from the sphere of religion and morality. The presence of the gospel in a country ought always to be visible by an atmosphere of knowledge, freedom, happiness, and improvement, ever spreading and brightening around it. Nothing can more degrade Christianity, than taking this class of actions from under its cognizance,

because it belongs to business, and that, because it belongs to politics, and thus isolating religion from every thing else, and stripping it bare of all its social strength and glory. Whatever benefits men, in any of their relations, that is righteousness and true holiness.

"Hence the mischief also of the further separation which religionists make between this world and the world to come. They seem to look for happiness rather in a perpetual act of worship, than in the continued development of principles which here are the source of goodness and felicity. Their preparation for it is, therefore, in such exercises. Its hope does not act upon their social conduct. It is not a perpetual impulse to being good and doing good. We do not, and we cannot, trace to their peculiar principles even the great efforts which from time to time are made and making for correcting the errors and evils of the past, and ameliorating the condition of mankind, and leading on the human race in its career of improvement. By mistaking heaven they lose the glory of making earth the heaven into which it might gradually be transformed. O when will men awake from these dreams? What is sown shall be reaped; and happy they who go forth bearing precious seed, though it be with toil and tears, amid calumny and opposition and scorn, for the result shall be found after many days, and the good of earth may gladden them even in heaven."—Pp. 27—30.

These are the aspects under which religious truth should be presented, in order to emancipate multitudes and regenerate nations.

The other advocate, whose energies are ever employed in adding fresh impulses to the cause, has been guided in the choice of his subject by his knowledge, that those whom he addressed had to contend with the superstitious conceptions of the character of God, which are embodied in the popular theology both of England and of Ireland. Our estimate of the supreme importance of the subject enhances our regret that, glowing as this discourse is in the warmth of conviction, and eloquent in the enforcement of much truth, and, in its entire character, raised far above any defences of Calvinism which can be framed, it is yet not wholly triumphant. In arguing with Calvinists respecting guilt and punishment, there is no stopping short of the great principle which they so egregiously pervert,—that *all things* are of and through God, and that no power but his is at work, directly or indirectly, through the whole universe. Our business with them is to shew that the principle yields no such results as are found in their doctrine of predestination, and to display its genuine inferences. Any argument which trespasses on the principle itself may be clearly shewn to involve a sophism. Such a failure we find in the beautiful passage (p. 15) which describes a parent's relenting towards a repentant child. The analogy between the earthly and the heavenly parent is sufficiently complete for the purposes of the original parable; but we have no warrant for its extension to all the relations which the name includes. If the father of the prodigal had sent his son into the midst of evils, which he positively foreknew and could have prevented, his reception of him would have borne a different,

though not less benignant character. Such a representation could never have been given by Christ, because the above is an impossible case; and since we know that no human parent can absolutely foreknow and prevent the influences of events, and that it is not given to him to ordain their issues in a higher state, we have no right to extend the parallel beyond its original design. God's ways are not our ways, because his nature is immeasurably different; and it is our part to perceive and demonstrate this, instead of attempting to found on a partial analogy a proof that our ways are his ways. No words can express the blasphemous iniquity of the Calvinistic doctrine of reprobation; but it does not follow that the evils which exist, temporary as we hold them to be, take place otherwise than by the express appointment of Him who doeth all things in the heaven and the earth,—who worketh among the materials of nature and in the heart of man.

We cannot withhold from our readers Mr. M.'s appeal on behalf of the cause in Ireland.

"Can we then, my brethren, without a shameful dereliction of that duty which we owe both to God and man, remain indifferent to the uprooting of the gloomy system of Calvinism, and the extension of truly evangelical and heart-cheering views of the Divine character and dispensations? The auspicious occasion that has brought us together amply testifies that you are not indifferent to the holy cause of charity and truth. Private exertions are valuable, and ought never to be relaxed; but objects of extensive usefulness can be accomplished only by union and co-operation. Associations like that which you have so honourably formed in this great city are eminently calculated to do good. They awaken sympathy, animate zeal, produce an interchange of thought, extend knowledge, strengthen courage, and augment power by the concentration of desultory efforts and feeble energies. What astonishing results have they produced in the cause of error! She owes to them all the strength and security of her gloomy kingdom. 'The children of this world are wiser in their generation than the children of light;' and we should not be ashamed to learn lessons of prudence even from our enemies. Until lately, in this country Unitarians have been comparatively a rope of sand; they have wanted both zeal and co-operation. For our increasing energy and exertion we are more indebted to our opponents than to ourselves: they have forced us into the field, and taught us to know the moral strength of a righteous cause. We have the example of our excellent brethren of England, to cheer us onward in our career. Under circumstances infinitely more discouraging than those in which we are placed, they have, during the last forty years, by the talents, the learning, the eloquence, and the moral respectability of their clergy, aided by the energy and integrity of their people, not only outlived persecution, but conciliated esteem, and drawn into their ranks a large portion of the intelligence, and wealth, and social influence of the land. During the same period the Unitarians of Ireland were slumbering in the lap of indifference, whilst their enemies were sowing tares in their fields. Even now that we are awakened, we have not entirely shaken of our lethargy, nor do we seem to

feel, as we ought to do, the mighty magnitude of truth. When we consider that the highest interests of time and of eternity, the welfare of our country and our kind, the course of liberty and social regeneration, are all connected with a due appreciation of the great principles of Christianity, we must blush to think how little of our time, and how little of our means, we have devoted to the advancement of sound religious knowledge. Our moments and our mites have been spent in the service of truth; our years and our thousands have been dedicated to vanity, to self-indulgence, to ambition, to the world. We have pursued with unceasing avidity those things which are frequently injurious, and, at the best, but fleeting and unsatisfactory; whilst we have neglected the most favourable opportunities of effecting, with far less expenditure of time and means, objects of great and permanent advantage to ourselves and to our brethren of mankind. We seem almost to forget the duty of 'honouring God with our substance,' and to make light of the solemn responsibility connected with our highest privileges. Even now, when we have arisen from our slumber of indifference, we appear to under-estimate the mighty hosts which are arrayed against us. The cause of truth and liberty will always have to encounter opposition; and it is necessary to calculate the strength of our enemies, that we may be duly prepared for the conflict in which we are to engage. Against us are marshalled the interests of the world, the power of the world, the fashion of the world, the prejudices of the world, the unvarying zeal and complete organization of our opponents, and, above all, the spurious liberality, misnamed charity, and the criminal lukewarmness, of too many of our friends. To meet such a formidable array, our numbers are sadly disproportioned; but in many respects we are placed in auspicious circumstances, which, if properly improved, will afford more than a counterpoise to all disadvantages. We have a good cause, the progress of education, the circulation of the Bible, the spirit of the age, the success of past exertions, the increasing zeal of many of our friends, and, above all, the absolute certainty, under the government of God, of the ultimate triumph of liberty and truth; we have all these to cheer us forward in the arduous struggle which we have begun.

"There is something peculiarly gratifying in the fact, that very many of the laity in this country are beginning to take a deep interest in the diffusion of genuine Christian knowledge. Too long was religion considered the concern of the clergy, and the business of the Sabbath alone. The people at length appear to feel, that *they* are principally concerned. Ministers are few in number, and rapidly pass away from the scene of their transitory labours; but worshiping societies continue from generation to generation; and it rests with the people, whether their descendants shall worship in temples dedicated to light and liberty, or bow the knee amidst the gloom of superstition, and wear the degrading fetters of ecclesiastical domination. We, the clergy, have but little in our power; but we are willing to give you all we have,—our time, our best services, and our prayers. To you, the laity, we confidently appeal to cheer us in our labours, by your cordial co-operation, and the supply of those temporal aids which God has amply enabled you to bestow. The diffusion of religious truth, by books and tracts, is the primary object of your valuable Association; but there is another

object of still greater importance, which ought to be kept steadily in view. The darkest parts of Ireland are calling for the light: thousands of our countrymen are anxious to hear, to read, to judge for themselves. In such a condition of society, judicious and eloquent missionaries would effect incalculable good, by giving an impulse to the spirit of inquiry, and suiting their instructions to the wants of the people. I confidently appeal, therefore, to your liberality, to enable this Association to send forth to the ignorant, not only the silent teachings of books, but the more efficacious instruction of the living voice of man. Remember, too, that this is your *first* anniversary, and that the future progress of your Society will materially depend upon the example which you set this day. If you commence your contributions upon a contracted scale, it will freeze the spirit and cramp the exertions of your enlightened and zealous Committee; but if you cheer them as you are able, and as you ought, 'they will go on their way rejoicing' to the accomplishment of farther good. I firmly believe that the night of bigotry, superstition, and intolerance, 'is far spent,' and that the day of truth, and liberty, and charity, 'is at hand.' May that God, who is able to overrule all the designs and actions of men for his own glory, speedily banish ignorance, error, and crime, from the earth, and 'bring in an everlasting kingdom of righteousness and peace, through Jesus Christ our Lord.' Amen."—Pp. 42—47.

Such stimulus as this has been abundantly applied of late to the friends of Unitarianism in Ireland. The first anniversary of their Association testified to the success of their toils, and must have indicated to the lovers of truth at home and abroad how much gratitude is due to the first organizers of a machinery which may operate to an incalculable extent. New encouragements are suggested in the spirit-stirring address which we find prefixed to Mr. Fox's discourse. It must have found its way to the hearts of many, and we will not doubt that it will work there till they have fully imbibed its spirit of freedom and intrepidity. The time is come for a conflict with difficulties which have not till now been accounted such; but which, first shewing themselves as new lights of conscience break in upon sects as upon individuals, and will disappear before the resolution which conscientiousness inspires. Of this kind is the great question of the Regium Donum. We call it a question, because great embarrassments in many cases attend the relinquishment of it, and there are powerful temptations to its retention. But as long as it is clear that its reception is a compromise of the principle of Dissent, and that its influence is baneful in secularizing religion, there can be no hazard in pronouncing, not only that it is politic to surrender in time that which it must become a disgrace to hold, but that the period has arrived for the decision whether hands shall be unshackled and voices free to do the work and proclaim the messages of Jehovah, or whether a subjection to earthly governments shall be virtually acknowledged. There cannot be much longer a halting between two opinions. All must be for Mammon, or all for God. H.

LINES

SUGGESTED BY MOORE'S LIFE OF LORD EDWARD FITZGERALD.

THOU didst fall ere thy time,—but thou lay'st like a warrior,
With the colours of Liberty fast folded round thee;
And 'twas fitter for thee so to leap the dread barrier,
Than to wait for the fate which the traitors had found thee.

For the vengeance of Hate by her own hand was baffled,
And Tyranny "grinn'd her most horrible smile,"
When her victim, by dying, escap'd from the scaffold,
And the torch was crush'd out at the foot of the pile.

Had she come but in time the dark pyre to have kindled,
How her basilisk eyes would have sparkled with joy!
Like ours at the thought how that joy must have dwindled,
When, for torture too late, she could *only* destroy.

Yet why of that doom do we think with abhorrence,
Which Wallace, Riego, and Emmet have known?
O'er the blood, streaming down from the scaffold in torrents,
Has not Fame's proudest Iris redeemingly shone?

Unstain'd as the stream from its lone Alpine fountain,
The libation to Freedom thence poured by the free;
And high as the spring, and secure as the mountain,
Their darings have been, and their glory shall be.

Yet be Feeling forgiven, if a moment she falter,
When the hangman concludes the last act of the brave,
If the amaranth of fame round the patriot's halter
Hides it less, than the gold hides the chains of the slave.

And for this we rejoice, young and gallant Fitzgerald,
That thy last sands did not ignominiously run,
Since thou wert not to die like the old Grecian herald,
Gasping, red from the battle,—"Rejoice, we have won."

There are those who may think all thou didst unavailing,
A bright cloud that pass'd without one drop of rain;
But let not true glory be darken'd by failing—
Uncrown not the brows of Thermopylæ's slain!

No—use not success for the touchstone of merit,
For 'twill raise the vile dross, and depress the fine gold;
But still let desert its fair honours inherit,
And over the dead be the solemn truth told.

Is the child of the eiry at all less an eagle,
By the thunder transfix'd ere the free sky be won,
Than he who attains his ascendancy regal,
And quaffs burning life from the heart of the sun ?

So, amid the bright band of the gallant departed,
Pure and ardent Fitzgerald, we bid thee repose ;
Like the Alp high of mind, like its snow spotless-hearted,
Touch'd with Fame's morning sunshine, or Love's evening rose.

Strange fate, which involved one of heart so domestic,
So alive to the joys of affection and home,
In the rapids of treason, deep, rushing, majestic—
A sleeping swan rous'd by the cataract's foam !

Sad Isle ! like the black Loadstone Mount in the story,
Which drew out the nails from the vessels that pass'd,
Thou hast drawn forth the steel from the young barks of glory,
Till they fell unawares to bright fragments at last.

Yet, those fragments still mournfully light up the water—
Long Ierne shall hang o'er the dust of her dead,
Recalling the lessons her lost martyrs taught her,
And blessing the sleepers in Liberty's bed.

A new Surrey shall strike, some more fortunate moment,
Not the lute, but the harp, to Fitzgerald's high name ;
And on History's text Truth shall write the proud comment—
THE FAIREST IN LIFE ARE THE BRIGHTEST IN FAME.

Crediton. J.

BOOKS FOR CHILDREN.*

WE have selected the above from a pile of children's books, towards which our attention has been recently directed. It gives us pleasure to see that the spirit of these little works is on the whole an improving spirit.

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* 1. Henry and Anna ; or the Money Box. By Miss Macauley. Houlston.
2. Cousin Elizabeth. By the Author of a Visit to the Sea-side. Boston, U.S.
3. Stories for Young Children. By the Author of "Conversations on Chemistry."
4. The Rushbearing. A Tale. Houlston.
5. A Sermon for Children. By Rev. E. S. Gannet. Boston, U.S.
6. Addresses for Sunday-Schools. By the Rev. S. Wood.
7. Bible Stories. Part I. By the Rev. S. Wood.

Kind designs are more generally accompanied by modest distrust of the author's right to dogmatize, and the reader is occasionally entrusted with the privilege of drawing his own inferences from his own experience. We cannot, however, rejoice without many deductions from the satisfaction now expressed.

No. 1, is one of those very annoying publications which grieve us in proportion to our belief in the sincerity of the author's desires to do good. Its lengthy speeches and sentimental tone would sufficiently disgust us; but, in addition to this, we think it is chargeable with the great error of inculcating the charity of the purse and the charity of self-interest, rather than the spirit of genuine benevolence. To refuse the relief of money to the poor, is not the fault of our day; on the contrary, such charity is, strictly speaking, fashionable, and necessary to the maintenance of a certain degree of reputation. A school, and a fund for the relief of the poor, are such common appendages to the estates of our landed proprietors, as almost to be now considered in a certain rank as necessary parts of the establishment; and we believe that the state of ignorance in which Miss Macauley has placed her hero, is a state perfectly unnatural and improbable. We should never think of saying that the wants of the poor are *neglected* in our day, but we believe that they are not regarded in a right spirit. There is very little of self-sacrifice in our charity; children are taught to give, but not to know the poor. They stretch out their hands as from an eminence, and think they have condescended sufficiently when they have heard and relieved, but they rarely have opportunities of entering into the privations and peculiar circumstances and feelings of their poor fellow-creatures.

No. 2, "Cousin Elizabeth," is a very pleasing, a very amiable book; the authoress, who, though she has thought proper to publish this little volume in America, will not readily be renounced by her countrymen, has plenty of acquired and much natural qualification for the office of a writer for children. We like her pleasant teachings, and trust she will not quench her own light. All her pictures of children are delightful; they are drawn from the life, and *have* life. The conversations turn rather more upon books and grave opinions than we like, though, with the manner of pursuing them, little fault is to be found. What we delight to see in pictures of childish life, is, the growth of the little beings themselves. We do not want to know so much about the books they read and the lessons they learn, any more than, when we see a specimen of youthful healthfulness and beauty, we like to be talked to about food and medicines, rather than strength, and cheerfulness, and grace. It is pleasant to read of the self-conquests of children, their discoveries, their slowly-attained wisdom, their generous feelings, their prompt kindness. We turn from the lawyer-like wisdom of the world, to the better morality which springs in the hearts of these little beings, when they are not injudiciously interfered with, and when they are happy in parents, whose sweet tempers and blameless lives

create around them an atmosphere of purity and kindness. For the intellects of such there is no fear; though they may know less in words, they have the fairest chance of being well versed in things. Let the authoress of "Cousin Elizabeth" write on, and write for ever for such as these.

No. 3, "Stories for Young Children," is a very pretty and also unobjectionable book. It will be, we hope, a favourite with mothers; for we are certain it will be so with children.

No. 4, "The Rushbearing," is one of the most beautiful and touching tales, in proportion to its range, we ever read. Young and old ought to be acquainted with it. It seems to us to have only one fault. The triumph of innocence would have been more full and striking had it been left unalloyed by the mention of any temporal reward. The idea of a present to the suffering and triumphant children was unnecessary, and, we think, unwise.

Nos. 5 and 6, Mr. Gannet's Sermon for Children and Mr. Wood's Sunday-School Addresses, may very well be classed together. They contain much that is excellent in spirit, and occasionally in manner; but, on the whole, we are compelled to say that, in common with every other attempt at set sermons for children which we have yet heard or seen, they are failures. Looking at the good they are likely to effect, we cannot compliment the writers. We wish we could go so far as to predict that they will not add to the mistakes which Sunday-School teachers are apt enough of themselves to fall into; but when we see how great is the danger of these excellent and indefatigable instructors of the poor, who meet their children only once in the week, removed from their daily interests, occupations, and temptations, and exhibiting consequently but little of character—the danger, we say, of their treating religion as an abstract, isolated thing, of estimating a pupil's merit by his capability of attention and progress in mere head-knowledge—we like not the aspect of books which tend to keep up this artificial view of their relative position. The intercourse of a Sunday-School teacher and a child is one of exceeding great difficulty. If the latter is to be improved in religious character, it becomes necessary that a very deep view of the case should be taken by the former. It is not the little disciple with book in hand, ready to learn and listen, that he must regard; it is the child itself, as it has been formed beforehand, as it is constantly forming, in its daily and hourly occupations. Does he wish to ally himself with the spirit of good in that child, to co-operate with it in its Christian progress? Reflection shews that his task is one requiring not only a large degree of love and faith, but a power of getting rid of the abstract idea of religion as a thing to be put into a child by a book; a power of looking beyond the state of mind in which that child comes on the Sabbath hours to learn its lesson; a clear conception, as Mr. Gannet has well observed, that "religion means its whole conduct and character," a view of Christianity in all its universality.

We greatly fear there is not much of this feeling. In practice, the difficulty of getting an honest insight into the mind of a poor child is great, and such difficulties are rendered more numerous by the publication of books, which, professing to simplify the teacher's labours, furnish him with a ready plea for sloth or superficiality. Shew us the teacher who knows, intimately knows, but one of his pupils, who has helped to strengthen practical Christianity in his heart, and we will place him far above the most gifted of masters. It is no easy matter to take a right view of our weakness and our strength. Many will be discouraged when we press upon them extempore teaching in preference to the constant use of books, as though we required some great or lofty work; and some, perhaps, will think we form too low an estimate of the difficulty of the task when we say that a thoroughly conscientious teacher will always succeed in the most important part of Christian instruction. All this arises from our habit of estimating Sunday-Schools by the quantity they teach, rather than the practical good they do, and from a vague idea that the latter is in proportion to the former. Here again books assist in the delusion. Their easily-obtained aid is ever at hand, to present us with a substitute for the labours of thought, and to silence the modest plea of incompetence. A teacher, but for them, would perhaps oftener be content to wait till an increasing spirit of religion in himself gave him the power of teaching it. Books speak a different language—they convey the idea that his power is in *them*. He finds it no difficult thing to retail other people's ideas; often mistakes the quickness with which children acquire knowledge, for religious progress; and finishes by deceiving others as he has deceived himself. Most deeply should we regret having discouraged one conscientious individual in his work, but here we can make no compromise. The last thing we should say to a teacher in doubt respecting his own qualifications would be, "Take up a book and use other people's ideas, since you have none of your own." We would rather say, "Wait a while; do not fancy it is a duty to do what you feel unfit to do: give yourself time to look deeper into your own nature and the child's. Reflect on the Bible and yourself. Be thoroughly faithful to God and conscience in every thing, and the power to communicate the good you have received cannot fail to increase within you." When we look at the state of practical religion in this country, we find nothing which disproves our view of the ineffectiveness of Sunday-School teaching, generally speaking. On the contrary, we are perpetually struck alike with the extent of mere Christian knowledge, and the dryness and unproductiveness of the spirits upon which it is poured, and can only resolve the problem of the little good all this teaching has effected by supposing that it has been founded on mistaken views of the manner in which knowledge acts on the character of a child.

No. 7. Mr. Wood's Bible Stories are, perhaps, better written than any on a like plan we have seen. They are a very appropriate introduction to

he Rev. W. Turner's Abstract of the Bible. Objections are felt by many to he plan itself. The writer of this article participates in them. It is a great nistake, we think, to rewrite the Bible. Omissions must be made in reading t, and to very little children we would not give it at all, or in the smallest ›ortions. Neither can we see any objection to speaking of or retailing its ıarratives in the simplest tone of familiar conversation. Who, indeed, vould forbid the mother to tell of Joseph or Moses to the child that prattles ›n her knee? Out of the very fulness of our hearts we speak of the good ›f old, of God's dealings with his people, of the love of our Father in ıeaven, of the gift of his son Jesus Christ. Our manner may be injudicious, ›ur words not perfectly well-chosen;—enough, if the child feels that the ubject is part of ourselves, that our memories and hearts are laden with the ›recious details, and that they live within us as warnings and examples. 3ut, for the book itself from which all these stores of blessing are derived, ve think it ought to be left alone and untouched. Let it rest, just as it is, eady to meet the desires of the awakened heart, the wants of the growing ntellect—ready at every stage of our progress to speak in language exactly dapted to our requirements. It is bad enough to see the Bible made a chool-book, but it is far worse to see it cut down, and altered, and inter-olated with our own dull morality. We say nothing of inspiration: let it uffice that this venerable book possesses a charm which we vainly seek for lsewhere, that it contains what God has communicated expressly to man ›r his guidance through this world; and we find a sufficient and pow-rful reason against putting it prematurely into the minds of children in dress of our own. They that

> "by due steps aspire
> To lay their *just* hands on that golden key
> That opes the palace of eternity,"

ill never, we should think, be anxious to anticipate a child's deductions om the narratives of Holy Writ, or to spoil its perception of their beauty y making his own version familiar to them as a reading book.

Teachers may probably often complain to Mr. Wood of the want of ooks. It is a very common, but surely a most unnecessary outcry. loreover, we dislike a regular compilation from Scripture which attempts to ›lve our difficulties and anticipate our conclusions; which, in direct contra-ıction to the spirit of the Scripture, draws a moral out of every event, and ınexes a lecture to every narrative; which supplies an imaginary want by ›oiling a source of pure delight, and gives nothing comparable to the ıarms it may take away. Such, in sincerity, is the view we take of all tempts to make new Bibles for the young. That Mr. Wood has performed s part with ability, we cheerfully affirm; that he has laboured from a ›nscientious wish to do good, we cannot have the smallest doubt. We spect his efforts for that Christian purpose, and sincerely wish we could ıve said more in approbation of his present attempt.

SABBATH MUSINGS.

No. V.

MELANCHOLY ever attends upon the contemplation of transition, whether the transition relates to an external or an internal state, whether it involves progression or decay. If Paul could have seated himself on the unroofed shrine of the Ephesian Diana, sighs for its fallen grandeur might have mingled with his praises for the overthrow of its ancient superstitions. If John could have returned from Patmos to lay his bones at the foot of the holy mountain, he would have wept over the rank grass of the temple courts, and the blackened rafters of the secret chambers, while he gloried in the fulfilment of the promises. From the same cause, it is natural that the bride should linger on the threshold of her native home, and that the most devoted martyr should stoop to the fading flowers at his feet, while the amaranth crown is within his reach. From the same cause, there must have been melancholy mingled with the holy triumphs of Jesus in every stage of his progression, if we may judge from our analogous experience. In the transitions of opinion and emotion by which we are instructed in our destiny, we are each led up into a solitude where we must struggle with our longings, our regrets, our fears: and however triumphant may be the issue, there is need of ministerings from above to recompense the conflict through which a state of higher responsibility is attained.

Nor is the feeling lessened when the transition is the subject of retrospect instead of present experience; and it is increased when the tendencies to change in the outward and inward world do not accord. Thus do I learn from the emotions of this hour. To stand in the same scene with an altered mind, makes us recognize the fulfilment of our childish desire to carry the same consciousness into alternating states of being: but this is less strange than to mark decay among the ancient materials of our thought, while the thought itself is proceeding in the growth of its immortality. If this garden had been what it was in the days when my spirit was weak in the infancy of its faith, it would have roused many emotions to look at it now with new eyes, to ponder it in another mood: but it is far more touching to feel that the external as well as the internal scene is another and yet the same, while the one tends to desolation and the other to a richer production of its fruits.

How choice a retreat for the meditative was this place in former days! How the gay also came to enjoy its brightness, and how various were its charms according to the moods of the "many-sided mind"! The open plat where the shadows of the acacias danced to the music of the breeze, the lofty beechen covert where small white butterflies chased each other among the smooth stems, the bank sloping to the south where the beehives rested and where fragrant incense went up in the sultry noon, the green

walks leading, one to a parterre, and another to the fish-pond, and a third to a place more beloved than either, to the nook where the murmur of waters never ceased, and the urn overflowed perpetually into the cistern below, —how beloved was all this scene, whether the mower alone was heard whetting his scythe in the dewy morning, or the voices of sporting children enlivened it in the broad day, or the wood-pigeon wooed his mate in the stillness of the evening! Hither I came day by day, with eye and ear intent on the beauty and a spirit alive to the moving mysteries of the scene, but altogether alien from its order and repose. While my feet paced its shaven turf, my thoughts were bewildered in thorny ways. While I looked on the flower-beds where the glowing roses sprang up from the dark mould, and no weeds encumbered the growth of the meanest blossom, my understanding was like the field of the slothful, where stones disfigure the surface, and thistles propagate their useless tribe. Then I stood beside the hives for hours, watching labours which I could ascertain to be profitable, and daily sought the lark's nest in the lawn, where I could perceive that natural solicitudes tended to some attainable end. Then I loved to lie on the brink of the pond and angle, speculating on the subservience of the different ranks of beings to each other, and, utterly unsatisfied respecting the destiny of all, preferring this humble use of my prerogative of power to the more strenuous exercise of it in the world. But, amidst the apparent tranquillity of my retirements, what tempests were working in the deeper recesses where none could follow and mark! My brethren would not have smiled when they saw me going forth, rod in hand, if they could have known what conflicts I must encounter in my solitude. The ranger's cheerful greeting would often have been suppressed if my countenance had been the index of my thought. I well remember that the children once stopped to watch me when I was down upon my face beside the cistern. They supposed me asleep, and went away on tiptoe. If they had presently overheard my bursting anguish, they would never again have dared to approach. And now that the urn is broken, and the cistern defiled, when the walks are tangled and the last rose of the year drops its leaves on the neglected soil, my spirit is at peace within itself, and at leisure for the mild regrets and finely shaded emotions which attend the retrospect of transition.

What can be the retribution of guilt, if the horrors of doubt are what I have felt them? What can be the penalties of vice, if those of mere ignorance are so agonizing? And if it be true that, through impatience of their misery, men plunge from the lesser evil into the greater, from the flood into the whirlpool, what voice of execration shall be found strong enough to curse the human inventions by which the simple are ensnared into doubt, or the human pride by which they are despised, or the human malice by which they are condemned, when once they have entered the toils? While in my childhood I ignorantly believed what men had told

me of God, much that was true mixed with much of what I now perceive to be puerile, or absurd, or superstitious, or impious, I was at peace with men, and, as I then believed, with God. But when an experience over which I had no controul shook my confidence in that which I held; when I had discovered and rejected some of the falsehoods of my creed, and when I was therefore really wiser than before, the torment began which was destined well nigh to wrench life from my bosom or reason from my brain. Why did I not observe that no signal from above authorized the infliction? Why, while suffering for rejecting the dicta of men, did I take their word for it that the infirmities of the reason were deformities in the eyes of Him who caused them, and that no better recompense awaited the struggle to see his face than exile to the outer darkness? I had eyes to see that his sunshine was spread before me as in the days of my youth, and that he had written his will and described his nature in characters which it was given to none to forge. I had ears to hear Him as he called to me from the shades at noon, and instructed me from above the stars by night. I had an understanding to compass the truths which his messengers brought from him, to investigate their claims and interpret their teachings, and yet I questioned not that God was what men said he was, and that I deserved at his hand that which I received at theirs. It was for this impiety that I suffered, and under this self-incurred bondage that I groaned. I revolted from the teachings of men, and yet did not freely surrender myself to those of God; and hence arose my perplexities, and thus is the anguish of those days accounted for and justified.

That anguish was made more intense by the new and vivid pleasure which had attended the first stir among my convictions. Well do I remember the wonder with which I first listened to a controversy respecting the required nature and degree of Christian faith, the meditation in my chamber which followed, and the startling question whose perceived extent thrilled me with awe, when I witnessed, in that very hour, the entrance of a new life into the world. I saw beneath my window-sill a swallow's nest, whence the parent bird cast out the shell from which her young had issued. "I have learned," thought I, "that the will of God, which men declare to be told so plainly, is not understood alike by all. All have the revelation before them, and yet they differ as to what we have to do, how it is to be done, and what the consequences are to be. How do I know that I have been rightly taught respecting the ultimate facts on which the obligations of duty rest? What do I know more than this young brood, of whence I came and how I exist, of who is my Maker, and whether there be indeed a Maker? Here I am, a living, thinking being, surrounded by forms of beauty, and organizations of intricate wonders; but do I really know more than that these things are; and is it possible to learn more?" I dreamed of no impiety in these thoughts, and I enjoyed the first glimpse into a region of speculation whose vastness was perceived without its gloom. I

little thought that my pleasure was but the sweetness on the edge of the bitter cup which I was to drain to the very dregs. Yet I would not that it should have passed from me. Far nobler is the most humiliating depression of doubt than the false security of acquiescence in human decisions. Far safer are the wanderings of a mind which by original vigour has freed itself from the shackles of human authority, than the apathy of weak minds which makes them content to be led blindfold whithersoever their priestly guides shall choose. The happiest lot of all is to be born into the way of truth, to be placed among those who themselves learn of God and only commend their young charge to his teaching: but where, as in my case, it is not so ordained, the next best privilege is to be roused to a conflict with human opinions, provided there is strength to carry it through. Though it be fought in darkness, in horror, in despair, God is nigh to behold and aid, and to bid the sufferer repose at length in the light of his countenance.

Yet none could be found to encounter the conflict if they had the slightest prescience of its horrors. My former Sabbaths in this place—what infliction in all the records of condemnation could aggravate their misery? The same bell which now brings the young worshipers tripping over the green, and calls the old man from among the tombstones, rang then as now; but how differently to my ears! I looked out then from this very alley upon the church porch, where sober greetings are exchanged as the people enter; but with what an agonizing mingling of contempt and envy, of compassion for them and loathing of myself! I might have been among them, but I would not; and yet I coveted what I thought their ignorant repose. I thought of them in prayer, and longed to pray: but how could I? I could not make to myself an idol, and then believe it was a God; and I was as yet unsatisfied that there was One who heareth prayer. I followed with my eye the gay insects that flitted round me, and longed to be, like them, alive and active, but without wish or want. I listened for the song of praise, and felt that I also would adore if I knew whither to refer my adoration, and if I could offer it unmixed. I was oppressed with a sense of the marvellous beauty of the face of things, and the immeasurable might of that which organized them. But what and where was this principle? Could it be reached; could it be worshiped? And how could I adore when I felt in every nerve that all this mighty, this delicate, this beautiful assemblage of creations, was to me but an apparatus of torture? Then I envied the lark as, hushing its warblings, it dropped from its heights into its grassy nest. I longed, like it, to delight in the crimson cloud, and in looking abroad over the earth at sunrise, without questioning whence came those hues, or to whom belonged the praise of that transcendent architecture. Then I looked on the unfinished labours of the fields and orchards: the shocks in which the sickle was left, the ladder and basket beneath the tree, the remainder of whose burden was to be stripped to-morrow. "Va-

nity of vanities," thought I. "Other harvest-fields besides the churchyard bear this inscription. Men labour, and gather, and consume, and then labour again till they are themselves consumed. Thus is it with the bee, save that to it labour is thoughtless pleasure, and it has no perception of the aimlessness of its toil. It knows not, as I know, that the best which can befal it is to consume the golden store which it has taken so much time and labour to collect, and to begin with a new season the same round of activity. The toil of men, in like manner, only produces food; food only sustains the life; the life returns to the production of the means of life, till other means are wanted to sustain it which cannot be found; and thus is toil vanity, the fruits of toil are vanity; life is vanity, and death is the vanity of vanities. Why then do we live?" No wonder I then sighed for death, hoping as I did to find by some unknown means a satisfying of my doubts or a refuge from them. No wonder I dreamed of death by night, and strove to realize the conception of it by day. No wonder I hid my face from the light, and closed my ears to the murmuring waters, while I revolved every imagination I had ever formed of the darkness, and stillness, and immeasurable vastness of death. Yet then was I, perhaps, the most wretched. I could not divest myself of the conviction that my doubts were so many sins. Men told me, and I could not but in part believe, that to want faith was a crime; that misery like mine was but a qualification for punishment; and that every evil of which I now complained would be aggravated hereafter. Alas! what was to become of me, if I could find no rest even in the grave, if the death I longed for was to be only apparent, if the brightness which I found so oppressive here should prove only like the day-spring, in comparison with the glare of the eternal fires amidst which my spirit must stand hereafter? In such moments, feeling that there was no return to the ignorance of the child, or the apathy of common men, I prayed, to whom I knew not,—for madness.

Blessed be God, I was led by another way out of my torment,—a long, and dark, and rugged way, but one on which are perpetually echoed back the thanksgivings of a spirit now at peace. If it were not for the mementos around me, I could not credit how weak had been my reason, how perverted my imagination, or at how low a depth of ignorance it has pleased the Father to fix the starting point whence the interminable career of the spirit must begin. I daily feel that I am still but beginning; that realities are only discerned in their faintest outlines, and the language of truth only caught in the most remote of its reverberations. I daily feel that God is yet to me less than the wisest and tenderest parent is to the infant who can barely recognize his presence,—who can rightly refer the voice and the smile, but knows nothing of any nobler attribute. I feel daily that Christ has but opened his mission to me, that Life and Death have only told me whence they come, and that I can but dimly discern whither they are

leading me. But yet, infantine as is such a state, how much has been achieved, and how intense is my joy in the achievement, and my gratitude for the discipline under which it has been accomplished! Bear witness to this, all ye records of the feelings of my darker time,—of the time when the order and beauty was yours, and the desolation mine! While nature is drawing a veil over the ruins of art, and plying her work the more diligently the longer man is absent, take from me another record of the things of the spirit. I now see no vanity, though there is much decay. Though the urn is overthrown, the spring welleth up to feed the life which flourishes around, and the foxglove and the bindweed grow where nothing blossomed before. The cistern is broken, so that the waters escape to diffuse themselves in the grass; but a new region of life is opened among the mosses on its brink, and in the damp nook whence yonder blue dragon-fly came forth. I see not that there is less beauty in these alleys, because the periwinkle has strewed the way with blossomed shoots, or because the hollyhock has fallen from its support, or because the decaying leaves are not, like other mementos of mortality, removed from sight. The fruit-trees drop their degenerate produce, to be carried away by the field-mouse or devoured by birds, and the vine trails its clusters among the rank grass; but in all this there is no vanity,—no failure of purpose,—no breach of a tacit promise. According to our present conceptions, there may be less beauty,—though even this is doubtful,—but there is more life, and an all-sufficient end in the influences at work on the human spirit. I come not here for analogies from which I might derive a presumptive belief in the truths which I could not formerly admit. Those truths I have learned elsewhere on far superior evidence, and by a large variety of means. This is the place in which to rejoice in the comparison of what is now given with what was then withheld: in the conviction that the Father has nowhere declared his children guilty, because they have not truly known him while struggling to obtain the knowledge and mourning their own ignorance. This is the place in which to retrace the progress from despair through the various degrees of doubt to hope, to belief, to assurance, to perpetual rejoicing and devout thanksgiving. Here, where I once doubted whether I had a Maker, and whether, if there were such an one, men did any thing but mock themselves in calling him Father, are the best witnesses of my avowal that I have found these doubts to be the result of human creeds as far as they are impious, and that I have reached, through the very severity of the discipline, a refuge whence I can never again be driven forth into the chaos of the elements out of which my new life has been framed. Human life has passed away from this one of its abodes, and the regrets which linger serve but to confirm my faith in Him who led its dwellers to a far distant and better habitation. And if I could behold the entire earth made into one bright, beautiful garden for the whole race of men to dwell in, and

if I could return when all were gone, and wander through its untended shades, I trust I should feel a thoughtful rejoicing in each record of past conflicts, and a solemn gratitude that the passing struggles of an earlier existence are appointed but as an introduction to the vast and indestructible privileges of a maturer state.

" THE PESTILENCE THAT WALKETH AT NOON-DAY."

THEY speak of thee in festal halls, O wild and fearful dream!
The solemn thoughts thy name recalls are quench'd in mirth's full stream;
But thou hast terrors for the bad, and sad things for the best,
Enough to stir up deepest strife in every mortal breast.

It may be false,—that whisper'd tale,—which told that thou wert nigh;
Another and a gentler voice may call us hence to die;
Enough, that still thy giant arm, uncrippled in its force,
Pursues uncheck'd its deadly work, nor yet hath stay'd its course.

Yet come not, come not to our Isle, our unsought guest to be,
Ere soften'd hearts and souls subdued can welcome even thee;
Come not, if come, dread scourge! thou must, ere calm resolves have place,
Ere rashness yields to Christian trust, and friends, once foes, embrace.

They that for riches, long and late, their ceaseless labours ply,
O grant them yet one Sabbath-day to lay their burdens by:
Give pause for grasping, human love to purify its dross,
For weakest souls to seek above new strength to bear the cross.

Pause for the soul to garner up its never-dying things,
The love that " blossoms in the dust," the life from death that springs,
To stand, as on some lofty mound, and count its legions o'er,
By God's own hand immortal mark'd, beyond the tyrant's pow'r.

And what if then thy rushing wing sweep rapid o'er the deep,
And Death, thy faithful follower, o'ertake us as a sleep?
If human pride and human strife, and all that evil host,
Be swept before thee, as a flood, O what will earth have lost?

What shall REMAIN? The beautiful, the lofty, and the pure;—
In their own deathless essence left, 'mid every storm secure:
Thou mayst dissolve the mortal frame that check'd a spirit free;
Well, take that earthly covering then—the rest is not for thee.

K.

MEMOIRS OF DR. PRIESTLEY, BY J. T. RUTT, ESQ.

WE are favoured by the author with the proof sheets of this work, and shall take advantage of that circumstance to anticipate the publication by giving our readers some extracts from it as it passes through the press. In a brief introduction we are given to expect that these Memoirs will chiefly contemplate Dr. Priestley in his personal and ministerial character, and in his theological inquiries and exertions, rather than as a scientific experimentalist, or a writer on topics of civil policy and general literature. The plan which Mr. Rutt has adopted is to make Dr. Priestley's autobiography the text of his work, adding to it copious extracts from his Correspondence, especially with Mr. Lindsey and Mr. Belsham, supplying what is needful for the connexion and completion of the narrative, and appending to the whole those illustrative notes for which he possesses such copious materials in his own reading and personal recollections.

Assuming that many of our readers are acquainted with Dr. Priestley's brief but interesting account of himself, and reserving such general reflections as may suggest themselves to our minds upon his history and character till these records of them are more completely before us, we shall at present merely endeavour to give some notion of the additions and illustrations with which Mr. Rutt has enriched the document which forms the basis of his work.

The following extracts are from Dr. Priestley's account of a Tour (now first printed) which he made with Lord Shelburne in 1774. The first part of it is in letters, addressed to the sons of that nobleman; the remainder in the form of a Journal. Its chief value now arises from its being frequently, as the observant reader cannot fail to notice, very characteristic of the writer.

"I was very much struck with the appearance of Calais, as it was the first fortified town I had ever seen; being surrounded with a deep ditch and strong walls, built in such a manner as to make it very difficult to be taken by an enemy. St. Omers, Aire, Bethune, and Lisle, which we have seen since, are all fortified in the same manner; and they have all spacious market places, where the inhabitants may be assembled, and where the soldiers can parade. All these towns are much better built than the generality of towns in England. In Lisle, especially, the houses are curiously ornamented towards the street with figures of heads, festoons, and other decorations. The rooms in the inns which we have seen are exceedingly large and lofty; and the furniture, though it has, in some respects, the air of great magnificence, is in general ill made, and not elegant; most things being finished in a manner that we should be ashamed of in England. Their fire-places are much unlike ours, but pretty enough, and they are all made for the burning of wood, as the country produces no coal.

"Having dined at Calais, we reached St. Omers, but not till after it was

dark: by which means we were deprived of the sight of a good part of the country, which has improved upon us ever since we left Calais. In the neighbourhood of that place we found the ground miserably neglected, and yielding hardly any thing at all. We were particularly surprised to find a great deal of hay in the fields, some just mowed, and a field of oats quite green. But every thing wore a much better aspect as we advanced farther into the country; and yesterday, in which we travelled from St. Omers to Lisle, we saw every where the finest cultivation possible, and the harvest nearly got in. It seemed to be much superior to the generality of English husbandry; but we have yet seen no inclosures, and hardly any grass or meads, cows or sheep; these being fed in places where the soil is not so rich. At Bethune we were amused as we went through the market with a sight of a number of the slenderest and leanest pigs we had ever seen. They might almost have been taken for greyhounds. The horses we have seen are, in general, small, lean, and not at all handsome; but, notwithstanding, very active, and do their business very well. You would have smiled if you had been with us this morning, and seen, as I did, dogs drawing little carts with very considerable loads, and men drawing sedan chairs mounted on wheels. By this means, however, people are very well carried, and one man does the work of two with us.

"All the way we have come, we were surprised at the prodigious quantity of tall, fine beans, which are all standing, and especially with the plantations of tobacco and poppies, which are not cultivated in England. The tobacco was very green, and looked exceedingly beautiful; the poppies were all reaped and formed into sheaves or ricks. We could not imagine of what use so much poppy seed could be, but upon inquiry we were informed that they get a great deal of oil from them, and that the many windmills we saw in that neighbourhood were all employed to press that oil, which is used for lamps.

"Though you are not a man of gallantry, yet, as you are an observer of human nature, I must tell you what has struck me most relating to the women we have seen. Many of them, even those who are well dressed, walk the streets in slippers, without any thing to cover the heel; so that, except the toe, the whole foot is seen as they walk, which to me, who never saw the like before, looked slatternly and indelicate. Almost all the women are dressed in what we call a French night-cap, which almost covers their cheeks; and we saw a great number of country women going to and from the market of Bethune, many of them in carts, with their heads dressed particularly neat; but not one of them had any hat to screen them from the sun or rain; nor have we seen one woman with a hat on since we left England. By this means they soon get sun-burned and look ugly, while the men wear very large hats and save their faces. Instead of cloaks, the women of all ranks have a square piece of cloth or stuff which they throw over their shoulders or their heads at pleasure; and sometimes it is so large as to reach almost to their feet. Betwixt Lisle and Ghent, which we reached on Saturday, the country women were provided with straw bonnets, which, though not very elegant, must be very convenient. All the better sort of people, men as well as women, when they walk out in the sun or the rain, hold an

rella in their hands, and sometimes one of them will serve for two per-
. A number of these umbrellas have a very pretty appearance in a
:t, especially as they are of different colours, and the fashion of them is
ant; but they would by no means do in the streets of London, or any
rded place; for they necessarily take up a good deal of room."

The whole of *Austrian Flanders* is highly cultivated and populous. The
-houses seemed to be substantially good, and the poorest people we
tolerably well clothed. Indeed, we have not yet seen any people so
:edingly shabby and wretched as the poor of Calne. It is something re-
table, however, that in this country the boys that beg on the way-side
the very same ridiculous custom of tumbling and standing on their
ls that you will see at Studley, and which I have also seen in one part of
tshire. But here we once saw a girl standing on her head for this pur-
. You may be assured that we did not encourage so much idleness and
ency by giving them any thing, though the custom could not have been
blished, if others had not been diverted with it and countenanced it.

This country has formerly produced very excellent painters, especially
celebrated Rubens; and though (which is very remarkable) they can
t of no painters at present, the rich and curious give immense sums for
ures to furnish their cabinets, and some make a gainful traffic of buying
ll again. A curious character of this kind we met with at Ghent, who
no little pains, and used a good deal of address, to take in your papa.
got a sight of his pictures over night, and as he was very importunate,
y promised to see him again the next morning. However, as we were
ing in the church, the next morning, which was Sunday, we happened
ss by a confessional chair where he was confessing an old woman; and
noment he cast his eyes upon us, he gave us an intimation that he
d be with us immediately; and so despatching his penitent with a most
:ent hurry, he presently joined us. It was then impossible to avoid
g to his house, from whence we returned, truly pleased with many of his
res; more with so curious a character; and most of all that we saw
igh his artifice, and did not contribute to gratify his covetousness at our
nse.

Another adventure of this kind we had at Antwerp. One of these
:king connoisseurs shewed us a picture as an original of Rubens, and
l a prodigious great price for it. Our guide, who, no doubt, was in
e with him, avouched it; but going immediately from thence to the
: of a rich and whimsical canon, we saw the real original of the very
picture, the same guide conducting us. This canon also was a much
er curiosity himself than any thing he had to shew. He had no real
ledge of any thing he had got, but had a valet who shewed them; and
ere told, that sometimes when such questions were asked as he could
nswer himself, he would send for his maid. Indeed, his valet made so
free, both with his master and us, as made any thing of this kind very
ble. This canon was very eager to hear every thing about him admired,
ffected to make a great secret of every thing, and, in the bluntest and
t manner, said *no* to almost every question your papa asked him about
anagement of his flowers, &c.; and though we particularly admired

some fine peaches that he had got, he would not understand the hint so far as to desire our acceptance of one; and had we directly asked him for one, as your papa, for curiosity, had once thought of doing, I doubt not he would have again said *no;* which was a monosyllable that seemed to be very familiar to him. Two such characters as those of these canons can hardly be found except in such a seclusion from the world, and such an independence on others, as is peculiar to the Romish clergy."

"We took our leave of Flanders on Friday, the 2nd of September, and crossing an arm of the sea at Mardyke, arrived at Rotterdam after it was dark; the lights in the town having a very agreeable effect across the water, over which we passed to come to it.

"Holland seems to be surrounded either by the *sea*, or an absolute *desert*. Such, however, is the boundary that we passed on the side of Flanders, and also on the side of Germany, and, on both these sides, are as unpassable as *sand* can make them. We had on this account most tiresome travelling, both into this country and out of it."

"Though it is probable that the commerce and power of this country is upon the decline, the harbour of Amsterdam is really a most astonishing sight. Such a number of ships is, I believe, no where else to be found in one place. The Town House also quite astonished me, both for the expense and magnificence of that part of it which is always open to every body, (being all cased with marble, disposed in excellent taste and exquisite workmanship,) and for the noble suite and furniture of the rooms adapted to all kinds of public business.

"We were also much pleased with the rope-house and stow-house of the East India Company; but, excepting these, and a few good pictures, which we saw at Mr. Hope's, with whom we dined on Wednesday, we saw nothing worth particular notice in this place, which, upon the whole, is a very disagreeable one. We therefore left it on Thursday, which was sooner than we had intended, and came by water to Utretcht in the dark.

"In this passage we were much amused with the view of the Dutch country houses, with which this canal (as also that which led from Delft to Leyden) was lined. Some of them were old-fashioned, dark, and gloomy retreats, suitable enough, in my opinion, for those who had amassed a fortune in such a manner as is generally ascribed to this industrious, but selfish people. But in others there was real elegance and good taste, with a general uniformity, (especially in long straight vistas of trees, some covered and some open, and all most exactly cut and trimmed,) amidst a very great and whimsical variety. Some of them must have been exceedingly expensive, and equal to those of very rich country gentlemen in England.

"Altogether, however, it must be allowed that Holland is a great curiosity, and well worth the transient visit of a statesman, or a philosopher, though it is certainly the last in which a man of a liberal turn of mind would choose to live.

"The people here are so much occupied with commerce, that agriculture is no object of attention with them. We hardly saw a single field of corn in Holland, all the ground being employed in pasture. But though the cattle do not look ill, the horses are not capable of much service, and the flesh of

their oxen and sheep is of a loose texture, and without flavour. This is owing, I suppose, to the marshiness of their meadows, and the very bad water they are obliged to drink. Indeed, the whole country of Holland does not afford any water that a man can well drink. This circumstance, at least, furnishes them with an excuse for drinking wine and spirituous liquors in great quantities, and also for smoking tobacco, with which they almost poison every body that comes near them. Indeed, I can hardly express how very low, beastly, and sordid, the manners of the common people in this country are. It is a thing very different from the roughness and brutality of some of the low-bred people of England. In Germany or France, as far as I can observe, neither of those characters, which are the disgrace of human nature, exists.

"Upon the whole, we were much disgusted with the people of Holland, and their manners; and were glad to get into the more open air, and more natural and agreeable manners, of Germany.

"On leaving Holland we felt ourselves elevated, as if we were emerging from a low and heavy atmosphere into a superior region, where we fancied that we breathed more freely than before; and yet the entrance into Germany, after passing Nimeguen, was not very promising, being nothing but heath or wood. The woods, however, began to be very pleasant, especially when the inequality of the ground gave us tolerable prospects."

"On Wednesday we set out early, and got to Coblentz before three o'clock. The weather was exceedingly wet and unpleasant; otherwise we should have had most delightful travelling.

"With this inconvenience it was still singularly fine, and afforded views that were exceedingly striking. We had the Rhine to the left, with hills and rocks covered with vines or woods close to it, the vines intermixed with kidney beans and pumpkins. Sometimes the road was cut in a rock almost perpendicular, the river being below us, and houses above us, with chapels neatly cut in the rock.

"Upon our arrival at Coblentz, we waited upon Baron Breidbank, to settle the ceremonial of our visit to the elector, and spent the evening at the inn.

"Thursday, we crossed the river to see the citadel, from which, being situated on a high and craggy rock, at the foot of which, and close to the river, is the palace, we had a most glorious prospect indeed, seeing the course of the Rhine, with all its windings, to an immense distance, especially up the river; the junction of the Moselle with it, and a fine level country beyond it, in which was a palace of the elector. Being introduced at court, we dined with the elector, a pleasant looking young man, but said to be a great bigot. The Bishop of Hontheim, a very intelligent man, and one of the company, conducted us to a Carthusian monastery, pleasantly situated on the brow of a hill near the city."

"The cultivation of all the tract of country through which we travelled along the Rhine is excellent, especially about Manheim, and in Alsace it is most excellent, resembling a rich garden. This look is much favoured by the variety of crops, and the divisions of fields, being often distinguished by rows of vines. All our varieties of corn, turkey wheat, canary seed, hemp,

pumpkins, kidney beans, vines, turnips, potatoes, tobacco, and many other things, all intermixed in long and narrow fields, makes a new and curious spectacle to an Englishman. The roads, and also many of the fields, are planted with fruit trees, especially the walnut trees, the fruit of which is used for making oil.

"The soil of this country, and especially of Alsace, is so light that they generally plough with one horse, or cow, which they always yoke by the horns, which was the custom every where in our travels, except in Lorraine, where we saw some oxen yoked as with us. In Lorraine we frequently saw them ploughing with eight horses, and women either holding the plough or driving it. The wheat of Alsace is celebrated. At Strasburgh we had bread of the most exquisite fine flavour I ever tasted; and at Nancy we were told that they cannot make such in France.

"Thursday the 22nd, I rambled into several Lutheran churches, where the ministers were catechising the children and young persons, and among others a class of young women about twenty years of age. After breakfast we left Strasburgh, and dining at Severne, where we saw a magnificent palace of the Archbishop of Strasburgh, we got to Sarreburg before night. From the hills which divide Lorraine from Alsace, we had a noble prospect of all the country to and beyond the Rhine."

"In this great capital (Paris) I cannot say that I was much struck with any thing except the spaciousness and magnificence of the public buildings; and to balance this, I was exceedingly offended with the narrowness, dirt, and stench, of almost all the streets.

"Here I spent a month; but though I was far from having any reason to complain of the reception I met with, and saw many truly polite and agreeable people, I cannot say that I saw any person that appeared to me to be more polite than many that I know in England, especially in the middle ranks of life, where there is, perhaps, more real politeness, as well as more virtue, than in the highest rank of society.

"In general, as far as I can judge, the French are too much taken up with themselves to admit of that minute and benevolent attention to others which is essential to politeness. This appears in nothing more than their continually interrupting one another in discourse, which they do without the least apology; so that one half of the persons in company are heard talking at the same time.

"The French are likewise exceedingly deficient in cleanliness. I also happened to be present at such a violent scene of altercation in a private party, as I think would not have been suffered in England; and yet the behaviour of the company shewed that they were not much shocked at it. As to mere gracefulness of motion and address, as far as I pretend to judge, the English are by no means behind the French with respect to it.

"In works of taste in general, and especially in the more ingenious mechanic arts, the French appear to me to be far behind the English, and in nothing could I imagine them superior to the English, or to have any advantage of us with respect to the commodious enjoyment of life, except in the arrangement of the parts of a house, which, however, is of late date with them, and which we consult taste in externals too much to have attended to.

"Notwithstanding the French know more of other countries than they used to do, (for before the last war they thought all foreign nations unworthy of their notice,) they still have that conceit of themselves, and that contempt of other people, which are the truest marks of barbarism.

"The French being debarred from the discussion of politics, by an arbitrary and consequently a jealous government, give very much into a taste for theatrical entertainments; and they seem to have them in greater perfection than with us. But though, for the same reason, many of them apply to literary and philosophical pursuits, they have not attained a decided superiority over other nations in these respects. They shew, however, a spirit and a liberality in these noble studies at which the English ought to blush."

"*To Rev. T. Lindsey.*

"I have here had opportunity of seeing many of the men who have the chief lead in the direction of affairs, which gives me some pleasure, as I shall have a better idea of them when I read of them in the papers. They are a set of philosophical men, whose object is freedom of commerce, and universal peace. But there is another set out of the ministry, whose object is the very reverse. At present, however, it is not thought that they have any chance of getting the upper hand; and there are every where such luxury and dissipation, as must make a state of war very irksome, even to the officers. In other respects, if the present ministry continues in power for a few years, this country will be in excellent order for commencing a war; for they are bent upon economy, and improving the riches and strength of the nation."

"I am quite tired of the idleness in which I spend my time here, and long exceedingly to be about my experiments, or some composition. Upon my journey I have read and studied the Gospels very much, and should like exceedingly to print the Greek text, in the order of a harmony, with my dissertations from the Repository prefixed. It would certainly add much to the satisfaction of reading the Life of Christ, to have the whole narrative in one continued story, and the variations in separate columns. I will, at least, cut to pieces, and put together, one copy for my own use.* In reading over the Gospel of John, I think I perceive that one of his principal objects was to shew what opportunities the Jews had for knowing the divine mission of Christ, and consequently how inexcusable they were in their rejection of him; and the supposition of this gospel being written after the destruction of Jerusalem, suggests a reason for his having such an object in view.

"The more attention I give to the study of the Scriptures, the more attached I am to it; and I hope the time will come when I shall apply myself to it chiefly. At present I read chiefly with a practical view; and the attentive consideration of the facts in the gospel history has certainly the strongest tendency to impress the heart and influence the life in the most favourable manner. The more I read the history of the death of Christ, in parti-

* "See his 'mechanical methods' to effect this purpose, W. XX. 16, 17.

cular, the more reasons I think I see why he was to suffer; at least I see the old ones in a stronger light, and feel more of their force. Other studies, and other pursuits, that to many others are very proper and useful, appear to me to be altogether insignificant compared to these.

"I am here in the midst of unbelievers, and even Atheists. I had a long conversation with one, an ingenious man, and good writer, who maintained seriously that man might arise, without any Maker, from the earth. They may despise me; I am sure I despise and pity them."—Pp. 237—254.

HYMN.

THE floods of grief have spread around;
I'm weary of the tossing waste.
O that I had the dove's light wings
To flee away and be at rest!

There is a rest with Him whose love
Will shelter me with tender care.
He sent me forth, he calls me back,
Till all again be bright and fair.

My soul is sick, my spirit faints,—
Is any sorrow like to mine?
When I would hope, long-buried sins
Like spectres in the darkness shine.

Then let me cast my cares on Him
Who cheers the contrite, soothes the worn.
The parent nurse forgets her babe
Sooner than He the hearts that mourn.

O when shall end these weary days,
And when these nights of woe be o'er?
The meekest will must break at last,
The firmest soul endure no more.

I seize the promise, sure as mild,
Help to my need, strength to my day;
For those that wait, bright worlds reserved,
Whence sin and sorrow flee away.

REMARKS ON THE CITATIONS FROM THE OLD TESTAMENT BY THE WRITERS OF THE NEW.

THE apparent inappositeness of many of the passages cited from the Old Testament by the writers of the New, in such a manner as to lead to the general belief that they intended to represent them as *predictions* of the events to which they were thus applied, has been the occasion of no small perplexity to theologians; to those, more especially, who insist upon the plenary inspiration of these writers in the highest sense. The mystical interpretations, double senses, &c., to which they have had recourse in order to relieve themselves from the difficulties arising from this arbitrary and unfounded hypothesis, are among the most remarkable examples to be met with of the perversion of scripture in order to make it speak a language conformable to the doctrines and speculations of fallible men. It seems, however, to be now pretty generally agreed by all rational interpreters, that the greater part of these citations are to be regarded merely as accommodations or allusions, and by no means as implying that they were imagined by the writers who employed them to be in any sense of the word prophetical of the events or circumstances to which they are applied.

This view of the nature and intention of the quotations from the Old Testament enables us to clear away a considerable portion of the difficulty which otherwise overhangs this subject; for example, we may avail ourselves of it to vindicate St. Paul from the charge of inconclusive reasoning which is brought against him in some instances from his alleged erroneous application of such passages. Thus in the third chapter of the Epistle to the Romans, he cites a variety of expressions from different parts of the Jewish Scriptures which appear to have been intended to apply in some cases to particular individuals, real or supposed enemies to the writer or to Jehovah, or to the Jewish people; in other cases to hostile nations; in others, to the idolatrous and wicked among the Jews themselves; in others, to wicked men in general. These expressions he employs to form a description of the state of depravity to which the then present generation of the Jews were abandoned. But from its being taken for granted that he intends a direct appeal to the *authority* of the writers quoted, and that he is to be understood as taking the passages cited in their original and proper sense, his argument is thus represented by some learned commentators: "Your own writers give such a description of the wickedness of your nation in their time as must necessarily lead to the conclusion that men of such a character had justly forfeited all the privileges of the Mosaic covenant. But you will not pretend that the Jews of the present day are better than their ancestors in the times of David and the prophets; consequently they also have forfeited all their peculiar privileges, and can be received at present upon no better grounds than the despised and idolatrous heathens."

If this was his argument, it is undoubtedly inconclusive, and proceeds upon a misapplication of Scripture. But though I am by no means prepared to assert the strict logical accuracy of the apostle's reasoning in all cases, it seems to me very questionable how far he is liable to the charge of inconclusive reasoning in the present instance,—because, in fact, it is not clear that he meant any argument at all to be founded upon this series of quotations. It is abundantly manifest that it was the constant practice of the Jews at this period to resort on all occasions to their own Scripture for citations applicable immediately or remotely to the case in hand, without either intending or being supposed to employ such citations for any other purpose than as a striking and impressive mode of conveying their own ideas. Their object was much the same as that of many of our eminent classical scholars, who (with what degree of taste or judgment I do not at present inquire) are continually interlarding their discourses and compositions with passages from those ancient writings of Greece and Rome with which their memories are replete, and which are consequently apt to rise to their minds spontaneously, and with more facility than any original forms of expression. That the Jews should adopt such a practice was very natural, because, in point of fact, the collection to which we now give the name of the Old Testament constituted, if I may so express it, the entire body of Hebrew literature,—being, I make no doubt, the complete collection of all the writings, sacred or otherwise, which in Ezra's time had survived the general wreck of the Babylonish captivity. For the sake of convenience, they were often thrown together into one volume, and thus a common character of sacredness was gradually imparted to the whole, which is really due only to certain portions; but that any such character originally belonged, or was supposed to belong, to such performances as the Book of Ruth, the Book of Esther, or Solomon's Song, I can see no reason to believe. Since, however, the Jews had no other books written in that Hebrew language to which, from its being the depository of their law, they of course attached a high degree of veneration, these books were naturally the objects of their frequent and diligent study, and remarkable passages from them would be continually presenting themselves to their recollection as apposite to a variety of passing occasions, with which they had no original connexion in the minds of their respective authors. In conformity with this well-known practice, it seems to me that the apostle in this series of quotations, introduced by the phrase καθὼς γεγραπται, meant nothing more than to avail himself of expressions with which both he and his correspondents were perfectly familiar, and which were well fitted to describe the state of moral depravity at that time prevalent among his countrymen.

Upon such principles, passages like that to which we have referred, admit, I think, of a satisfactory explanation; but the general inquiry is, I believe, acknowledged by all who have studied it, to be by no means without its difficulties. It may be granted that in many instances in which

the writers of the New Testament, and our Lord himself, cite passages from the Jewish Scriptures, they are not to be considered as intending to represent them as prophecies of the events to which they are applied, but merely as using language which is very suitable and appropriate to these events, or which might have been employed in predicting them; yet the cases are perhaps not less numerous which cannot readily be explained in this manner. And to suppose, with respect to such instances as these, that they are not in fact predictions of the approaching advent of the Messiah, and the introduction of a new and better dispensation, is to suppose that the apostles and evangelists, and even the Saviour himself, actually misunderstood the true grounds of the doctrine which they preached, and supported it in their controversies with the unbelieving Jews by false and inconclusive arguments. It is scarcely necessary to say, that such a supposition as this cannot be admitted. But, on the other hand, the difficulty is, that many of these passages occur in such close connexion with others, which undeniably relate to the state of the Jews at that period, that it is by no means easy to separate them, or to admit the application of the prophecies which they appear to have been supposed to contain by the writers of the New Testament, without having recourse to some principle of interpretation which it is thought cannot be allowed. Such a principle is that of what are called *double senses;* proceeding on the supposition that the prophet had not simply one event in his view, but that his predictions were really meant to refer to two distinct cases; first, to an event near at hand in the history of the Jewish nation; and then, to the appearance, death, or resurrection of our Saviour, or perhaps to the rapid spread and diffusion of his religion, or to some other comparatively remote circumstance in the history of the Jewish or Christian dispensation, to which the first subject of prophecy bore in some respects an analogy. Others, again, have thought that the prophecies related in the first instance to circumstances shortly afterwards occurring in the history of those times, and that these circumstances themselves were to be regarded as the type or representative of other more distant events; nay, they have sometimes gone so far as to consider the whole history of the Jews as having a sort of figurative or mystical reference to the gospel dispensation; as being, if I may say so, the image or shadow of greater and more glorious things to come.

It is difficult to give a very distinct account of a doctrine which is perhaps to be ascribed rather to a lively fancy than to serious and sober inquiry. At least there can be little doubt that many who have given into this scheme have been led astray by an overheated or too lively imagination to such a degree as to derive from the prophetical writings a variety of mystical notions, and strange, absurd doctrines, of which the writers themselves, it is more than probable, never heard. And yet there seems to be a certain modified form in which the notion of double senses can scarcely be rejected as altogether irrational. It is universally admitted that the successive dis-

pensations of Divine Providence in support of religion form a regular and unbroken series. They are parts of one magnificent whole, which accurately correspond, as they were wisely adapted, to each other. What wonder, then, if, in recording the earlier stages of the progress, there should be sometimes an explicit, but more frequently a tacit and implied, reference to the grand result? Thus all Christians agree that the Mosaic system was intended to prepare the way for the more complete and glorious revelation of the gospel. All the circumstances attendant on the call of Abraham, the selection of a portion of his posterity to be a peculiar people, destined to preserve the knowledge of the true God, and to exhibit a pattern or specimen of his moral government of the world; the multiplying of this family, till they were at length raised into a great and powerful nation; and all the details of the moral and ceremonial law which they were required to observe, appear to have had a reference to the final completion of the great plan of Providence, by the introduction, when the fulness of time was come, of the new and more excellent dispensation of Christ. This is, as it were, the consummation or full attainment of the great object, with a view to which all the former parts of the plan were admirably adapted, and which is itself a wonderful display of the Divine Wisdom, of the unspeakable goodness and mercy of God to sinful men, by communicating on the surest evidence knowledge of the noblest kind, relating to the character and perfections of God, and his will and intentions concerning men, fitted to promote the religious and moral improvement of the human mind, and its preparation for another and more perfect scene of being, and thus to make us wise unto salvation. Here we have an object proportioned in value and importance to the long and costly series of miracles, prophecies, and other express interpositions of Providence, by which it was at length established.

This being the case, how can it be a subject of surprise, if we should find in the prophetical writings of the Old Testament frequent incidental references to this final completion of the great scheme—references, which it is not unnatural to expect to find occasionally introduced by slight and casual associations, so as frequently to present themselves in places where, to a critic who does not take this circumstance into the account, and who is besides not sufficiently accustomed to make the requisite allowance for the sudden and abrupt transitions of Hebrew poetry, they may appear very remotely, if at all, connected with the main subject. If we pay due attention to all these considerations, I think we may find ourselves prepared to admit, not only that the language of the prophetical writings is capable of being applied both to the temporal deliverances of the Jews from their state of political oppression, and to the spiritual deliverance of all mankind from the more grievous thraldom of ignorance, superstition, and sin, but also that the prophets themselves occasionally had both these objects in their view at the same time. If we suppose, what we are surely authorized to suppose, that these inspired servants of God had the eyes of their under-

standings opened, so that they were enabled to look forwards among the hidden things of futurity, and to anticipate with pious satisfaction and holy joy those great things which their heavenly Father had prepared in the latter days for them that should love him, can it be a matter of surprise, when they were engaged in comforting their desponding countrymen with the prospect of an approaching deliverance from the temporal calamities with which they had been visited, that the warm and lively imagination of an eastern poet should have carried them forwards to that infinitely more glorious salvation from the bondage of idolatry and superstition, of sin and of death, which was at length to be achieved by the Messiah; which was to clear away all darkness and error, all the perplexing doubts and difficulties attendant upon many questions most interesting to the whole human race, and which necessarily hung over them, so long as no other light but that of mere unassisted reason was thrown upon them; that full and clear revelation of saving grace and truth which has at length been published to all mankind, and is seen, with the same comprehensive benevolence which is manifested in the communication of temporal gifts, uniting the whole human race into one large family, of which Christ is the first-born brother, and God himself is the great and universal Father?

I am not prepared to affirm that the ideas here suggested are sufficient to remove all the difficulties with which this inquiry seems to be attended, according to the prevalent modes of considering it; but they appear to me to have been in some measure overlooked by some of those who have lately endeavoured to pursue it upon rational principles, and might perhaps furnish some assistance in our endeavours to place the whole of this important subject in the most distinct and satisfactory light.

Halifax. W. T.

POLITICS OF THE MONTH.

THE month has been an eventful one, both at home and abroad. There has been abundance of doing, and of undoing, of forward and of retrograde movement. That great calamity, the capture of Warsaw, stands forth in gloomy prominence. But no event, nor series of events, however disastrous, can shake our faith in that progress of mankind which we believe to be the plan of Providence. Nor are we at all disposed to think that even the limited period which we are now contemplating presents a preponderance of evil. The month's record has other inscriptions besides that of barbarian triumph. We intend to offer a brief comment on the three or four most conspicuous events by which it has been distinguished.

Just at its commencement we were apprized of the projêt submitted by

the French ministry to the Chamber of Deputies for the Abolition of the Hereditary Peerage. Of the adoption of this measure there can be no doubt. Its proposition is an act of homage on the part of M. Casimir Perrier to the power of public opinion. A very large proportion of the representatives of the people had pledged themselves at the late elections. No ministry could have sustained the privilege of hereditary legislation; or have effected any thing, but its own instant annihilation, by making the attempt. The only thing was done which dextrous men could do. They anticipated the opposition, by themselves introducing the measure; and they endeavoured so to frame it as to save out of the wreck as much as possible for the cause of Royalty and Aristocracy. It is only the hereditary character of the Peerage which they propose to abolish. There is still to be a House of Peers; its members are to be nominated by the King, and to hold their privileges for life. The arrangement is to be a permanent one. The ministers proposed it as provisional. On this point they were beaten in the bureaux. We may infer that whatever modifications are made in the progress of the measure are likely to be in a popular direction.

It is painful and disheartening to have occasion to write thus of a French ministry so soon after July 1830. A great mistake was committed by the patriots in their eagerness to placate the masters of Europe, and resume their place amongst the people of kings. They should first have remodelled their institutions, so far as was needful to secure the full and lasting possession of the blessings for which they had fought, bled, and conquered. They have obtained more than a mere change of dynasty; but not so much more, by a vast amount, as they were prepared for, deserved, and might have secured. They talked of a King surrounded by republican institutions. They should have completed the magic circle first, before they raised the spirit in its centre. "Citizen King" was a new combination of titles. It was scarcely to be expected that it should be a permanent one. It was easy, then, to add the King to the Citizen; not so easy now to prevent the Citizen from being absorbed in the King. Had their Republican Institutions been framed, there would have been little difficulty in surmounting them with a diadem. We cannot laud the confidence which trusted to His Majesty, and His Majesty's Ministers, the establishment of the Republican Institutions. Is it not monstrous that, even now, and in so enlightened a country as France, the people's portion of the legislature should be returned by only between two and three hundred thousand electors? Of all the monopolies in the world, the worst is a monopoly of legislation. The suffrage must be extended in France. There will be no peace else, either for king or people. It is the only means for restoring the confidence which both parties felt in the hour of triumph. We would fain hope yet that something was learned by Philip of Orleans in his adversity; and that the whole of it has not been forgotten.

If the new Peerage should "work well," it will very much surprise us.

Nothing can preserve it, as a body of legislators, from contempt or odium, but an extraordinary portion of legislative talent. Will the possession of the "appropriate intellectual aptitude" be the principle of nomination? That will never do. The illustrious by descent, the affluent in circumstances, the successful in warfare, are the natural claimants of honorary title. They will either be peers by the King's appointment, or demagogues by their own disappointment. The prerogative will be exercised in the constant dilemma of promoting incapacity or creating discontent. With an hereditary peerage we overlook the absurdity of making a man a legislator because he knows how to manœuvre a ship or a regiment. It is the *peerage* to which he is elevated; the legislative privilege is only an adjunct; if he do not excel in it, his son or grandson may; they will be brought up to it; and so let him wear the wreath he has won. In a life-peerage, the case is different. The legislative function stands out, as the work to which the nominee is delegated. He is not to be the father of legislators, which perhaps he might be; but himself the legislator, which perhaps it is evident he never can be, to any good purpose whatever. A House of Lords so constituted can command no respect from the people, and afford no support to the crown. It can have only an ephemeral existence. The first political breeze will puff its cobweb frame to pieces.

While writing these remarks, we receive the statement of the measure as matured by the Committee and returned by them to the Chamber. It has undergone improvement in two particulars. The qualifications for admission into the peerage are defined; and as it seems to us with great propriety, distinctness, and liberality; and it is also provided that the "ordonnance of nomination shall state the qualification in virtue of which each peer is chosen."

After all deductions on the score of disappointed expectations, or inconsistent appendages, we consider the fact of the French King having proposed, by his minister, the abolition of the hereditary peerage, as marking a step in the progress of mankind. France does not need a permanent nobility. There does not exist in that country a class of families permanently distinguished from the rest of the community by enormous wealth, sounding titles, and exclusive privileges; and why should any thing be done, or be continued, which tends towards the creation of such a class? Where it does exist, and has long existed, as in Britain, the question assumes a different form, and involves many additional considerations, some of individual right, and some of public expediency. In France the question is a very simple one. Nevertheless, its practical solution, on the principle of utility, is a lesson for the world to receive thankfully and study attentively. It is a new application, a virtual though not an intentional one, of the Christian doctrine of man's common nature and universal brotherhood. It sinks one of those separate interests which are the bane of nations. It declares that there shall not exist in France a permanent body of men vested with power, and exposed to the strongest temptation of

abusing it by the very fact of that investiture. It identifies the interests of those who would otherwise be divided into the few and the many. What community was ever so divided without the parties believing that their interests were often distinct and sometimes opposed? We rejoice that the French Peerage, with its formidable functions and its idle trappings, is passing away. May its only epitaph be, "For O, and for O, the hobby horse is forgot."

At home, we have had a Coronation; but very much curtailed both in its ceremonies and its cost, and so far made a more rational affair. Lords Londonderry and Strangford fought a hard battle for more mummery, but it would not do. Earl Grey had too much good sense to give way to the wisdom of our ancestors. He rightly judged that fifty thousand pounds was quite as far as the Steward of the Nation ought to go, in the purchase of such a commodity, under present circumstances. We laid out a million and more, not long since, and little good came of it. To be sure, there was one very important difference. The Coronation of William the Fourth was supplied gratuitously with what could not be purchased for his predecessor. The people contributed the real enjoyment and the real grandeur of the scene. It was a popular festival. It was not a sight, but a celebration. There was that unity between what is constituted, and what is spontaneous, which is so rare in these days, and which must be rare until all institutions conform themselves to the knowledge and feeling of mankind. Our Sovereign has done that for himself, by his personal character and manners, which all governments should do by the spirit of their proceedings; he has identified himself with the people. Nations can never be well ruled, nor their progress facilitated, by a system of mutual checking and balancing. It is harmony of aim that gives power for good. By the present state of feeling, the King and the people are both the more powerful in relation to each other; and it is for their mutual advantage. They supplied the pomp of the Coronation. They covered him with popularity as with a garment. It is richer than all his robes. They twined it for him as a wreath. "It becomes the throned monarch better than his crown."

After all the retrenchment of formality, a great deal too much was left which can only be described as superfluous, obsolete, childish, and absurd. Crowns and coronets have their meaning, and are graceful personal ornaments; but the doves, and balls, and rings, and blunt swords, and sharp swords, and all the rest of the emblematical regalia, are past endurance. They are worse than the little books of demi-hieroglyphical sentences which the child scorns after five years of age. The anointing of the Queen, especially, "is more recommended by its antiquity than its delicacy." The recognition of the Sovereign by the people savours strongly of the ridiculous. What would be done with an obstinate non-recognizer? And why should the semblance of a popular choice be kept up in a case where, more than any other, the reality is held in abhorrence? Perhaps it

one falsehood by another. For throughout the ceremonies there are vestiges of feudalism and church authority, which are now quite as obsolete, and as alien from our feelings and habits, as the notion of an elective monarchy.

The real business of the day was the administration of the coronation oath. Even this, to our taste, would have been better dispensed with. But it is the custom of the country. We are a swearing people. An oath is the introduction to all offices, great and small, lasting or temporary, from a lord-chancellor to a petty juryman. We swear in a king and we swear in a constable. The time will come, we hope, when men will perceive that their duties are not contingent upon these adjurations. They tend to keep up a false notion, that of voluntary compact. They are supposed to represent a sort of double bargain which the swearer makes, with his fellow-creatures on the one hand, and with the Deity on the other. And allowing the practice, the time seems to be ill chosen. The King has been king for the last fourteen months as much as he ever can or will be. No new prerogatives are conferred upon him, no fresh obligations devolve upon him; his rights and his duties are altogether unchanged. The fitting time for all oaths of office is the moment when the first assumption is made of regal authority. There is a still more serious objection, and one which will every year grow stronger and stronger. It applies not only to the oath, although to that pre-eminently, but to the spirit of the religious services generally which accompany the coronation. They are sectarian; they are imbued and polluted with the peculiar dogmatism of a party. Let the service be Christian, for the country over which the King is to reign is generally and professedly Christian; but for that very reason, because the country is Christian, the service ought not to be sectarian. Newspaper reporters are not, we suppose, at home in such matters, and not so implicitly to be trusted as they may be on a criminal trial or a parliamentary debate; but they have certainly reported one very extraordinary prayer or benediction, commencing with the strange phrase, "God, the Son of God." His Majesty's idolatrous subjects in Hindostan will be curious to know more of the genealogy and pedigree of his deities. A national act of worship ought surely to be restricted to the devotion and the forms of our common Christianity. But the oath itself is the great triumph of Episcopacy. The church must have chuckled over its invention.

> "The *oath's* the thing
> In which I'll catch the conscience of the King."

By it the church attempts to bind the sovereign to the wheels of her chariot. After a sermon, (we shall give some account of the Bishop of London's oration next month,) in which the people are exhorted to serve the sovereign, the sovereign is sworn to serve the church. We insert this often-cited oath, for the terms of it ought never to be forgotten until they have been finally abrogated.

"As soon as the sermon was concluded, the Archbishop of Canterbury approached the King, and addressed him in these words—'Sir, are you willing to take the oath usually taken by your predecessors?' The King answered,—'I am willing.'

"The Archbishop then put the following questions from a book to the King; the replies were made also from a book which his Majesty held in his hands.

"Archbishop—'Will you solemnly promise and swear to govern the people of this kingdom of Great Britain, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?'

"The King—'I solemnly promise so to do.'

"Archbishop—'Will you, to the utmost of your power, cause law and justice in mercy to be executed in all your judgments?'

"The King—'I will.'

"Archbishop—'Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolate the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established, within the kingdom of England and Ireland, the dominion of Wales, the town of Berwick-upon-Tweed, and the territories thereunto belonging, before the union of the two kingdoms? And will you preserve unto the Bishops and Clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?'

"The King—'All this I promise to do.'

"His Majesty then rose, and, attended by his supporters, went bareheaded to the altar; where he knelt at the steps, and laying his hand upon the Gospels, said—'The things which I have here before promised, I will perform and keep: so help me God.' The King then kissed the book, and signed the oath."

If the people of the British empire could be placed for a day in a state of nature, what scorn would put down the insolence of a party, (which even now, "with all appliances and means to boot," is but a minority of the population, and would, in that case, be a much smaller minority,) which should dream of vaulting into such a position, with relation to all other religionists, as is contemplated by this oath! It is true its contradictions make it a cobweb; he who "maintains the laws of God and the true profession of the gospel," cannot also "maintain inviolate the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof;" they involve principles opposite and irreconcileable; but the grasping, the nefarious, the usurping design, is not the less obvious, nor the less deserving the stern reprobation of every Briton and every Christian. It attempts to make the kingdom of Christ a kingdom of this world, and to appropriate a kingdom of this world in the name of Christ. Inoperative it must be, for in this as in other cases, when the text will not adapt itself to

the growing knowledge of the age, the interpretation must and will. Let those who assume the infallibility and the perpetuity, answer for the equivocation which is their natural consequence. We protest against both, and would rather have the King unsworn and the Gospel unshackled.

A coronation, like a Scotch novel, seems occasionally to have two heroes —the ostensible hero, with whom it is our duty to sympathize, who embodies all that is excellent, but who is somewhat passive withal; and an active hero, the abundance of whose energies makes up for the inferiority of his position. At the coronation of George the Fourth, this part was enacted by Lord Castlereagh. It was his triumph. He trod the platform in the procession more like the deity of the day than even the King himself. He glanced over the glittering scene like the presiding spirit of legitimacy. A very different man was, next to Royalty, the most conspicuous personage in the present coronation. It was the genius of democracy, personified in Lord Brougham—of active, aspiring, triumphant democracy. That his day of triumph has followed so rapidly, upon that of Lord Castlereagh, is symptomatic of the way the world is going. Well has this man of miraculous labours deserved the greetings with the record of which we shall dismiss our notice of the coronation:

"Several of the Peers were saluted with clapping of hands, as they approached to do homage to his Majesty. Among these, the Duke of Wellington was loudly clapped; Lord Plunkett, very generally; and Lord Lyndhurst partially. Lord Chancellor Brougham, who is the youngest Baron, was the last that saluted his Majesty. His Lordship, during the homage ceremony, remained standing at the King's left hand, and formed in that position the most remarkable figure in the splendid group. He stood drawn up to his full height; and his coronet, which was placed on the top of his immense dress wig, added not inconsiderably to his stature, enhanced as it was by the elevation of the platform. There was an evident watching for the moment when he should take off his coronet. When he did so, there was a loud and general clapping: this did not suffice for the enthusiasm of his admirers, but was followed by three distinct rounds of cheering—an honour which was paid to none else during the whole ceremony, the King and Queen only excepted."

On the very morning of all this peaceful pageantry the Russians entered Warsaw. Poland is again prostrate, bound and bleeding at the foot of the Autocrat of the Barbarian North.* The struggle had been protracted so long, the feelings of enlightened men in all countries were so decided, and the interests of France and England were so obvious, that we had unawares allowed the first impression of despondency to wear out, and had begun to hope. Mysterious hints of negociations had also been thrown out from time to time, strengthening the expectation which has been so bitterly dis-

* But resisting yet. The proclamation of Roziski shews that all is not over, and gives [redacted] for repentance.

appointed. We cannot but think that the policy, both of France and of England, has been both mistaken and pusillanimous. Unless it be affirmed that in no case whatever is the risk of war to be incurred, by the employment of energetic and determined remonstrance, that risk ought to have been encountered on behalf of Poland. There can be no stronger case either of justice or of policy. On France the brave Poles had the claim of a long succession of faithful, important, brilliant, and unrequited services. The Polish troops, which abandoned their country when it ceased to be a country, at the period of the second partition, followed the fortunes of the French armies with a zeal and heroism which France ought never to forget. Not a battle but they helped to win, from Marengo to Borodino, and through that long service they lived upon promises and hopes. The French nation ought to have been the executors of Napoleon's will. They ought to have discharged the debt which he contracted on their account. At any rate, when the Poles had paid themselves, when they had actually resumed the possession of their own country, the French ought to have risked any and every thing rather than have allowed the robber again to wrest it from them. He would, probably long ere this, have been much nearer to themselves but for the check which the struggle in Poland has given to his advances. The warfare of despotism and barbarism against each and every country having liberal institutions is only postponed, not averted.

The policy of England is the same with that of France. The free states of Europe have one common cause. If we have less to apprehend, the more safe and easy is it for us to assert the claims of justice. "He who allows oppression, shares the crime." We have allowed as foul and bloody an oppression as was ever committed under the sun. Even on the principles of legitimacy, as well as on those of liberalism, Poland had a right to our interposition. A national existence, and national institutions, were guaranteed to that country in the arrangements made at the far-famed Congress of Vienna. Not merely the Canning, but the Castlereagh policy, not merely the Grey, but the Wellington party, was committed and pledged in this case. The faith of treaties, the consistency of statesmen, the honour of warriors, were all ranged on the same side with the cause of liberty and the feelings of humanity. The difficulty of rendering assistance is mere cant. If Poland be not accessible, Russia is; and that is the same thing practically. We repeat, that unless it be distinctly understood that on no account whatever is the risk of a war to be encountered, we cannot perceive how a justification can be made out of the governments either of France or of Great Britain. Even a Quaker administration might have found some means of interference more efficacious than any which, so far as at present appears, have been adopted. The fact is, that war is not prevented; it exists offensively, but not defensively. Russia, Prussia, and Austria, are at war; they have all the advantages of a state of war with all people aspiring to be free.

We only stand by and say, "Strike, but hear!" and so they do; for they hear that they may strike with impunity.

A great deal of cajolery has been practised under the form of what is called the principle of non-intervention. The meaning of this expression, so far as it means any thing good, is, that one state is not to interfere with the inhabitants of another in the regulation of their internal concerns. And this is all very well, so long as the people really are left to themselves to frame their own institutions and manage their own concerns. If they prefer King Stork to King Log, let them have him. But what people have been so left? Not the Spaniards, not the Italians, not the Poles, not even the luckiest of them all, the Belgians. The practical working of this non-intervention is simply to keep the friends of mankind quiet, and leave the world to the mercy of its enemies; and we know what their mercies are. They commence with the bayonet, and end with the gibbet. The despotic powers *will* intervene; they have their armed hosts always ready to intervene; and our non-intervention is only a guarantee that they shall not be interrupted in trampling out every spark of liberty the moment it becomes visible, wherever it may shew itself. Such is not the principle on which it becomes England and France to act, stationed by Providence, as they appear to be, for the defence of human freedom, civilization, and improvement.

But this country is, it may be hoped, about to assume a more becoming attitude. England is in the process of political regeneration. The Reform Bill has been sent up to the House of Lords by an overwhelming majority of the Commons. A crowd of petitions, from all classes of the community, are streaming in its train. We will not speculate on what our readers must know in a few days, the reception that it shall there meet with. Whatever that may be, its ultimate success, and that at no distant period, is inevitable. We are, in truth, however fastidious many persons may be about the word, in a state of revolution. The present Parliament is unlike any other which has been called in this country; it is to all intents and purposes a convention of delegates for the purpose of co-operating with the King in effecting a revolution—a peaceful, a just, and a glorious revolution—but a revolution nevertheless. We see not how it is possible that its progress should be resisted. No resistance that we can imagine will even change the peacefulness of its character. The King can quietly create more Peers, and the people can quietly decline to pay more taxes. Either operation is a quietus. Whatever the anomalies of the Reform Bill, it provides effectually for the legal expression and influence of the intelligence, the opinions, the feelings, and the interests, of the community; and whatever does that, must make Great Britain a glory in the earth. The reaction of such a legislature on the community must be to augment its intelligence, to rectify its opinions, to elevate its feelings, and to advance its interests. We bless Heaven for the prospect, and let good men of all nations say, Amen.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The System of Exclusion and Denunciation considered.* By W. E Channing, D. D. London. Hunter.

"This excellent tract, first published in America in 1815, has never been reprinted in this country. The excluding and denouncing spirit evinced by some Christians at the present day, and more particularly by a certain class of Ultra-Trinitarians, at the last Meeting of the British and Foreign Bible Society, has suggested its republication, without note or comment, as a companion to 'Objections to Unitarian Christianity considered,' by the same author, and lately reprinted."

We fear the Ultras in question are beyond the reach even of Dr. Channing's eloquence. Still there are very many who will have to thank the Editor for the means of that pure enjoyment which they cannot fail to derive from the perusal of this tract. It may be hoped that it will reach some whom it will profit as well as please. The title is not happy. For that Dr. C. is probably not responsible; and he has, we hear, complained of the names bestowed on some of his offspring by their sponsors in this country. The reprint is well timed; and the tract itself cannot fail to interest at any time.

ART. II.—*Modern Infidelity considered with respect to its Influence on Society.* By the late Rev. R. Hall.

A cheap edition of a well-known sermon, published to assist, by its profits, the Baptist Irish Society, and by its circulation to counteract infidel opinions. We cannot perceive that, for either purpose, it was needful to calumniate the memory of Robert Robinson. In a Memoir of Mr. Hall which is prefixed, his illustrious predecessor is described as having a congregation "not accustomed to hear the important truths of the gospel;" and as going through various "changes of sentiment, until he was hovering over the very undefinable barrier which separates the colder Socinianism from infidelity." We have never seen, nor heard of, an atom of proof that Mr. Robinson ever hovered over the barrier, as defined by the apostles, which separates Christianity from Infidelity. He would call no man Master, but Christ; and therefore he was persecuted when living, and slandered when dead. One might have hoped that the venom had worn out by this time. It might have been remembered also, that if Robinson, at the end of his career, only believed in one Divine person, Hall, at the commencement of his career, only believed in *two*; and that the very discourse before us was originally preached in an Unitarian chapel; the minister of which, Dr. Estlin, is mentioned by the author (p. vii.) with friendly and merited commendation. The compiler seems to have been "hovering over the very undefinable barrier" which too often is all the partition between the zeal of Calvinism and the bitterness of Intolerance.

ART. III.—*The Sunday Library.* By the Rev. T. F. Dibdin, D. D. Vol. V.

OF the sixteen sermons in this volume, five (in contravention of the title-page) are not by "Divines of the Church of England;" four being contributed by the Scotch Presbyterians and one by the English Baptists. There are two sermons each from Drs. Blair and Chalmers, and a reprint of R. Hall's celebrated discourse on Modern Infidelity. We do not complain of this inconsistency, though we think right to notice it. This publication has progressively recommended itself to us. It is much better than it promised. The peculiarities of Church-of-Englandism are very sparingly introduced. We have scarcely ever seen a collection of sermons with so much that is good for all, and so little that can be objectionable to any.

ART. IV.—*A Sermon on the Godhead of Christ, or the Divinity of the Saviour of the World.* By the Rev. A. B. Greaves, &c., &c.

A FLOURISH of trumpets introduces this discourse. First, then, stand the many and high-sounding titles of the

uthor, which, for convenience' sake, we ave abbreviated into two comprehensive t ceteras, and, on the principle of omne motum pro magnifico, we think we hall not injure the writer's reputation y giving the reader scope for the exer- ise of his imagination, rather than set- ing down titles in detail, the most valu- ble of which tells us that the Rev. Mr. reaves "was ten years curate to the ate Rev. and most exemplary, pious and earned John Fletcher, vicar of Madeley, hropshire." After due announcement f himself, the writer's En Ego tantus um, comes "a liberty taken" with no ess a personage than "Lord Brougham nd Vaux," by dedicating to him "this iscourse on the Divinity of the Saviour f the World." Having placed himself n good company, the writer grows bold, nd thus begins his preface: "Let all he Unitarian preachers in the kingdom," with the author, "come forward and an- wer this discourse." The writer, "who s a man far advanced in life and near to he silent grave," proceeds to make to 'the nobility, gentry, and others," a most modest request—scilicet, that they hould, hac vice, turn booksellers, by 'uniting with him in making this dis- ourse public."

Mr. Greaves has himself precluded the possibility of his challenge being met, by omitting most carefully the references to most of his many quotations; and when we have transcribed the following, our readers will know what credit to attach to his unsupported assertions: "'For men to worship Jesus Christ as God,' says a celebrated Unitarian preacher of the present day, 'they might as well fall down and adore the river, or wor- ship an image of stone.' And a noted Unitarian preacher, some years ago, openly declared, that all the evils that ever existed in church or state originated from that single circumstance, the *wor- shipping Jesus Christ as God, and that he would never rest till he had pulled that idol, Christ, from off his throne.*"

We are bound in charity to believe that this good old man thinks that Uni- tarian preachers uttered these revolting words, and, so believing, we can under- stand the ireful mood in which the attack is made—but then we are also obliged to fancy that the good old man is rather credulous, and not burdened with infor- mation. Evidence of the latter implica- tion the discourse abundantly supplies. We do not propose to analyse the argu- ment of this Reverend vieilllard. It is not worth the labour. It has not even the merit of novelty, except such as is derived from rash, unwarranted, and un- defended implications. For instance, "If the heavens rolling above our heads, serve us for a pavilion; if the earth be firm beneath our feet, it is he (Jesus Christ) who is the author of both. Thou, Lord, hast laid the foundations of the earth, and the heavens are the work of thine hands. Psa. cii." "If the Jews gained immortal victories over the na- tions which they defeated, it was he who procured them. The angel of his pre- sence, he saved them."

Most of all surprising to the mind that knows any thing of Christian anti- quities, is the attempt (and its execu- tion) to prove that "our ideas on this subject are in perfect unison with the ideas of the first fathers of the Christian Church." The writer is either deceived by testimonies of which he knows not the value, or misled by a blind zeal against heresy.

ART. V.—*Sermons designed to be used in Families.* First American from the second London Edition.

WE are truly glad to see an American reprint of this excellent volume, because (chiefly) we are exceedingly desirous that the best understanding should pre- vail between the Unitarians of this coun- try and the United States. In the second volume the Editor has, we are informed, procured the aid of American divines, which, besides increasing the variety and interest of the book, will also, we hope and believe, tend to strengthen the mo- ral union to which we have alluded. Our readers may not be displeased if we subjoin the advertisement to the Ame- rican edition. It will serve to shew them how our productions are appreciated in America, and that we are not unrepaid for the honour we are here accustomed to render to the writings of several Transatlantic ministers.

"The work, of which the first Ame- rican edition is now offered to the Chris- tian public, was prepared by a distin- guished Unitarian clergyman in England, and consists of practical discourses from himself and several of his brethren in the ministry.

"Its objects, as stated in the preface to the English edition, were 'to provide discourses fitted to benefit the heads of families in their private meditations; and others suited to be read aloud in the miscellaneous assembly of the family circle.' These objects appear to have been successfully accomplished in the present volume. The discourses which

it contains present clear and animating views of some of the most interesting topics of religion, and are well adapted at once to convince the understanding, and to affect the heart. They are written with more than ordinary ability, all of them free from extravagance and empty declamation, and some of them abounding in passages of true and pathetic eloquence. The reader will find in them many just delineations of character and discriminating statements of duty, clothed in attractive and forcible language. He will perceive that their spirit is the pure, rational, elevated, and lovely spirit of our blessed Master.

"The Editor is glad to bring before the community such a favourable specimen of the pulpit talents of our English brethren of the Unitarian faith. Their writings are comparatively little known among us. We love and honour their names as the faithful advocates of civil and religious liberty, and the zealous supporters of the simple doctrines of primitive Christianity; but until recently we have not had much acquaintance with their published labours. We owe them a debt of gratitude for their noble efforts in the cause of truth and freedom; and we rejoice to add to our obligations the present contribution to the interests of practical religion. May it increase our sympathy and friendship for those distant brethren who have received 'the like precious faith.'"

GENERAL LITERATURE.

ART. VI.—*The Life of Sir I. Newton.* By David Brewster, LL.D. F.R.S. (Family Library, Vol. XXIV.)

WE were surprised and grieved to find, in a Memoir which calls on many accounts for high commendation, such a passage as the following, on the theological opinions of Sir I. Newton:

"As this learned dissertation had the effect of depriving the defenders of the doctrine of the Trinity of the aid of two leading texts, Sir Isaac Newton has been regarded as an Antitrinitarian; but such a conclusion is not warranted by any thing which he has published;* and he distinctly warns us, that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity, when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text; and it is rather a danger to religion than an advantage, to make it *now* lean upon a bruised reed. There cannot be better service done to the truth than to purge it of things spurious; and, therefore, knowing your prudence and calmness of temper, I am confident I shall not offend you by telling you my mind plainly, especially since it is no article of faith, no point of discipline, nothing but a criticism concerning a text of Scripture I am going to write about.' The word faith, in the preceding passage, cannot mean faith in the Scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only to which the author refers when he deprecates *its* leaning on a bruised reed. But, whatever be the meaning of this passage, we know Sir Isaac was greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent the conduct of his friend in ascribing to him heretical opinions, that he would not permit him to be elected a Fellow of the Royal Society while he was President.*"—Pp. 283, 284.

We shall not now go again into the merits of a question which ought to be regarded as finally decided. In our number for March, p. 153, is a convincing collection of evidence, positive and negative, of the Unitarianism of Newton, with which his biographer ought not to have been unacquainted; or, if he knew of it, to have dismissed sub silentio. To make the passage above quoted a declaration of faith in the Trinity, is indeed orthodoxy's last shift. By *the faith*, Newton means, as seems to us, *Christian doctrine*, the object of faith, the same thing with *religion*, and with *the truth* which he would "purge of things spurious." The article we have referred to shews, amongst other things, that Dr. Thomson had some authority for his assertion, and that Whiston's Memoirs do

* "M. Biot has well remarked, that there is absolutely nothing in the writings of Newton to justify, or even to authorize, the idea that he was an Antitrinitarian. This passage is strangely omitted in the English translation of Biot's Life of Newton. We do not know upon what authority Dr. Thomson states, in his History of the Royal Society, that Newton 'did not believe in the Trinity;' and that Dr. Horsley considered Newton's papers unfit for publication, because they contained proofs of his hostility to that doctrine."

* "Whiston's Memoirs of his Own Life, pp. 178, 249, 250. Edition, 1753."

not bear out the inferences which have been founded upon them. Dr. Brewster has himself cited, in a letter from Sir I. Newton to Locke, (p. 273,) a tolerably plain intimation of his opinions: "*Whence are you certain that the Ancient of Days is Christ? Does Christ any where sit upon the throne?*"

ART. VII.—*A Letter to Lord Viscount Morpeth, M.P., and to Members of Parliament generally, on the subject of a Petition relating to Religious Reform, presented to Parliament by his Lordship, on the Behalf of Thomas Thrush, late a Captain in the Royal Navy. With a Copy of the Petition.* London. Longman and Co.

WITH the sound sense, the piety, and the consistency of Mr. Thrush, and his honourable resignation of his commission in obedience to the dictates of his conscience, our readers generally must be acquainted. The present work is such as they will be prepared to expect from him. We extract entire the petition to which it relates:

'To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;

'The humble Petition of Thomas Thrush, of Harrogate, formerly a Captain in the Royal Navy,

"*Sheweth,*

"That your Petitioner is strongly impressed with the conviction that the Christian religion is of divine origin, and that its tendency, as promulgated in the Holy Scriptures, is to make men virtuous and peaceable subjects. But as private frauds and violence, as well as national wars, instead of ceasing, or diminishing, under the influence of the national religion, have increased to a degree threatening the disruption of social order; your Petitioner, therefore, humbly suggests to your Honourable House, that the religion established by law must necessarily differ from the Christian religion as revealed in the Scriptures; inasmuch as it has not pronounced the blessings clearly predicted in those Scriptures concerning the latter.

"As the Athanasian Creed is acknowledged as a symbol of our national religion, as it forms the basis of its articles of faith, and of its liturgy, and as it may be considered as a key to the right understanding of that religion, your Petitioner most respectfully submits to the consideration of your Honourable House the following remarks concerning this creed.

"1. It imposes upon men the belief that the reception of the dogmas it propounds will render them more acceptable to the Deity than obedience to his commandments, and to the precepts of Christ. It declares, and that without any reservation, 'Whosoever will be saved, before all things,' (and consequently before keeping these commandments and precepts) 'it is necessary to hold the Catholic faith' as set forth in this creed. This, to your Petitioner, appears to be as subversive of piety and morality, as it is contradictory to the highest authority a Christian acknowledges, 'If thou wilt enter into life, keep the commandments.'

"2. It presumptuously declares that he who does not 'keep it whole and undivided (undefiled), shall, without doubt, perish everlastingly;' and that 'he cannot be saved.' Whether such declarations are to be regarded as judicial, or explanatory, appears to be of little consequence; he who subscribes this creed virtually declares his belief in the eternal perdition of all Anti-Athanasians. Among these may be reckoned Milton, Newton, Locke, Lardner, Samuel Clarke, the late learned Bishop Edmund Law, and many of the brightest ornaments and most able defenders of Christianity since the apostolic age.

"3. It annuls, by plain and direct inference, the first principle of religion; namely, that there is only one SUPREME BEING. In opposition to this self-evident axiom, and in contradiction to its own express declaration, that there is but ONE GOD, this creed, as if wantonly to outrage common-sense, and expose Christianity to the derision of Infidels and profane parodists, declares that the Deity consists of THREE PERSONS, each of whom is UNCREATED, INCOMPREHENSIBLE, ETERNAL, ALMIGHTY—each of whom is GOD.

"Believing that this creed contains not only unauthorized additions to, but also gross misrepresentations of, the Christian religion, tending to bring it into contempt, and destroy the efficacy of its moral precepts;—believing that these precepts are imperative, not only on private individuals, but also upon Princes and Legislators; and that great political evils or blessings depend upon their neglect or observance;—believing, on the testimony of centuries, that Christianity, as exhibited in this creed, cannot obtain general credence, even in one single na-

tion, and, consequently, that it cannot become of general utility;—believing that the calamities at present suffered by this and other nations arise from Infidelity, or from a morbid indifference to religion, occasioned by creeds and unauthorized additions made to the Christian religion, in ages of great mental darkness;—believing that the Bible alone contains every thing necessary to make men not only good Christians, but also industrious and peaceful subjects, a matter of the very highest importance in the present revolutionary age;—thus believing, your Petitioner humbly and earnestly prays your Honourable House to take such steps as you may deem proper for establishing the Bible as the only parliamentary authority in matters pertaining to religion; and that, whenever he may be crowned, our most gracious Sovereign may not be required, by his Coronation oath, to pledge his protection to any other religion, or religious doctrines, than such as are plainly revealed in that sacred Book. Your Petitioner humbly suggests to your Honourable House, that Dr. Paley alludes to the Creeds and Articles of Faith of the Established Church, when, in dedicating his Moral Philosophy to the late Bishop Edmund Law, he speaks of recovering 'the simplicity of the gospel from beneath the load of *unauthorized additions* which the ignorance of some ages and the learning of others, the superstition of the weak and the craft of designing men, have (unhappily for its interests) heaped upon it.'

"When it is considered that no reasonable hope can be entertained of the removal of these unauthorized additions, or of any doctrinal reforms in religion being effected through the medium of the Established Clergy, inasmuch as they stand solemnly pledged to keep the Athanasian Creed, the basis of their doctrines, 'whole and undivided;' your Petitioner, therefore, trusts, that in presenting this petition to your Honourable House, no motives will be attributed to him inconsistent with patriotism, and an ardent desire to promote the best interests of religion.

"As in duty bound, your Petitioner will ever pray, that, by the wisdom of your counsels, attended by the blessing of God, the simplicity of the Gospel may be restored; that it may 'cover the earth as the waters cover the sea;' and, as destined by the Omnipotent Ruler, it may establish 'Peace on earth, and good will among men.'

"*Harrogate, 23d July*, 1831."

In the Letter, the various topics of this petition are enforced by arguments, and in a spirit, derived from the gospel of Christ. May the time hasten when such applications to the Legislature will stand some chance of being received with the attention which they deserve!

ART. VIII.—*A Treatise on the Origin, Progressive Improvement, and present State of the Silk Manufacture. (Lardner's Cyclopædia.* Vol. XXII.)

THIS volume is worthy of its place in the well-planned, and, generally, well-executed Cyclopædia of Dr. Lardner. It is divided into four parts, of which the first is historical, the second treats of the culture of silk, the third of its manufacture, and the fourth of its chemical, medical, and electric qualities. Chap. v. of Part I. particularly deserves attention. It is "on the Progress made in England in the Manufacture of, and Trade in, Silk." Scarcely any history is so replete with instruction, to persons of all classes, statesmen, capitalists, and artizans, as that of the silk trade in this country. It is a plain and strong rebuke to that short-sighted selfishness, that spirit of monopoly and exclusion, which is the cleaving disease of our body politic, and infects it from the crown of the head to the sole of the foot. It is not only a good politico-economical lesson, but a great moral lesson. The tale is well told and judiciously applied; and the other portions of the book are, each in its way, full of interest.

ART. IX.—*The History and Topography of the United States of North America.* Edited by J. H. Hinton, A. M. Parts XIX. and XX.

THIS work has, in its progress, justified the favourable opinion which we expressed at its commencement, and amply realized our expectations. The sustained beauty of its embellishments, and the accuracy and interest of the narrative, demand a repetition of our recommendation. The 20th number concludes the Historical portion, and begins the Topographical. From the descriptive talent already displayed in the work, we expect that this department will be equally satisfactory, and render the whole as worthy, as that which is before us, of our warm approval.

OBITUARY.

Miss Mollineaux.

I. June 29th, at *Prescot*, Miss INEAUX, aged 74. This lady was dest member of the Presbyterian gation at Prescot, in which she een a regular and devout wor- from early childhood. The last ears of her life were rendered choly by extreme debility, and infirmities, and still more by the an only sister, the companion of e. She bore her last illness with composure, and died in peace.

Mrs. Valentine.

14, at *Chowbent*, Mrs. Valen- aged 79. She was the daughter of . Hatton, of Park Lane, near , a substantial yeoman, who t up a large family in the way hould go, by setting, himself, a and efficacious example of piety irtue. She was married in her ear to Mr. Peter Valentine, the é, partner, friend, and residuary of Mr. John Mort, of Alder . After an union of twenty years, basis was pure affection, che- by mutual esteem, cemented by al ties, and crowned with pros- and happiness, she was suddenly of her beloved husband, and her n of an excellent parent. At- by the moral, intellectual, and qualities of Mr. Mort, a succession ors, and more particularly a wor- ss of men, who reflected the lustre gospel they preached in the holi- d purity of their lives and con- on, were at all times and seasons y welcomed to his hospitable roof. ght, indeed, be emphatically called inisters' house, as having a pre- t claim to the courtesies, esteem, neration of its worthy host. War- being at that period the seat of rishing Dissenting academy, the at Chowbent was often filled by fessors and students. Drs. Tay- kin, Enfield, and Priestley, bright nts of literature, religion, and were the distinguished and ho- guests of Mr. Mort. In so sweet rcourse with the wise and good, parted friend and her intelligent profited and delighted, and the were no less charmed with their affability and attentions, co-operating with those of their venerable friend. The celebrated Mrs. Barbauld, when once upon a visit to Alder House, wrote the following beautiful lines:

Happy old man! who stretch'd beneath the shade
Of large grown trees, or in the rustic porch,
With woodbine canopied, (where linger yet
The hospitable virtues,) calm enjoy'st
Nature's best blessings all,—a healthy age,
Ruddy and vigorous, native cheerfulness,
Plain-hearted friendship, simple piety,
The rural manners and the rural joys
Friendly to life. Tho' rude* of speech, yet rich
In genuine worth, not unobserv'd shall pass
Thy bashful virtues; for the muse shall mark,
Detect thy charities, and call to light
Thy secret deeds of mercy; while the poor,
The desolate, and friendless, at thy gate,
A numerous family, with better praise,
Shall hallow in their hearts, thy spotless name.

When Mrs. Valentine became a widow, she mourned her heavy bereavement, but not as one without hope, and thought she could not better testify her regard to the memory of her husband than by endeavouring to supply his place, and devoting the remainder of her life to the assiduous care and zealous promotion of her family's welfare.

Unostentatious in her charities, the poor, the sick, and the infirm, received from her hands the balm of consolation and relief; sincere, warm-hearted, and constant in her friendships, she was respected and beloved; cheerful in disposition, her society was pleasant to the young and old. Having been much afflicted with a nervous head-ache in the earlier part of life, her sight was gradually impaired, until about 25 years ago she became totally blind. This severe visitation was, however, followed by an alleviating relief in the entire cessation of the head-ache, and the en-

* Alluding to a [redacted] in his speech.

joyment of better health and spirits. Throughout her long sojourning in the house of her pilgrimage, her joys were heightened and her sorrows assuaged by the sublime consolations of the gospel, and, until her infirmities prevented her, she was regular in her attendance upon public worship. The 14th chapter of St. John was her delight, as affording pleasing impressions of the benevolence of the Deity. When flesh and heart began to fail, the comforting retrospect of a well-spent life, and the hope of a happy futurity, sustained her in her sufferings, and her end was peace. May the example of this departed excellence have its due effect upon surviving relatives and friends, and add to the number of the righteous who die in the Lord, and are blessed in their death.

Rev. J. Hughes.

July 19th, the Rev. J. Hughes, for thirty-eight years the faithful minister of the congregation of worshipers of One God in *Honiton, Devon.*

John Hughes was eldest son of the venerable David Hughes, formerly of Wincanton, Somerset, descendant of one of the oldest Nonconformist families in the Principality, *ab origine*, from generation to generation distinguished by their unflinching adhesion to the principles of civil and religious liberty, for the noble sacrifices they made, and for the severity of their sufferings under the tyrant trample of Church and King.

A rod, issuing from such a root, it is not to be expected that the subject of this memoir would have been brought up in servile bondage to catechisms and creeds; in fact, early as the year 1760, his father, then a very young man, in passing through the ordeal of ordination, pertinaciously refused to subscribe his *credo* to articles of faith he could neither comprehend nor understand, and in so doing affixed a stain upon his orthodoxy, no more to be washed out than the blood-spot from the little hand of Lady Macbeth, which stuck to him, like the leprosy to Naaman, to the last moment of his life—notwithstanding which, full of years, or rather full of good works, he went to his grave like a shock of corn in its season, followed by the deep regrets of all who knew him.

At the proper age John Hughes was matriculated in Coward's academy, then flourishing in its meridian, under the superintendence of the really reverend Drs. Savage, Kippis, and Rees, and became fellow-student with many of the "*audacious infidels of science,*" who have since illuminated the empyreum of rational Christianity, driven the beams of heavenly truth into the Erebus of mystery, and, like so many criers in the wilderness, prepared the way of what may, without presumption, be deemed the first streaks of that morning in which he who sitteth in the temple of God, opposing, and exalting himself above all that is called God and is worshiped, having received his destined doom with the beast, and the false prophet, there shall be on all the earth One Jehovah, and his name One!

Having finished his preparatory studies at Hoxton, he was ordained pastor of the Dissenting congregation in Tewkesbury, where he had the pleasure of enjoying the friendship of the late Mrs. Doddridge, relict of the justly celebrated Dr. Doddridge, and his family. But, wishing to be near his brother, who had succeeded Dr. Isaac Smith in the ministry at Sidmouth, on receiving an unanimous invitation to become pastor of the united General Baptist and Presbyterian Churches in Honiton, he accepted it, and removed thither. And *here* it was the happiness of his life to be associated with a people after his own heart, of inquiring minds and Catholic spirit, not a few of them of religious convictions antagonist to his own, and whose ideas of him have recently been most unequivocally expressed. Alas! it was the unhappiness, too, one by one, to follow the remains of those he first loved to the house appointed for all the living—and to see not a few of the remnants of the dear departed torn up by the whirlwinds of circumstances, and scattered like leaves of autumn over the surface of the earth.

But for *this*, the Rev. John Hughes had long since sought a calm retirement from the field from which his infirmities had warned him to withdraw. He could not forsake the little flock in its extremity! The chances were mighty that it would never enjoy the benefit of another shepherd's superintendence! In much weakness—in great bodily inconvenience, not without frequent interruptions, he continued thus to toil on till Midsummer last. Ah! deprived then of the friend of his bosom, the staff of his age, the late Isaac Cox, Esq., (of whom a memoir has recently appeared in the Repository,) *this* was a stroke he had no longer strength to bear! His heart had received its death-wound!—from thenceforward, though habitually cheerful, he smiled no more!—for a few

: lingered on, frequently weep-
then dropped into that grave in
ith few exceptions, all that was
im was already sleeping.
.rt most affectionate, truly may
l of him, that he was familiar
f. For the most part he went
all his days, less for his own
the misfortunes of others, to
it of his power relieving them
oling where he could do no
lot that he himself was ex-
rom his full share of the sor-
umanity. Some fourteen years
eceived a tremendous stroke in
f one of the most amiable and
ellent of her sex, niece of the
l Dr. Harris, historian of the
ıd the Protector, and nobly did
up under his loss; standing
the remainder of his days, like
l trunk upon the mountain.
, time," says he, "has it been
:xhort others to bow to their
Father's behests; shall I not also
evince that I believe what I
The Lord hath given, the Lord
a away, blessed be his name!"
eneral character the Rev. J.
vas modest and retiring. He
taste for the turmoil of life,
distinguished himself as a par-
ough for him the little world
: friends and connexions. But
ıwn out he hesitated not to
ıs family firmness, to rebuke
rity, and vindicate with energy,
cheerfully to others the rights
ded for himself. He had chas-
for delinquency only. He in-
t what is another's creed, but
is life? And his right hand
ihip was ever extended to the
his profession what it may,
e honesty his virtues were
.
iance of thought or expression
re aimed than at eloquence of
ın. And less would he deign
ıd to the treacheries of the
angle for popularity by humi-
better-informed conscience at
: of ignorant bigotry and en-
It was his business to inform
formed, not to succumb to
fulfil the duties of the minis-
l received of the Lord Jesus,
o it, that at the last day he
: found faithful, lest having
the gospel unto others, him-
d be a cast-away. With this
ın ever upon his mind, having
ıis subject well, if he studied
:omposition it was simplicity.
The arrangement of his ideas was lucid, his illustrations were apt, and his appeal was closely argumentative. In one respect his addresses were faulty. In his wish to give the fullest information, he was apt to condense too much matter into too small a compass. Still (while his devotions were the out-pourings of a full heart, awfully sensible of the grandeur of that God to whom he addressed them, penitentially humbled under the sense of human imperfection and human culpability, adoringly thankful for all his Heavenly Father's mercies, and confidingly relying upon him for mercies to come), his sermons were exactly adapted to the moral temperament of the auditors for whom they were prepared, — intelligent, well-informed seekers, prepared to follow wherever the shepherd of their souls saw fit to lead them.

In his last illness, for many a day his sufferings seemed to be extreme; happily, however, for those who watched around him, his constant reply to the anxious inquirer was, that they were not intolerable. The golden bowl could not break; the wheel could not be arrested at the cistern, without a shock. He felt it to be a merciful dispensation, and confessed the mercy which gently took the building down.

A few days only after his decease his weeping family and flock followed him to the treasury in which He in whom the blasphemed believe, in whose faithfulness they can trust, reserves his jewels till the glorious morning of the restitution of all things; in which he, who was at once the pattern and the pledge of our resurrection, shall come again from that heaven in which is the conversation of the saints, to clothe this corruptible with incorruption, and this mortal with immortality: or, rather, to divest the incorruptible and immortal principle of that earthly envelope in which we now tabernacle, designated here a vile body—there said to be sown in dishonour, and to change it into the likeness of his own glorious body. And there we bid him adieu. And there we leave him. Amen. *Come, Lord Jesus!* Yea, come quickly!

REV. JAMES MANNING.

September 10, at *Exeter*, in the 78th year of his age, the Rev. JAMES MANNING, who, for upwards of fifty-three years, had been the beloved and respected pastor of the united congregations assembling at George's Meeting. So great was the attachment to him

from the benevolence of his character, and from a connexion subsisting for such a long period, that his funeral was attended by more than 300 members of his congregation, anxious to pay the last tribute of respect to one they so much loved. An able and impressive address was delivered at the interment by his colleague, the Rev. H. Acton, who, on the Sunday following, preached the funeral sermon, which was admirably suited to the occasion, and the latter part of which was rendered particularly interesting to the audience from a brief memoir of their departed friend. It is hoped, by those to whom he was personally known, that both the Funeral Address and Sermon will be published.

MEMOIR OF DR. HAMILTON, LATE OF IPSWICH.

ROBERT HAMILTON, M. D., of the Royal College of Physicians, London, Member of the Medical and Physical Societies of Edinburgh, and of the Medical Society of London, was a native of the parish of Balleywillen, in the county of Antrim, in Ireland. He was born, about the year 1752, of parents highly respectable, but in an humble rank of life (his father being a weaver).

Mr. Hamilton received the rudiments of his education at a small school near his native village, and from his earliest years evinced a great love of knowledge and an earnest desire for information. With a mind ever bent on improvement, with a constitution unfit for laborious exertion, and, at the same time, with a conviction of his father's inability to render him pecuniary assistance, he applied closely to the study of the Latin language, and those branches of useful knowledge, the attainment of which might fit him for the situation of a domestic tutor or a village schoolmaster.

The neighbouring parish of Dunluce being without a schoolmaster at this time, Mr. Hamilton was fixed upon as a proper person to fulfil the duties of the office. Accordingly, Mr. Cameron, the Presbyterian minister of the place, gave him an invitation to his house, which, for some years, he considered as his home. The advantages arising from the society of a man of Mr. Cameron's liberal views and cultivated understanding,* were not lost upon a mind thirsting for knowledge and devoted to science.

Often, in the latter part of his life, would he refer with delight to the period when, assisted in the pursuit of knowledge by his friend Mr. C., they amused themselves, for hours, with anatomical investigations, and examined the beauty, order, and skill displayed in the structure of the animal frame. By such pursuits as these he was led to the study of medicine, and thus cultivated a taste for that profession, which determined his future lot, and secured to him high respectability, to the end of a useful and valuable life.

About this time Mr. Hamilton entered into an engagement with an apothecary of Coleraine, to attend in his shop every market day: this engagement he regularly observed, though at the distance of some miles. In the course of his attendance at Coleraine, his industry, intelligence, and amiable manners, procured for him the favour and attention of some of the most respectable inhabitants. It was not long before Dr. Smith, a man of education and fortune, testified the high opinion he had of his talents and character by taking him into his house as tutor to his sons. Here he possessed another opportunity for self-improvement; and he did not fail to embrace it. He continued in this situation for some time, until Dr. S., seeing Mr. Hamilton's anxious desire for further advancement, and, being highly satisfied with his conduct while under his roof, generously presented him with a sum of money, the joint contribution of himself and a few friends. With this money and high recommendations, Mr. H. went to Edinburgh, where, by strict economy, and by giving lessons as a private tutor, he lived respectably, gained the esteem and approbation of the professors, the respect of all who were acquainted with him, and the accomplishment of his wishes. Having obtained his diploma, he was appointed surgeon to a regiment travelling through different parts of England. After remaining some time at Ipswich, the regiment was ordered to proceed to the continent (England being at that time at war with France). But Dr. Hamilton, having gained the esteem and confidence of many highly respectable families in that town, was requested to remain amongst them as their physician. He complied with their solicitations, gave up his situation in the army, and, by assiduous attention to the duties of his profession, had every

* See an interesting publication entitled, "The Doctrine of the Holy Scriptures concerning the only true God," &c. 1828, and Monthly Repos., &c. [N. S.], Vol. II. 781.

prospect of becoming independent. Life passed on smoothly for some time; but, alas! how uncertain are all human affairs! Dr. Hamilton had, at different periods of his life, suffered from a complaint in his eyes; and at this time his sight became so impaired, that the fear of total blindness induced him to dispose of his practice and retire from his profession; not fearing but that he should receive a prompt and honourable remuneration from the individual who succeeded him.

But his hopes were disappointed, and he was obliged to adopt legal measures, in order to secure the execution of the terms of agreement. Some time after this his sight returned, and he was appointed inspecting physician to the military depôt at Ipswich, with a salary of 500*l.* a year, and the promise of retiring upon half-pay at the conclusion of the war. But again he must sustain disappointment and privation; for soon after entering upon this engagement, his sight entirely left him, and he was obliged to resign his situation. During his residence at Ipswich, he educated three nephews, and placed them in respectable situations, as surgeons. Dr. Hamilton remained unmarried till within a few years of his death. In his religious sentiments he was a Unitarian. He had embraced these doctrines, whilst under the roof of Mr. Cameron, believing them to be founded upon the pure principles of the Gospel of Christ. His respect and esteem for his early friend and instructor were conspicuous at all times, but were particularly evinced by his dedicating to him a work, entitled, "The Duties of a Regimental Surgeon," which was published about the year 1794, in two volumes. Dr. Hamilton's talents and acquirements gained for him much respect, and enabled him to become a member of many literary societies. He did not long survive his wife, but died, in obscurity, at the age of eighty, after a life of active usefulness, blended with those painful vicissitudes of fortune which are calculated to awaken feelings of sympathy in every benevolent and generous mind.

Birmingham. W. C.

INTELLIGENCE.

Sussex Unitarian Association.

The Eleventh Anniversary of the Sussex Unitarian Association took place at Lewes, on Wednesday, July 20, 1831. Rev. J. C. Means, of London, kindly undertook to preach on the occasion, in consequence of Rev. G. Harris, who had been appointed to officiate, meeting with a serious accident.

The subject of the sermon was "the Humanity of Christ," Acts ii. 22. The preacher adduced proofs of his proposition from the history of our Saviour, as recorded in the gospels,—from the conduct of the apostles towards him (Jesus) during his ministry, as well as from those terms which are appealed to by Trinitarians as testimonies in favour of his divinity. The sermon was a well argued and manly address to the reason and common sense of his audience, and did great credit to the young divine.

After the meeting for the transaction of business of the Association, the friends and members dined together at the Crown Inn, Mr. Fisher in the Chair. Several persons addressed the meeting, and the afternoon passed off in an agreeable manner. The next Half-yearly Meeting of the Association will be held at Ditchling, on Wednesday, the 19th of October, 1831. Rev. E. Talbot, of Tenterden, is to be invited to preach the sermon. Tea will be provided as usual. The subject for conversation after tea—"*The best means of promoting the Cause of Truth.*"

C. P. VALENTINE.

Lewes, Aug. 15, 1831.

Meeting of the Remonstrant Synod of Ulster.

Tuesday, Sept. 6.

This day, at twelve o'clock, the Remonstrant Synod of Ulster assembled in Larne, in the Meeting-house of the First Presbyterian Congregation of that town, for the purpose of holding their Second Annual Meeting since their separation from the General Synod of Ulster. The Rev. William Porter, Moderator for the last year, opened the business of the meeting by delivering a sermon. He commenced by stating, briefly, the

grounds upon which they had felt it their duty to separate from the General Synod of Ulster. These had no immediate connexion with religious doctrines, but related solely to the right of taking the Bible alone as the standard of their belief, without having the opinions or doctrines of men forced upon them. According to the principles upon which their body was constituted, Calvinists as well as Unitarians might be members of it. For himself, he gloried in being a Unitarian; but his opinions he held as his own; and, in advocating them, he wished not to be understood as appearing to represent those of his brethren, which they too had a right to hold for themselves. After these introductory observations, he stated, that he purposed taking up the doctrine of the co-existence of the divine and human natures in Christ, or what divines had called the Hypostatic Union. This he considered as lying at the foundation of Trinitarianism. If he could overturn this doctrine, the superstructure must give way, and Trinitarians be compelled to surrender at discretion. He had, for a text, selected 1 Thess. v. 21, "Prove all things; hold fast that which is good." The Reverend gentleman then proceeded to the discussion of the doctrine which he had spoken of; and the rest of his sermon was devoted to that object, with occasional references to collateral doctrines. The sermon was distinguished by its closeness of reasoning, and its copiousness of Scripture reference and general illustration. It completely fixed the attention of a mixed auditory for nearly three hours, the time occupied in its delivery.

Mr. BLAKELEY was then unanimously chosen Moderator for the ensuing year.

Mr. PORTER was unanimously elected Clerk for the ensuing year.

The Clerk then proceeded to read the Minutes of last year. A good deal of conversation took place on the reading of the fundamental regulations of Synod which had been adopted. The only thing particularly interesting was, a statement which the Moderator begged leave to make, relative to the Theological Committee of the General Synod of Ulster, which had been elected for securing the Orthodoxy of the Synod. He said, that a young man had lately passed that Committee, as an avowed Arminian; that the person referred to had told him (the Moderator) so; that he had, before the Committee, avowed his disbelief of Original Sin, and some other doctrines held by Calvinists as essential; and that, notwithstanding this, he had obtained his certificate from the Committee. These facts the Moderator said he had from the young man himself; and he was prepared to substantiate his statement on oath.

The Synod adjourned at six o'clock. Open Synod to-morrow at ten o'clock.

Wednesday, Sept. 7.

The Clerk proceeded with reading the minutes of last year.

When that part of the minutes was read, in which the establishment of a fund for defending persecuted ministers, aiding poor congregations, &c., was recommended, those gentlemen who had gone to England as a deputation to collect subscriptions for the fund, were requested to give a statement of their proceedings.

Mr. MONTGOMERY said the interests of the fund had not been neglected. A meeting had been held in Belfast; and the proposition had been met, as any such measure always is met in that place, with the greatest spirit and liberality. On that occasion the sum of nearly £1000 was subscribed towards the fund; and, in the course of a short time, about £1800 was subscribed. It was intended at that time to make more extensive applications; but that intention was prevented from being carried into effect, as a contested election, in which Belfast was much interested and took an active part, interfered. They were afterwards about to proceed, but some individuals, whose judgment could be relied on, suggested that it would be desirable, before going farther, to draw up a deed of trust, that they might be able to put into the hands of the public the charter of their fund. In carrying this suggestion into effect, they experienced considerable difficulty. They procured copies of deeds of trust; but in these there were many things which required to be amended, so as to prevent the possibility of any appropriation of the fund to purposes different from those for which it was originally intended. They drew out their own ideas, and put them into the hands of most respectable gentlemen connected with the law, whose valuable services were rendered free of expense. A draft of the deed was afterwards placed in the hands of Mr. Hutton, of Dublin, a lawyer of very great promise at the Irish bar. That gentleman revised the deed with great care. The revised copy was then printed, and put into the hands of the subscribers; and after they had

ıe to examine it minutely, they were
led together for the purpose of dis-
ssing it at length. All these proceed-
gs caused considerable delay. They
re aware that they had many warm
ends in England; and, as in that
untry, it was not to be expected that
r affairs here should be kept always
fore their minds, it was determined
send a deputation to England to col-
t subscriptions before the causes
ıich led to the establishing of the fund
ould pass out of the recollections of
: people there. He might here state,
at the name *Presbyterian Fund* ap-
ared too limited a designation; and
at it should be made so as to be appli-
ble to persons of all religious senti-
ents. There was no reason why a
an, honestly holding any doctrinal
inions, whether he might be Presby-
rian, Episcopalian, Catholic, or what-
er religious sect he might belong to,
ould not meet with aid if subjected to
convenience or persecution for the
ke of conscience. It was, therefore,
termined to assume the name of
ssociation for the Protection of the
ights of Conscience in Ireland, thus
neralizing the object of the fund. In
oceeding with their design, they did
ot limit the matter to themselves.
ıey applied to the Presbytery of An-
im and the Synod of Munster, both of
hich bodies zealously co-operated with
em. Of the £1800 that had been
bscribed, he believed that at least
1500 had been contributed by the
resbytery of Antrim. A Committee of
rustees was next appointed; and as he
ather suspected the clergy of being
ımewhat grasping, he had succeeded
having two-thirds of the Committee
laymen. Thus no clerical influence
ould ever divert the fund from its
riginal purpose. [Mr. Montgomery
ere read the following extract from the
ust-deed, to shew the objects of the
nd, and the principle upon which it
as intended it should be managed:—
The more immediate purposes to which
ıe said fund shall be applied, in prose-
ıtion of the aforesaid objects are, 1st.
he assisting and defending of such
inisters and congregations as have
een, or may hereafter be, persecuted or
ijured in consequence of their reject-
ıg human authority in matters of reli-
ion, and receiving the Bible as the only
ıle of faith and worship. 2nd. The
ssisting of congregations that have em-
raced and acknowledged, or may here-
fter embrace and acknowledge, the
rinciples aforesaid, in the erection of
places of worship, and in the support of
their ministers. 3rd. The establishing
and support of a professorship of divi-
nity, for the use of all religious bodies,
that do now, or at any time hereafter
shall, adopt and avow the principles
aforementioned. 4th. The promoting of
such other objects connected with the
maintenance of the *rights of* conscience,
and the extension of religious liberty, as
the trustees of the fund for the time
being may deem advisable, under the
limitations of the deed of trust. The
capital stock of the *Association* shall,
under no circumstances, and upon no
account whatsoever, be diminished; but
all payments shall be made out of the
annual produce thereof. Of the twelve
trustees, *eight* shall always be *Laymen*."]
A deputation, consisting of Mr. Mitchel,
Mr. Blakeley, and himself, had visited
England, where they were received with
the utmost kindness. The time was not
very favourable for their object. En-
gland was engaged in a most important
general election, in the issue of which
the great measure of Parliamentary Re-
form was involved. Many of the indivi-
duals who were their warmest friends,
had subscribed largely to a *Patriotic*
Fund for promoting that measure. Ano-
ther unfavourable circumstance was the
distress which then existed in parts of
Ireland. The people of England had
been appealed to; and the appeal was
answered, especially by the Unitarians,
in a manner that reflected the highest
credit on them. There was also a fund
raising for aiding the struggling Poles;
and here again the Unitarians were
found in the van. The deputation were
received in the kindest manner; and
though they were able to visit only
comparatively few towns, he believed
they should add, by their visit, about
£1000 to the fund. There were many
other places which they had not had
time to visit, where they were told they
would be cordially assisted if application
would be made. He thought he had
stated all that was of importance to
communicate on this point; and he con-
ceived that they could not separate before
passing a resolution expressive of their
gratitude to their English Unitarian
brethren. Mr. Montgomery then pro-
ceeded to mention the great exertions
made by the Unitarian Dissenters of
England for promoting their own inter-
ests; and said the friends of religious
liberty in this country must come for-
ward to aid their own cause. They
must contribute to swell the fund. They
had to provide education for their young

men. Young and feeble congregations would require support and encouragement. The old and infirm ministers, whose congregations were small, must be assisted in the decline of life. He concluded by stating that the five ministers residing in Belfast, holding the principles of the Remonstrants, had contributed each 25*l*. This he mentioned merely to shew that they were in earnest in the matter. A general exertion must be made in all parts of Ireland. Already the subscriptions amounted to about 3000*l*. He did not doubt if a simultaneous movement were made, that 6000*l*. or 8000*l*. would be raised.

Mr. BLAKELEY had intended giving a lengthened statement of the proceedings of the deputation in England; but, as it was near the hour appointed for public worship, he would be very brief. He spoke in strong terms of the zeal and piety of the Unitarian Dissenters of England. He said they were intimately acquainted with the proceedings of the Remonstrants. He stated several instances of the great liberality with which contributions had been made; and said that he had received communications mentioning that more subscriptions could be readily obtained.

As it was now twelve o'clock, the hour at which, according to an appointment of last Synod, Mr. Blakeley was to preach, the business of the Synod was adjourned. That gentleman selected for his text the third verse of the General Epistle of Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Mr. Blakeley's sermon was principally taken up with discussing the doctrine of the Atonement, and the theories of the Trinity, as laid down by Trinitarian divines. It lasted for upwards of two hours, during which time the eloquence, extensive theological research, and acute reasoning of the reverend gentleman completely fixed the attention of a very numerous and respectable auditory.

Lady Hewley's Fund.

THE report of the proceedings in this case, copied from the Times in our last number, was very imperfect. Our readers will observe that the statement which introduces it is altogether *ex-parte*. To the Lord Chancellor's remarks it should have been added, that he strongly censured the spirit in which the proceedings had been instituted and conducted, and eulogized the character and learning of Mr. Wellbeloved, and the general respectability and conscientiousness of the trustees. The case came again into court on the 26th of August and 1st of September. His Lordship confirmed the decision of the Vice-Chancellor so far as to compel the trustees to answer a string of interrogatories as to their religious opinions; disallowed some of the questions; and reversed the order as to costs, thereby making the prosecutors pay their own expenses, and allowing those imposed on the trustees for their defence out of the funds of the charity. The main question whether Unitarians be "godly persons," and entitled to administer and partake of the funds, is at present wholly untouched.

CORRESPONDENCE.

"A Novitiate" (Novice?) is referred, for an explanation of the texts in question, to Mr. Fox's Letter to Dr. Blomfield, "the Apostle John an Unitarian."

The Notice of the commencement of the Session at York College, on the 30th ult., reached us too late for insertion.

Received, No Foe to Innovation; ‡; L. C.; F. Knowles.

We are desired to inform the Subscribers that Dr. Priestley's Memoirs and Correspondence, from 1733 to 1787, with Notes by the Editor, being Part I. Vol. I. of his Theological and Miscellaneous Works, will be ready for delivery, Nov. 15, at the Office of the Unitarian Association, Walbrook Buildings, where the Subscribers are earnestly requested speedily to apply for any of the 24 Volumes which they have not received.

Part II. Vol. I. from 1787 to Dr. Priestley's decease in 1804, may be expected early in the ensuing year. A very few sets of the Works are yet on hand, for which application may be made to the Printer.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LIX.

NOVEMBER, 1831.

CORONATION SERMONS.*

MR. ASPLAND informs us in his preface that "the clergy of the Established Church, and the ministers of the other denominations of Christians in Great Britain, have been accustomed to preach and publish sermons on the coronation of our Kings." The custom seems to be dying out. It leaves us, however, an excellent legacy in his own discourse on Christian Patriotism, which is the only sermon on the occasion, with the exception of the official discourse of the Bishop of London, the publication of which we have seen announced.

Considering the unprecedented popularity of the Sovereign, it is rather remarkable that the pulpit should have been so silent, and the press so idle. Perhaps it is partly owing to the people's feeling less interest in the ceremony than formerly. The principles of Utilitarianism are abroad. Most men have Latin enough to ask *cui bono?* Or if they have not, the question has been done into English. They think of the expense as well as of the spectacle. There is a suit instituted, Pockets versus Eyes. They

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* A Sermon preached at the Coronation of their Most Excellent Majesties, King William IV. and Queen Adelaide, in the Abbey Church of Westminster, September 8, 1831. By Charles James Lord Bishop of London. Published by His Majesty's Command. London: Fellowes. 4to. pp. 15.

Christian Patriotism; or, the Wishes and Prayers of Britons for their Country in the present Crisis: a Sermon, preached before the Unitarian Congregation, Hackney, on Sunday, September 11, 1831, being the Sunday after the Coronation of his Majesty, King William the Fourth. By Robert Aspland, Minister of the Congregation. London: Hunter. 8vo. pp. 24.

would have all needful observances maintained, but with a splendour that shall be like Beatrice's love to Benedict "no more than reason." The costly, and the unmeaning, have fallen into disrepute. We have even heard a Tory member of the Corporation of London timidly hint that he doubted whether the Lord Mayor ought to be obliged to count bobtails when he is inaugurated. This disposition to abridge the "ceremony that to great ones 'longs," is a sign of the times of which His Majesty's Ministers were heedful, in the arrangements of the late Coronation, much to the satisfaction of the country. But it became thereby a less tempting topic to the preacher. No doubt it was "spiritualized" by some of the more mystical of the Evangelical preachers; but they seem to have confined the edification to their own flocks.

Perhaps another cause has co-operated in the production of this "effect defective." It may be feared that the popularity of His Majesty, as well as of his Majesty's Government, does not pervade the laity and the clergy with equal intensity. He is the people's king; and that is against his being the priests' king. The Church and the Nation are plainly not in sympathy. The direction to "follow the bishops" in a division, is no longer a safe guide for a short-sighted peer who wishes to support Ministers and does not understand the debate. That rule is obsolete, though it seemed to have become a part of the Constitution. The clergy have not been so forward as usual in their demonstrations of loyalty; and when they hang fire, it is not the custom of the Dissenting ministers to go off. The Coronation Addresses of both bodies are long in concocting. The clergy have delayed moving at all; and the Dissenting ministers never move first. Trifling as the whole affair is, it yet shews, amongst other indications, which way the wind is blowing. Amid the political corruption, or indifference, of the Clerical order, and of what too often descends to be its shadow, it is to Mr. Aspland's honour that he does not "follow," but set an "example, in order to testify his gratitude to a Patriot King, and his confidence in His Majesty's present Government; sentiments common to the larger part of the British nation." (Preface, p. iii.)

It is gratifying to observe the approach towards an identity of principle in these two discourses, delivered as they were by such very different persons, and to such very different auditories. Had the preachers changed places, there would only have been some minor differences in the way of their changing sermons also. The Bishop has pleasantly disappointed our expectations. His discourse is not only simple, dignified, and appropriate, but generally sound and just. Who of us will dissent from the following statement of the basis of civil society, and the ground of Christian obedience, which immediately follows the announcement of the text (1 Peter ii. 13)?

"A sense of mutual dependence, and the prospect of common advantage, are the basis upon which human reason has erected the fabric of civil so-

The principles which regulate the intercourse of man with man, as
rs of the same community, are to be found in the constitution of our
The form which these principles assume, when embodied in the
ıd customs of social life, is varied by the peculiar circumstances
which different nations have constructed their systems of polity.
: in the single instance of the Jewish people, where a special end was
accomplished by the appointment of special means, the Supreme
)f the world has not prescribed to his subjects any particular form of
ment; but has given the sanction of his approval, and the authority
will, to those which are so administered as to answer the great ends of
ı providential economy.
ıe Christian Religion, which was intended for universal acceptance,
ıich was in due time to make all *the kingdoms of this world the king-*
f the Lord and of his Christ, lays down no limitation of the right
all men originally possess, to choose their own form of government.
supposes this to have been already done; and then deals with the re-
of civil society, only as they are instrumental in promoting the glory
l, and the happiness of mankind.
'hatsoever government is so constituted as not to interfere with those
ılthough it be, as to its form and details, an ordinance of man, is, as
egitimate authority, *ordained of God:* and that, which most directly
fectually promotes the attainment of those ends, may with the greatest
: assert its claims to obedience and honour, *not only for wrath, but*
ıscience' sake."—Pp. 3—5.

quote the following passage, because much notice was taken at the
)f its omissions. People thought of what the preacher did *not* say.
felt how strong was the censure of silence on the character of the late
ɪch.

f the incalculable value of a good example, in the sovereign of a
ian state, this country has had long and happy experience. Whatever
ınce of opinion may prevail, as to the political measures of the most
'ul period in our history, there is none, as to the blessings which were
ɔd throughout the nation, for half a century, by the personal qualities
ʃing, whose ruling principle was the fear of God; and of a Queen,
: consistent virtue, and unostentatious piety, and diffusive, though se-
enevolence, were not duly appreciated till they had been taken to their
d.
f it be of advantage to the dearest interests of domestic life, that purity
onour should be exemplified, and vice repelled and put to shame, by
who live in an atmosphere of pleasure and temptation, and whose fail-
ɪe regarded with more than usual indulgence; if the mild and steady
of female excellence, and the brightness of conjugal fidelity, should
ıspicuous in those ranks which give the tone to public opinion; if the
vance of all the outward duties of religion is promoted by the godly
ple of those who are embarrassed with the cares of state, or
: fascinations of luxury and indolence, then have we

with gratitude on the past, and to look forward with hope to the future."—Pp. 11, 12.

This is truth; but yet it is not the whole truth. Assuming in their fullest extent the facts which are here affirmed, and the public utility of the influence of those facts, there remains behind the important lesson that a Sovereign may, by his wrong-headedness or wrong-heartedness on public questions, immeasurably overbalance all the good which his private virtues can confer on the community. The reign of George the Third will always darken our annals; and they will always be brightened by that of George the Fourth. Unhappily, the identification is less clear of the good with the personal qualities of the one, than of the evils with the personal qualities of the other. The common notion that religion has nothing to do with politics, fearfully perverts our moral sense. A man who does not obstruct the measures by which millions are visited with blessings, but who drinks and uses his wife ill, we leave under universal opprobrium, and justly perhaps, for his profligacy; but a man who, while he says his prayers and is true to his wife, is an active party to proceedings which make hundreds of thousands of men profligates, and as many women widows and orphans; who sanctions starving and grinding oppressions, and aids in demoralizing and desolating the world; him we laud to the skies as a good man and beautiful Christian. Where is a man's Christianity to be seen, if not in the manner in which he influences the condition of millions of his fellow-creatures? He is a courageous Christian who voluntarily sustains the responsibility of such a position. But neither he, nor others, should ever forget the awful degree of moral and religious responsibility which that position devolves upon him personally. It should never be mystified by phraseology which, if it mean any thing, means that morality is independent of our blessing or cursing mankind by millions. Such "holiday and lady terms" as that "difference of opinion may prevail on political measures," when employed to blink this responsibility, are scarcely more defensible than it would be to tell the inmates of a certain edifice at Brixton that "difference of opinion may prevail as to" financial "measures." The distinction of meum and tuum; and the sacred rights of mankind, the blessings of peace, and the means of human improvement, are topics on which indeed persons do think differently. To form a correct opinion, and to pursue a beneficent course of action, we take to be a moral duty in the latter case not less than in the former, and one to which religion, well understood, applies its most solemn sanctions.

The Bishop only speaks the common language—we had almost said, the common cant, upon this subject. He proceeds in a tone to which our hearts respond more harmoniously. The admonition towards the conclusion of the sermon must have been felt as very impressive:

"While the joyful acclamations of a loyal people hail the accession of

ieir sovereign to a kingdom, which the prudence and firmness of his pre-
:cessor have transmitted to him unimpaired in dignitv and strength, it is
.e duty of him, who is commissioned to persuade men to lay hold upon
.at *kingdom which cannot be moved*, to remind his hearers, that the most
)lendid ornaments, which decorate the fabric of society, belong only to the
:esent scene. The period is at hand, when their possessors, if they have
caped the trials of adverse fortune, must lay them aside; and abide the
rutiny of their omniscient Judge, divested of all that is not essential to the
:ing of a moral agent. At that hour, how little comfort will be derived
om the shadows of departing glory, the faded purple, the tarnished gold,
.e broken sceptre of their worldly state! But how rich and sublime a
)nsolation will be that of the Christian monarch, who has made God his
rength, and Christ his salvation, and the Gospel his rule of government;
id who can thus sum up the true glories of his regality, and the history of
s rule; *I put on righteousness, and it clothed me; my judgement was as a*
)be and a diadem."—Pp. 14, 15.

Had Mr. Aspland officiated on the occasion, he would have been excited a more glowing strain of eloquence than the Bishop is perhaps capable . This is evident from his introductory allusion to the ceremony:

" The coronation of a king, always an imposing spectacle, is in this case e more impressive to the nation, in that the August Personage who is lled by Divine Providence to fill the throne, has distinguished himself, yond almost all his predecessors, by an immediate and spontaneous atten-)n to the wants and wishes of his people, and has summoned around him. rvants who have been long honoured for their public integrity, and have edged themselves by the whole of their past lives to measures which have r their object the reformation of the frame of government, so as to adapt to the altered and improved condition of the age, the healing of discon-)ts and the union of all classes of men in the enjoyment of common laws d equal rights, the lessening of the public burthens, the preservation of ace and the cultivation of amicable intercourse with all nations, the fusion of useful knowledge, and the promotion of the national industry d wealth. They who behold with indifference a mere state-ceremonial, smile at a pageantry which in the lapse of time, and the growth of reason, y have lost much of its meaning and all its fitness, must still feel that :re is moral grandeur in the exhibition of the Ruler of one of the most werful, rich, and refined nations of the earth, entering with sincerity and emnity, and before the face of the whole people, into a covenant to reign ally, uprightly, and beneficially, and appealing to Heaven to witness his vs, and to ratify his obligations, and to send down a blessing upon them, :ommon blessing to himself and the people committed to his charge. iidst such a scene, a sympathy with both King and People is as rational, iable, and Christian, as it is natural; and the Christian minister who is st careful to exclude from the pulpit all political topics that engender or tate party feeling, may consistently recognize, share, and endeavour to)rove, the universal sentiment. Such at least is my [redacted] of pro-
ty, and, acting upon it, I shall take occasion from [redacted].

to state, explain, and enforce *a Christian's Wishes and Prayers for his Country.*"—Pp. 2, 3.

After an exposition of the Psalm from which the text (Ps. cxxii. 6—9) is taken, the preacher combats the paradox of Soame Jenyns and others, that Patriotism is not a Christian duty. The absence of direct precept on this subject is well explained:

"It should be remembered, that in the times of our Lord and the apostles, the Jewish nation, with the greater part of the world, was under the Roman yoke. The masters of the globe, too, were extremely jealous of their power in the subject provinces. Some of the degraded natives of these tributary lands were forward to court the conquerors by denouncing such of their countrymen as spoke the language, or cherished the desire, of independence. We see that the Jewish leaders, with all their irritable impatience of Heathen bondage, were ever ready to gratify their malice by accusing Jesus and his disciples of enmity to Cæsar, and of a design to wrest the kingdom out of Roman hands. They even laid snares to betray our Lord into some expression or admission which should bring down upon him the vengeance of the ruling powers. Prudence, therefore, with regard to themselves and their followers, as well as a regard to their common cause, required them to be cautious, lest in their moral precepts they should seem to encourage a political resistance, which would only provoke instant destruction. Patriotism would have been a fruitless, but at the same time a dangerous lesson, for hopeless slaves—disarmed, dispersed, and broken-spirited captives—and dismantled, bridled, and divided kingdoms. The great Teacher had many things to say, which the times would not bear; and he magnanimously cast his hopes upon the broad principles of truth, justice, and charity, which he gave to mankind, knowing that in their slow and silent, but sure and powerful operation, they would work changes in favour of the humblest and most oppressed portion of mankind, compared with which all revolutions brought about by the sword are of little moment and in their results of no value.

"Did these principles include patriotism? If patriotism be built upon false views of human nature, and the common rights of man; if it be at war with social justice; if it be destructive of humanity, they did not: but if patriotism be provided for in the constitution of man and of society; if it be one branch of the sovereign law of justice; if it be a particular application of the universal duty of love to man,—they did include it, and it is as much a duty as any of the specific requirements of the Christian code of morals."—Pp. 10—12.

The following passage is alike just, devout, eloquent, and animating. We make but one exception to it. We demur to the position that the future destiny of nations, or at least of mankind at large, is not to be divined from their past history. It is from the records of the past that we should have deduced the prospect of that brighter future which we join with the preacher in anticipating. History seems to us to demonstrate a law of progress in humanity, which has always operated, though its ratio may, and

indeed from the nature of the case must, become an accelerated one. Different tribes and people may, at different times, have led the way; but the tribe or people at the head of the human race, in any given period, has always been in a superior state to that which took the lead during a preceding period. Each nation fulfilled its mission; carried on improvement in that particular way for which its powers were adapted, and to the limits which those powers could reach; and then resigned the supremacy to a successor. Thus nations may have paused; still the human race has advanced. And thus we may infer the advance will continue until all institutions become only modifications of Universal Association for Universal Good.

"But as, on the one hand, we must not presume to be the peculiar people of God, and to have an exclusive claim to his favour, so neither, on the other, are we warranted to interpret his decrees to be against us as a nation, and to conclude that his mercies are clean gone and for ever, that his promise is come utterly to an end, that he hath forgotten to be gracious, and that he hath shut up his loving-kindness in displeasure. This latter were the worse evil of the two. It is called by the Psalmist, whose despondings words I have been quoting, *his own infirmity:* it would smite the heart of patriotism with a palsy, and the disease would soon communicate its withering influence to our piety.

"Nations, like individuals, are doomed to change; but it may be hoped that we carry the analogy too far when we represent them also fated to decrepitude and decay, at least within assignable revolutions of time. From the past history of nations, we are not sure that we can divine the future. There is nothing in ancient times parallel to the present. Social man has become a new creature. The operation of many of the causes of the decline and fall of states has been stopped; new principles are at work, favourable to life and vigour. It seems utterly impossible that the civilized world should be again overrun by barbarians; that superstition should bring another long night over the human faculties; or that universal ignorance should deliver up the multitude, bound hand and foot, to crafty priests and despotic princes. The actual tendencies of mankind, in all those parts of the globe that are of political consequence, are towards improvement in the arts of life, in law, in science, in policy, and in religion. He would be bold in his sinister prognostics who should point to the mark where this improvement shall terminate. The patriot and philanthropist—for in our view they are one and the same character, seen only in different Christian lights—may humbly though not weakly hope—especially with the promises of divine revelation, which is a 'covenant of promise,' before his eyes—that there will be such a progression of the human race in reason, wisdom, and skill; in the sense of the true interests of the species, of communities and of individuals; and in the principles of justice and the sentiments of charity;—that wars will be prevented by international tribunals; that durable peace will enable and induce all countries to exchange for mutual advantage the products of their soil, industry, skill, and science; that the extremes of

wealth and poverty will be corrected; that knowledge will diffuse itself amongst all classes in all regions, inspiring personal dignity, the forerunner of social happiness; that government will be only law in beneficial exercise, and that law will be an expression of the common reason and will; and that, partly as cause and partly as effect of all these glorious results, Christianity will be known and received in its simplicity and purity, and Religion and Virtue will walk the earth, hand in hand, joint protectors of man's peace and happiness, and his guides from earth to heaven, where alone man and society will be made perfect."—Pp. 18—20.

We add the concluding wishes and prayers, so worthy of the Christian patriot and philanthropist, and in which we are sure our readers will heartily and solemnly unite.

"Emboldened by these hopes, let it be our fervent wish and solemn prayer, and consequently our strenuous endeavour and constant aim, that our country may be first in the race of nations for the prize of true and enduring fame, but that there may be no competition between our own and other nations, except that which in its exercise shall be healthful and in its issue beneficial to all. Here, if it be the pleasure of the Most High, may the general voice command only what is true and right, and public opinion be the inviolable sanctuary of freedom. May Peace, settled, universal, long-continued Peace, heal all the wounds inflicted by War, and be the harbinger of every other national blessing. May Industry be willing and its reward bountiful. May Commerce spread its prosperous sail, and our merchants be 'the honourable,' by being the virtuous, 'of the earth.' May Science bring forth new aids to art, and art multiply the comforts of social life. May Knowledge be a common property and blessing. May all orders of men, in their several degrees, be at once the strength and the ornament of the state. May no violence give a shock to our civil and political institutions, nor any fundamental change be made in them, but by the calm reason and determined will of an united people. Upon the King's head may the crown flourish; may his life be continued to the utmost limit that nature allows; and may his reign be numbered amongst the brightest eras of our national annals. May the Queen Consort and the various members of the Royal Family make an ample return for their privileges and immunities by co-operating for the public good. May the nobles of the land verify their titles and sustain their rank by being high examples of patriotism. May the representatives of the people be faithful to their charge by consulting the people's true and lasting interests. May the expounders and administrators of the law look only to the protection of the commonwealth. May the arm of justice never be raised by passion, nor strike without discrimination, nor become habituated to extreme severity. May the United Kingdom in all its members be animated by one heart. May our scattered colonies and dependencies be united to the mother country by the ties of gratitude and hope; and may those tribes and classes amongst them who have known us only by the weight of our power, be recompensed by our justice and won to true reconcilement by our benevolence and mercy. May our various Christian

denominations be equally free and independent; while they prize faith, may they, after apostolic usage, hold charity to be more excellent; never more may Intolerance distract our councils and put in conflict all the evil passions, nor Bigotry again poison 'the cup of blessing.' May all our Houses of Prayer be schools of every amiable and generous virtue, and may our youth be trained up in them to filial piety, to the love of their country and the love of all mankind, to unity of spirit with the holy and merciful Jesus, and to the child-like fear and cheerful worship of the Father Almighty; and may they transmit these sentiments and habits to their children, and they to theirs, till time, and with it the distinctions of race and country, shall be no more.' —Pp. 20—22.

THE EARLY SOWING.

A TALE.

ONE dreary winter's morning, a funeral, the preparations for which were of the most sordid kind, was made ready to set out from an alley in one of the lowest districts of the city of London. It was not regarded with any respect by the gazers. They looked on with less curiosity than is observable in the country, where such a spectacle is less common: but what curiosity there was testified itself in noise and bustle. Some few who passed by cast a glance at the coffin and went on. Some pushed their way as if they did not perceive what was doing: but at every door stood one or more idlers making their remarks, and shrill voices from the garret-windows were heard above the tumult of the alley, and the rattling of carriages in the neighbouring street. The snow was all melted on the pavement, but some yet fell in dingy masses from the eaves, and the idle boys amused themselves with pelting each other, till one, ruder than the rest, flung his handful at the mourner who immediately followed the coffin. The example was presently imitated; and as the bearers turned the corner, the rusty pall was sprinkled with snow-balls.

It was soon observed that one who had been supposed to belong to the funeral-train had not departed with it. He wore a black coat, and was certainly a stranger in the place, and the neighbours therefore looked to see him go into the house where the death had taken place; but when they saw the door shut while he stood watching the boys at their rude play, they regarded him with suspicion, and many—for good reasons doubtless—closed their doors and retreated from the windows.

"They suspect me to be connected with the police," thought M., perceiving this:—"the first difficulty I have to contend with in all such places. I must begin as little in police style as possible."

"Your snow-balls don't hurt me to-day," said he, smiling, as one passed close by his shoulder: "but I should not like them if I were following a funeral."

"These don't hurt," said the boy who had flung the first handful at the mourner: and as he spoke, he looked round for a stone to put into the one he was making.

"Did you ever walk behind a coffin?" asked M.

"Not I," said the boy.

"If you had, you would know what it is to be made game of at such a time. It is mischievous to throw stones in the shape of snow-balls; but it is cruel to mock people when they are in grief.—Whose funeral was that?"

"I don't know."

"I bid you ask," said his mother, who had come out of her house on seeing the gentleman talking to her boy. "Why don't you ask, as your father bid you?"

"You want to know whether they died of the fever," said the boy; "but what care I whether the dead dog was hanged or drowned?"

"You would like somebody to care when your turn comes," said M.

"No more than I should care for myself," said the boy. "What does it signify? I saw a man drowned once, and I have seen many a one hanged; and I would as soon be one as the other."

"Hold your tongue, you wretch," cried his mother. "I hope, Sir, he does not know what he is talking about."

"I do though," said the boy: "and if I am hanged, remember you taught me the way. I saw you steal before ever I tried my hand at it; and so I'll say....."

His mother had turned into the house before he finished, and M. followed her. When she perceived this, she turned fiercely round, and asked him what he meant by making her own children betray her in the face of her neighbours.

"I came with no evil purpose," said M., "nor is it my business or that of the neighbours to find out whether your son speaks truth or falsehood respecting you. I see that he is a trouble to you, and I should be glad to help or comfort you if I could."

"Never mother had such a trouble," replied the poor woman. "I don't know which is worse,—to have him in sight, treating us in the way he does, or to be dreading to hear of the wickedness he commits, day and night, when he is away from us."

And then she went on to relate how her son often absented himself for days together, supporting himself she knew not how; but certainly by no honest means. There was no excuse of poverty for this at present; for his father brought in such wages as might keep the family above want.

She did not believe that the lad would give over his evil ways if his father were ever so rich: he seemed to take to vice by nature.

M. mildly reasoned against so hopeless a conviction, and urged that if the boy's bad habits were traced back to their origin, there might be hope of cure. The woman's back was turned towards him as he said this; but there was something in her silence, and in the expression of her whole figure, which impressed him with the conviction that she was suffering anguish of mind, and that it probably arose from the truth of what her son had said about his first lesson in theft. Respecting her feelings, whether of remorse or of any other nature, he paused. A new topic was presently supplied by the entrance of a child of much more promising appearance than any who were playing without. He was also the child of this woman, who gave her name as Harris. She said he was some comfort to them at present; but she did not know how long it would last, for while Ned's example was before his eyes, she was afraid nothing would prevent his turning out like both the others. Had she then another child? Yes—the eldest, a girl, who, in the days of their extreme poverty, hired herself out as a porter in one of the markets. She had become more and more irregular in her earnings and in her return home, and had at length disappeared altogether. Since then the family had changed their dwelling, which made her return to them more improbable than it would otherwise have been. Mrs. Harris had long opposed the removal; but her husband had taken a disgust to the place in which they had suffered so much, and being a stern man, had little wish to see his daughter again; and all that the unhappy mother could do was to leave word with the neighbours where the family might be found, and to go among them, from time to time, to ask whether the wanderer had returned,—and be disappointed.

Having no comfort to suggest respecting her, M. inquired what means were taken to prevent the corruption of the youngest boy. He was kept as much as possible from playing with the children in the alley, and employed by his mother's side. This was all.

"Do you not send him to school?"

"I never could part with him out of my sight, after what I had gone through with the other two."

"You take him to some place of worship?"

"I have no heart to go to any such place. We have never kept our Sundays since our troubles were at the worst. We left off going out then because we had not clothes to put on."

"But there is no such reason now."

"No, Sir; but every thing is so changed since the time when we used to make Sunday our resting-day, that we try, I scarcely know how, to make it as much like other days as we can. I have often wished we lived out of hearing of the church-bells."

Before M. could reply, Harris [illegible] at the unexpected

visitor, and rather surlily asked what business brought him. He was but little softened by M.'s explanations of his purposes of kindness and peace.

Harris answered that his troubles, be they many or few, concerned only himself, and he hoped the gentleman would leave him to get over them as he could. It signified to nobody what became of him and his.

"Indeed!" said M. "And do you feel no concern when you see a neighbour tossing on his bed with pain, or downcast because he sees his family starving round him? Do you say it is no concern of yours, and instead of trying to help him, leave him to get over it as he can?"

"When I am sick," said Harris, "I will send to the doctor; and when we are starving, we will go to the parish, and ask nobody's charity in either case."

"And when you are unhappy," said M., "what then?"

"I don't think reading prayers does any good, so I shall not send for the clergyman: and if he chooses to come without being sent for, I shall not scruple to tell him my mind."

"I understand you," said M., "and I agree with you further than you think. I am not come to read prayers with you; for, though I am certain that it is our best comfort to look to God at all times, I believe that we please him best by helping one another, in the first place, to remedy the misfortunes we meet with. Did you ever see a man lying by the road-side so sick or hurt that he could not go on with his journey?"

"No; but I saw a woman only the other day run down in the street, and her leg broken."

"And what became of her?"

"We got a shutter, I and another man, and carried her to the hospital."

"Poor soul!" said his wife. "She fainted by the way, and they thought she was gone, till George got some wine, and poured it down her throat. And when she reached the hospital, all her cry was about her children, till George offered to go and see that they were taken care of."

"Why did you trouble yourself?" asked M. "What did it signify to you what became of her and hers?"

Perceiving that Harris was at a loss for a reply, he continued,

"I was going to remind you of a story of a man who fell among thieves, and was left by the wayside wounded and half-dead; and of the way in which he was helped by one who passed by, and had compassion on him. But, by what you have told me, I think you must remember the story well, and who told it first. If so, you cannot doubt its being the duty of us all to help one another whenever we can."

"It would be unnatural to let any body faint or die for want of a drop of wine or so," said Harris. "But that has nothing to do with your coming here. You can't bring back my daughter; and as for that boy yonder, he is made for the gallows: 'tis his own father says it," he continued, flinging his hat to the furthest corner of the room, "and 'tis his own father that

forbids you to meddle with him, and to come any more to see what trouble we are in."

M. instantly rose to depart. "I will not remain with you against your will," he said, "and it is my rule never to interfere between parents and children. But nothing can prevent my feeling for you, or keeping an eye upon your son, with the hope of giving you assistance or comfort when you will be more willing to receive it. If you wish to see me again you will find me according to this address."

When M. had laid his card on the table, Mrs. Harris exclaimed,

"O George! it was but yesterday you said that nobody in the world cared for us, and that no good came to us from living, as people boast, in a Christian land. And now you send away the first friend that has come near us these many days."

M. paused a moment to see the effect of this expostulation; but as Harris still stood in an attitude of sullen gloom, he hastened away. As he left the alley, he spoke a few words to Ned in a tone which convinced the boy that the stranger had not been, as he supposed, "set against" him by his parents.

M. was not much surprised at meeting Harris, within a week afterwards, coming in search of him. The man looked awkward, and began a kind of apology, which M. cut short with a smile and a few kind words. Harris came to say that his boy's curiosity seemed to have been excited by M.'s visit. He had asked two or three times what the gentleman came for, and whether he would return; and, as he had obtained no satisfactory answer, the incident seemed to have made more impression upon him than was usual. His mother fancied that the reappearance of the stranger might produce a yet further effect, and therefore humbly requested the favour of another visit, which M. gladly promised. He determined that Sunday morning should be the time, as the whole family would then probably be at home; but he made no appointment, lest Harris himself should take care to be out of the way.

As M. entered the district in which Harris's house was situated, there was nothing to remind him that it was the Lord's-day but the church-bell, which the wretched in spirit would fain have silenced. No man was more averse than M. to the sight of evil over which he had no power; and he therefore pushed his way hastily through the groups of slatternly gossips who were abroad to buy their potatoes, and made a wide circuit to avoid the sound and smell of the crowded gin-shop. When he reached the place of his destination, he found no drunkenness, but almost every evil short of it. Harris was out, in search of Ned, who had just made his escape, as he was for ever trying to do on the Sunday morning. [redacted] boy was leaning half-naked out of the window, watching [redacted] got

up between two cocks in
clean the room. There wa
ance was more untidy tha
night.

"I should not have gue
bells," said M. "You seem

Mrs. Harris, with some c
the room in a few minutes.
hour, when her husband mi
better order.

M. presently met Harris i
usual Sunday haunt, and was
wife that they need not expect
had joined a set of young thie
and drink spirits all the Sunday.
course," said M. "Why did you

"You don't know what it is,
among those young rogues. I once
again. They would lay hold of me,
him."

"I will go, however," said M., "if you"

"You don't know what you would be
ger of your life."

"I think not," said M. "So just turn

Harris obeyed unwillingly, and retreated
entrance to this place of iniquity.

M. having given his name, gently pushed pas
who would have opposed his proceeding. When
the sight of the squalid groups, the sound of their
of spirits, were inexpressibly disgusting: but M.
and his countenance, and stood waiting till his pr
There was presently a sudden hush in the place, and
distinct voice, as he looked slowly round,

"Edward Harris, it is you I want."

Till he fixed his eye on a party of card-players in
none knew to whom he spoke, for the frequenters of such
known by their own names. Ned himself had almost forgo
was evidently startled by M.'s appearance, and threw down his
at the instigation of one of his companions, he took them again,
them up as a sign that he could not leave his game.

"I am in no great hurry," said M, descending the steps. "
a seat, and I will wait till your hand is out."

No one offered any opposition to his seating himself on a bench

midst of them. He drew a candle towards him, (for no daylight penetrated here,) took a book out of his pocket, and began to read. He had not to wait long. His presence was a restraint which the people round him were eager to get rid of. If his manner had been any thing but what it was, they would have turned him out; as it was, they urged Ned to go with him and see what he wanted, and to come back as soon as he could.

"Are you ready, my boy?" said M., when the cards were again thrown down: and the lad followed him passively, as he made his way to the door, taking not the slightest notice of the parties on either hand.

"What do you want with me?" said the boy. "You are not going to have me taken up?"

"No," said, M., "not till I see that you know what the law is, and that you break it wilfully.—I am come to take you home. There stands your father. He has been working laboriously all the week, and it is hard that his rest should be broken to-day by toiling and fretting after you."

"He lets nobody have any rest at home," said Ned; "nor my mother neither. He would flog me this minute if you were not here; and he will as soon as your back is turned; so I shall not go home."

"I am going with you," said M.; "and as for flogging you, it is not the time for it when you are doing what he wishes. And as for peace and comfort, there can be no comparison between dinner and a good fire above ground, and the cold and dirt of yonder cellar. Fire warms one better than spirits at any time."

By this time Ned saw with surprise the blaze of a good fire through the window of his home. His mother was tidily dressed; Willy had his face washed and his hair smoothed, and the furniture was all in its place. In consequence of a sign from M., both father and mother refrained from any notice of the boy's absence and return. They presently perceived that M.'s coat was wet with the heavy rain. He took it off, and gave it to Ned to dry, and calling little Willy to him, he asked him if any body ever told him tales to amuse him: and presently interested him in the story of Joseph. He was not a little glad to see that Ned nearly let the coat burn while the narrative went on, and to hear Harris observe to his wife that they had once had a picture of that story, if they could but find it up to shew the child.

M. said that his children had pictures of it: and he told little Willy that if his brother would bring him to his house in the afternoon, they might look at them. He directed Ned how to find the way, and begged of him not to disappoint the child. Then seeing that the hungry boys were eyeing the boiling pot which contained their dinner, he rose to go.

"It is not for us to ask whether you will take a bit with us," said Harris.

"Some day I will," replied M., "but now I have to go further; and I must be at home when your boys come."

"You will come again, Sir," said the anxious parents in a low voice, as he crossed their threshold.

"Certainly; next Sunday or sooner." And he felt pretty confident that Mrs. Harris would now finish her week's work on the Saturday night.

"What has been done in this case, as in others," said M., when, a few weeks after, he made his report to those under whose authority and by whose support his mission was conducted,—"what has been done appears trifling in the detail, but I am sure it is important in reality. We have no sudden reformation to boast of. These people have not yet attended public worship; they have not yet taken to reading the Bible, and I have not seen them in such a state that I could mention prayer to them. If they had, like others under my charge, needed assistance from our purse, the work would have been quickened; but it is proceeding. It is something that they make a friend of me. It is something to have engaged them in any kind of observance of the Lord's-day, and to have united the family in any common interest, if it be only listening to the Bible stories I relate to the child. I have further reason to hope that the season of greater progress is at hand."

"What reason?"

"Last Sunday, having gone early on purpose, I rose to depart when the first bell sounded, saying that the time for service was too precious to be always sacrificed. I thought they looked wistfully after me, and I believe a word from me will ere long make them follow me.—And so convinced am I, from the changed tone of our intercourse, that any remarkable occurrence which may befal them, be it prosperous or adverse, will induce an expression of good feelings which are now strengthening in silence, that I watch in their case with peculiar interest, for the arrival of one of those outward changes which happen occasionally to all. If we could but gain tidings of the daughter ....."

"It is not impossible. Devise the method, and the means shall not be wanting. You have done so much that it would be sinful to despair of the rest. Why should we not remind one another that our office is that of the apostles of old? It will strengthen us to proceed upon their principle,—that it is ours to plant and to water, trusting to God to give the increase."

BIOGRAPHICAL NOTICES OF EMINENT CONTINENTAL UNITARIANS.

No. VI.

BERNARD OCHINO, to whom we have already had frequent occasion to allude, was born at Sienna, in Italy, A. D. 1487. He was of humble origin, and appears to have laboured under great disadvantages in early life. The deficiencies of his education, however, were amply supplied by the brilliancy of his genius; and few men ever possessed, in a more remarkable degree, the power of clothing their thoughts in striking and suitable language. He spoke his native tongue with such fluency and elegance, as at once to convince and captivate every heart.

Ochino entered the order of Franciscan Monks, called Cordeliers, at an early age; but, some cause of dissatisfaction arising, he quitted that order in disgust, and began to devote himself to the study of physic. On reflection, however, he resolved once more to resume the monkish habit, and lead a life of rigour and austerity. Accordingly, in the year 1534, he entered the order of Capuchins; and his conduct was so eminent for its piety and regularity, that he was twice elected Vicar General of the order, at Florence, in the year 1538, and at Naples in 1541. On the testimony of Ant. Mar. Gratiano, Bishop of Amelia, a zealous Catholic, Ochino has been represented as the founder of this order. This prelate, in his life of Cardinal Commendoni, relates that Ochino, having observed great laxity in the discipline of the order of St. Francis, withdrew himself, for the purpose of living more according to its ancient strictness; and that, finding some of his brethren disposed to second his views, he restored the institutions of St. Francis, in all their pristine vigour; and, in conjunction with Matthew D'Urbino, a man of extraordinary piety and sanctity, established the order of Capuchins. But this statement cannot be true, if, as we are told, Ochino did not assume the habit of a Capuchin till 1534; for the establishment of this order took place in the year 1525, under the pontificate of Clement the Seventh, and in the year 1534, under the pontificate of Paul the Third, the number of religious belonging to it amounted, if we are to believe Spondanus, to at least three hundred.

Ochino is described, by all his biographers, as possessing an active and ingenious turn of mind, and a rich and fertile imagination. As a pulpit orator, it is said that no man ever attained a higher degree of popularity. His preaching was the theme of admiration, not only with the vulgar, but also among persons of distinction and quality. Princes and prelates were frequently in the number of his audience; and the first cities of Italy contended for the honour of having him as their preacher. He is represented as a man of a singularly venerable aspect, with a long beard flowing gracefully down upon his breast, and a pale countenance, which bespoke the austerity of his mode of life. He was received [redacted] to the palaces of

princes and nobles, where he observed the same rigour and abstinence which habitually distinguished him. In his meals he confined himself to one dish, and that too of the plainest description; and abstained almost entirely from wine. He declined the use of the costly beds and sumptuous apartments which his hosts prepared for him, and reposed upon the bare ground, with no other covering than his own cloak; and so great was the reputation for sanctity which he had acquired throughout Italy, that the very mention of his name inspired a feeling of veneration in all who heard it. The nobility regarded him almost as something superhuman. At his approach they went out to meet him. The reception which they gave him was more like that of a sovereign prince than of a poor monk; and when he took his departure from their houses, they insisted upon accompanying him on his way, and shewing him all those marks of attention which they were in the habit of paying to persons of distinction alone.

It has been asserted by some of the biographers of this singularly gifted man, but apparently without sufficient authority, that he was appointed confessor to the Pope. A statement to this effect is advanced, with some degree of confidence, by Lubieniecius, which, however, is unsupported by any direct evidence. Bayle regards the matter as extremely doubtful; and Sandius alludes to it only as a rumour. The fact is in itself unimportant, for Ochino's popularity was such, that, in the eyes of his numerous and devoted admirers, an appointment of this kind, however deservedly bestowed, could have thrown no additional splendour upon his character.

During one of his preaching excursions into the South of Italy, in the year 1541, Ochino formed an intimacy with John Valdez and Peter Martyr, and so complete a change was wrought in him by his intercourse with these enlightened advocates of the principles of the Reformation, that he soon fell under the suspicion of heresy, and incurred the charge of having given utterance to sentiments at variance with those of the Catholic Church. In the year 1542, he was appointed to preach at Venice during Lent, where he attracted, as usual, large and crowded audiences; but having introduced into his discourses topics at variance with the discipline of his Church, he was cited to appear before the Pope's Nuncio, and dismissed with a gentle reprimand. A short time after this, Julius of Milan, a disciple of Valdes, and an intimate friend of Ochino, was committed to prison, by order of the Nuncio; and this harsh treatment of his friend drew from him the following spirited observations: "What mode of proceeding is now left to us, Sirs? To what purpose do we undergo such troubles and hardships, O illustrious city, Queen of the Adriatic, if those who preach the truth are consigned to prison, shut up in dungeons, and loaded with chains and fetters? What security shall we now have for our own persons? What free range will be left to truth? Would that the truth might be spoken candidly and openly! How many blind, who are now shut out from an enjoyment of the light and enveloped in darkness, would then be illuminated!" The

Nuncio, incensed at these animadversions of Ochino, immediately interdicted his preaching, and sent an account of the affair to the Pope: but the Venetians, who were great admirers of Ochino's eloquence, prevailed upon the Nuncio, at the expiration of three days, to withdraw his interdict; and Ochino, whose conduct was narrowly watched during the remainder of his stay at Venice, avoided all further use of irritating and offensive language.

When the term of his mission at Venice had expired, he proceeded to Verona, whither he summoned certain brethren of the Capuchin order, who were intended for the ministry, with a view to their preparation for the sacred office. In pursuance of this design, he expounded to them the epistles of Paul, but allowed himself unusual liberty in the course of his expositions. The Pope, who had hitherto been his friend, and who, it was supposed, had intended to raise him to the dignity of Cardinal, was now greatly incensed at his conduct, and issued an order for his appearance at Rome. He immediately set out on his way thither, but when he had proceeded as far as Bologna, he called upon his friend, Cardinal Contarini, who had recently returned from the Council of Ratisbon; and found him just upon the point of death. The Cardinal unbosomed himself freely to Ochino, and informed him that, although he had strenuously resisted the Protestants on other points, he secretly agreed with them on the subject of justification through Christ. While Ochino was at this place he abandoned his intention of proceeding to Rome, and hastened to Florence, to consult with his friend, Peter Martyr, whose advice he was anxious to procure in this emergency. This interview led to a determination, on the part of both, to leave Italy without delay; a determination which was hastened by a report, that Ochino's arrival at Rome was to be the signal for his destruction, six Cardinals having been appointed to sit in judgment upon him. Nor was this report a groundless one, for he afterwards learned that a body of armed men was sent to Sienna and Florence, to seize and detain him.

The immediate cause of Ochino's abrupt departure from Italy has been variously related by different writers. Some have said that, in a sermon delivered before the Pope on Palm Sunday, he alluded, in warm terms, to the pride of the chief pontiff, and contrasted it with the humility displayed in the conduct of Jesus Christ; and that, at the close of the discourse, one of the Cardinals informed him that he had incurred the displeasure of his holiness, and advised him instantly to seek safety by flight. We are also informed that, in discoursing on the subject of the Trinity, he stated the arguments against that doctrine, but, under a pretext that the time was then too far advanced for him to proceed, delayed the refutation of them till a future opportunity; and, in the mean time, took his departure from Italy. Some Catholic writers, moreover, inform us, that he went over to the Protestant party in consequence of having been disappointed in his expectation of obtaining a mitre or a Cardinal's hat. But all these rumours are utterly unworthy of credit; and the last, in particular, is altogether at variance

with Ochino's known character for integrity. It probably originated in the mortification felt by the Catholics at his defection from their party; and may be set down as one of those stale devices which writers, who are hardly pressed, seldom scruple to employ in the course of controversial warfare.

Ochino had many powerful friends in the North of Italy, whom he had attached to his cause by the piety and integrity of his life, no less than by his brilliant and matchless eloquence as a pulpit orator. Among these was the Duchess of Ferrara, who aided his flight to Venice by supplying him with a disguise, and furnishing him with the pecuniary provision necessary for his journey. From Venice he pursued his course to Geneva, where many Italian exiles had previously taken up their abode, and formed themselves into a separate religious society. Ochino's motive for making choice of Geneva as the place of his retreat, is said to have been a hope that he might be elected pastor of this little church, but in this hope he appears, from some cause or other, to have been disappointed.

The departure of so celebrated and justly popular a character from his native country, and his renunciation of the doctrines of the Romish Church, were subjects of universal astonishment and regret among his Catholic friends. Cardinal Caraffa addressed an expostulatory letter to him, in which, after bestowing upon him the most extravagant encomiums, and calling him his "Father," he breaks out into the following exclamation: "O infatuated old man! who has bewitched thee, that thou shouldst make to thyself another Christ, whom thou hast not learned from the Catholic Church!" Claudio Tolomeo, on hearing of his flight, addressed a letter to him, commencing with these words: "On returning from my villa to Rome, a few days ago, I unexpectedly heard some news, which not only took me by surprise, but absolutely astounded me, by its absurdity and incredibility. For I was told that, by some unaccountable means or other, you had been induced to go over from the Catholics to the Lutherans, and to give the sanction of your name to that heretical and impious sect. I was all consternation at the intelligence!" Other eminent individuals expressed themselves in terms equally honourable to the character of Ochino, and equally descriptive of the sorrow which they felt at his change of sentiments: but the brethren of the Capuchin order were overwhelmed with grief at the loss which they had sustained; and Boverius, their historian, tells his readers, that he could not refrain from tears, when he came to that part of his narrative which related to this subject.

On the arrival of Ochino at Geneva, he published a vindication of himself in three letters, of which one was addressed to the chief magistrate at Sienna, his native city, another to Claudio Tolomeo, and the third to Jerome Mutius; and in this vindication he animadverted, with considerable warmth and severity, upon the Pope, and all who still remained in communion with the Romish Church. In the years 1543 and 1544, he like-

ise printed, at the same place, two distinct volumes of sermons, for the
e and instruction of his countrymen in Italy. Calvin seems, at this time,
have extended his favour and protection to Ochino; and even at a much
ter period, to have held his character in high estimation. In a letter ad-
essed to Melancthon, Feb. 14, 1543, he writes thus: "We have among
Bernard of Sienna, a great and illustrious man, whose departure from
aly has excited no small degree of commotion in that country." Some
riters, nevertheless, affirm that Calvin caused this "great and illustrious
an" to be expelled from the city of Geneva; but in justice to the me-
ory of the stern reformer, let us add, that the report appears to be en-
ely destitute of foundation.

Ochino visited Castalio at Basil, in the year 1545, and proceeded, in the
ourse of the same year, to Augsburg. Here he preached, in his native
nguage, to a congregation consisting principally of Italians. His sermons,
hich were a series of expositions, founded on the epistles of Paul, dis-
layed all his usual eloquence, and attracted universal admiration; and the
ibstance of them was published, soon after their delivery, in the Latin and
erman languages. In 1547, however, the unsettled state of affairs, at
ugsburg, compelled him to leave the comfortable asylum which he had
und there, and return to Basil. But his stay at Basil was short; for in
e same year, he proceeded to Strasburg, where his friend, Peter Martyr,
as then residing; and in the course of the autumn, they both visited
ngland, at the pressing solicitation of Cranmer, Archbishop of Can-
rbury. Peter Martyr was immediately appointed to a vacant divinity
rofessorship at Oxford; and Ochino, who brought with him letters of
commendation from his friend Curio, found employment as preacher to a
ngregation of Italian Protestants in London. The intention of the latter
as to have spent the remainder of his life in England, but that intention
as frustrated by the unlooked-for death of Edward the Sixth; and the
elancholy change which took place on the accession of Mary drove him,
gether with many other Italian exiles, from the kingdom.

Ochino now returned, by way of Strasburg, to Geneva, where he arrived
the 28th of October, 1553, the day after the martyrdom of Servetus.
uring his stay at Geneva, on this occasion, he married; but his residence
that city was short: for when he was informed of the cruel fate of Ser-
tus, he expressed himself in such terms respecting it, as left no room to
ubt that it met with his just abhorrence. It was probably this circum-
ance which induced him, very shortly, to quit Geneva for Basil, where
me of his old friends were still residing; and where, we are told, he sup-
rted himself by following the profession of an author. It is somewhat
gular, however, that Bock, upon whose authority this statement is made,
d who must have been at great pains in collecting information on the
bject, has mentioned a single work of Ochino's published at this
e; [redacted] of any such work in Schelhorn's interesting

account of the library of Raymond de Krafft, in which the titles and dates of no less than eight of Ochino's publications are given. This leads very naturally to the suspicion, that he was the author of the Dialogue between Calvin and Vaticanus, which first saw the light in the year 1554, at the very time that he was at Basil, employed, as we are told, in writing for the press. Some have attributed this celebrated work to Lælius Socinus, and others have attempted to father it upon Castalio; but who more likely to have given birth to such an offspring, than the acute and discriminating author of the Dialogues on the Trinity?

In 1555, after two years spent at Basil, Ochino succeeded John Beccaria as preacher to a congregation of Italians, who had recently been driven by persecution from Locarno, and compelled to take refuge in the territory of Zurich. The members of this little community came in a body to Zurich, at the beginning of the year, in quest of an asylum; and being ignorant of the German language, the magistrate of that city appointed Beccaria to be their minister, whose sufferings in the cause of Protestantism had already procured for him the title of *Apostle of the Locarnians.* When Beccaria had exercised the functions of pastor among them for a few months, he was superseded by Ochino, who was installed in his office, at the earnest entreaties of the whole congregation, in the month of June, 1555.

Towards the close of this year, Ochino sent into the world a Dialogue on the subject of Purgatory, which he dedicated to Francis Lismaninus, one of the earliest patrons of Unitarianism in Poland: but hitherto his own mind appears to have received no peculiar bias in favour of the Unitarian doctrine. In the year 1559, however, he visited Lismaninus, and seems to have imbibed a partiality for that doctrine, in the course of some private conferences, held upon the subject, at Pinczow. This fact, which is overlooked by his biographers, throws great light upon the history of his opinions, and enables us to account for the liberal tendency of his subsequent writings. For the knowledge of it we are indebted to "the Will of George Schomann," who says, "When I was present at Pinczow, in the year 1559, I lived upon familiar terms with Peter Statorius, John Thenaud, Francis Lismaninus, George Blandrata, and *Bernard Ochino*, and became clearly convinced that the doctrine of a perfect equality in the persons of the Trinity is founded in error, and forms no part of the Christian faith; but that there is one God the Father, one Son of God, and one Holy Spirit; although there were still many things relating to this subject which we did not yet understand." About two years after the occurrence to which this memorandum relates, Ochino published a Catechism of the Christian Religion, which he inscribed to the members of his congregation at Zurich. This Catechism was just such as might have been expected after the conferences alluded to by George Schomann. The sentiments taught in it were, for the most part, of an orthodox complexion, but were occasionally

interspersed with observations verging towards Socinianism; as well as with doubts concerning some points deemed fundamental by the majority of Christians. From this time, it is probable, Ochino's sentiments gradually inclined more and more towards Unitarianism; till at last he entirely discarded all his remaining prepossessions in favour of the doctrine of the Trinity.

In the year 1563, two volumes of Dialogues appeared in Latin under his name, which created a considerable sensation among the members of the Helvetic churches. In the twenty-first of these Dialogues, the author brought forward several arguments in favour of Polygamy, for which he was banished from the state of Zurich, and turned adrift, in the midst of winter, with the whole of his family, at the advanced age of seventy-six. "The severe doctors of the Helvetic Church," says a writer in the Monthly Review (Vol. LXIII. p. 322), "never made *charity* a fundamental article of their creed: and without sympathizing in his misfortunes, they proceeded to damn his principles. They were not accustomed to seek for candid apologies in the infirmities of age, or the chagrin which ariseth from ill treatment; but finding him in an error, they applied the *common* argument of bitter zeal to correct it. The method they took with poor Ochino was short, but irresistible; for they banished him at once from their Church and State, as the best method to preserve the peace and purity of both." But after all, it is by no means certain that Ochino meant to defend Polygamy, or to do any thing more than give a fair statement of the arguments for and against it. This, in fact, may be said to be the character of all his Dialogues, which are written in a spirit of the greatest impartiality; and in which, as Ruarus observes, "he disputes in the academic manner, so that it is sometimes impossible to ascertain whether he takes the part of the interrogator or the respondent." This led Beza, in his usual snarling manner, to say, that "Gentilis was less cunning than Ochino, who seems, like the academics, to doubt of every thing, and to believe nothing." But the truth is, that it was not so much on account of Ochino's Dialogue on Polygamy, as of those on the Trinity, that he fell under the displeasure of the magistrates and ministers of Zurich. In the eyes of these Protestant inquisitors, no greater crime could be committed than to unravel the sophistry by which the Trinity had so long maintained its ground in the Christian world; and Ochino, who indirectly attacked this doctrine, was deemed guilty of an offence, for which no after concessions could atone.

The Dialogues, thirty in number, were originally written in Italian; and afterwards translated into Latin, by Castalio, from the author's manuscript. This latter fact is called in question by Ruarus, in a letter to Abp. Calovius; but Castalio himself vouches for its truth, in his [redacted] epistle to the chief magistrate and Senate of Basil. Calov[redacted] mistaken in supposing that these Dialogues were pu[redacted]us, under

the name of *Felix Turpio.* They were, undoubtedly, published in Ochino's own name, of which we have the best of all proofs, in a copy now lying before us. The first volume is dedicated to the Earl of Bedford, and the second to Prince Nicholas Radzivil; but the name *Felix Turpio* occurs in no part of either volume. Bullinger informs us, in his preface to the Works of Simler, that Ochino "got them printed *(per* Italum quendam) *through* a certain Italian, who was his intimate acquaintance and friend;" and this friend, it is supposed by Ruarus, was Peter Perna, whose name appears on the last page of each volume. "Lælius, indeed," as Ruarus observes, "it could not be, for the Dialogues were published A. D. 1563, the year after his death." But may not the friend in question have been Cœlius Secundus Curio, to whose inspection they were submitted by the censor of the press, and by whom they were pronounced not unfit for publication? And may not Bullinger have expressed himself thus enigmatically, from a feeling of delicacy towards Curio, whose character was highly and universally respected, notwithstanding the well-known freedom of his opinions on certain religious subjects? Curio, as we have already seen, was principally instrumental in their publication, but he escaped harmless; and in vain did Ochino allege his ignorance of the law, which required that a manuscript, printed in another place, should be previously subjected to the censorship at Zurich. His judges were peremptory; and it was decreed that having published a book which ought to have been suppressed, and which had brought the Church and the Republic into disrepute; and having, moreover, done this contrary to the laws and edicts of the magistrates, it was their will and pleasure that he should immediately be expelled from the city and territory of Zurich. Bullinger states, in a letter to Simler, that an opportunity was given to Ochino of retracting what he had written; but that having no fair and legitimate excuse to offer, and declining to hold a disputation on the subjects on which he had given offence, he was dismissed by the Senate, and ordered to quit the country with his whole family. In the proposal to which Bullinger here alludes, there is, it must be admitted, some appearance of candour and fair dealing; but Ochino knew the spirit in which it was made, and with characteristic prudence declined the treacherous offer.

In compliance with the terms of the sentence passed upon him, he set out immediately for Basil, and entreated the ministers and professors of that place to intercede with the magistrates on his behalf, and to procure permission for him to take up his abode in that city: but his application was unsuccessful, and he was not allowed to remain there even till spring. He then went to Mulhausen, with his children, in the depth of an unusually severe winter; but being still pursued by the malice of his enemies, he resolved, after a short residence in that town, to seek an asylum in Poland, where he hoped to find that protection which was denied to him in Switzerland. Poland, however, did not afford him a permanent home; for it

unfortunately happened about the time of his entering the kingdom, that measures had just been adopted for the expulsion of all foreigners whose sentiments varied from the established creed; and Ochino had become peculiarly obnoxious to the Catholics, not only on account of his change of sentiments, but also in consequence of an Apology, which he had published, abounding in charges of various kinds against the Romish Church. He officiated for a short time to a congregation of Italians, resident at Cracow; and Lubieniecius informs us, that some of the nobles interested themselves on his behalf, and offered to procure the royal permission for him to remain in the kingdom; but that he refused, and said it was his wish to be obedient to the higher powers, though he should even perish by the road, amidst the wolves of the forests. The plague detained him some time at Pinczow, on his way into Moravia; but he found a kind friend in Jerome Philippovius, one of the early patrons of the Unitarians in Poland, who took him into his house, attended upon him with the greatest care during his illness, and supplied him with every thing necessary to facilitate his recovery. For these humane attentions, he is said to have expressed his sense of obligation at his departure, by saying, "I thank God, brother Philippovius, that he has rendered thee worthy of becoming the benefactor of Ochino under such calamitous circumstances!" Having lost both his sons and his eldest daughter, by the plague, the poor old man pursued his weary way, and died within three weeks at Slacow, about twelve months after his barbarous expulsion from Switzerland.

Beza, in a letter to Dudithius, ascribes all the misfortunes which befel the family of Ochino, and particularly the accidental death of his wife, to the special interposition of God, on account of his supposed erroneous opinions. To this unfeeling and presumptuous charge, Dudithius, with admirable judgment, thus replies: "It is customary, I perceive, with you, whenever any one meets with a miserable end, immediately to exclaim that 'it has happened by the just judgment of God.' It is inhuman to trample upon the ashes of the dead; nor ought we to form an opinion of the piety of any one, from the manner of his death; else, what shall we say of Josiah and others? What shall we think of Christ and his apostles, and an innumerable company of martyrs, who suffered an ignominious and excruciating death? What, too, shall we say in behalf of your own Zwingle? That illustrious herald of the word of God, and true disciple of Christ, is said to have been slain in the front of the battle; a miserable kind of death, and one which was unworthy of a Christian teacher! Cease, then, thus to think with the vulgar, that, if a person meets with a violent and unexpected end, you are immediately at liberty to conclude that he is an impious man!"

AUTUMNAL BIRDS.

It is a meek October day;
The sun withholds his fervid ray,
And a light veil of pearly grey,
O'er Nature furl'd,
Seems in a soft Autumnal May
To wrap the world.

No solitary song is heard;
Love warms no more the silent bird;
Not even the lark his wing has stirr'd
To pour from high
His own glad elegy, interr'd
In the deep sky.

Yet still, the hedge-row brakes along,
The congregated strangers throng,
Uttering, by fits, faint breaks of song,
Of alter'd power,
Ghosts of their summer strains, among
Field, copse, and bower.

But when the step, too near and loud,
Alarms the unfamiliar crowd,
At once, with chattering whirr, the cloud
Of rushing wings,
With simultaneous sense endow'd,
To distance swings.

No wild-horse troop of Tartary,
Than these more jealous, swift and shy!
Lean o'er yon gate—the stubble eye—
No life is there:
Enter—what instant flocks up-fly,
Darkening the air!

On them, it seems, Adversity
Acts not as on Mankind:—for *we*
Desert each other when we see
The falling leaf;
But *they* by feather'd sympathy
Make light their grief.

Poor tremblers! startle not for me!
Too well I love all liberty,

Ever to scheme, for aught that's free,
A tyrant's chain;
Your glorious charter shall not be
Conferr'd in vain.

I bear no gun to bring you down
In blood upon the stubble brown:
Not mine the Pythagorean's frown—
Nor yet the will,
With fool from country, fop from town,
For sport to kill.

'Tis not that any heart forgets,
Lost Bewick! thy inspired vignettes,
One of our purest early debts
To Nature's friends—
Rays of a sun that never sets
Till being ends.

The *poetry of sporting* thence
Comes back upon my inward sense,
With all its old omnipotence,
Even late as this,
And northern hills and midland fens
Have still their bliss.

We end almost as we began;
The stream runs as the fountain ran;
Name but the grouse or ptarmigan—
The dark hills rise;
Or, lady of the lake, the swan—
There lone it lies!

I felt it then, I feel it still,
The incommunicable thrill,
With which I once, from his clear rill
A moorcock sprung,
Beneath Loch Lomond's giant hill,
When time was young.

And still I hear, as then I heard,
The shrill cry of the plover-bird,
When that mysterious whistle stirr'd
Ben Lomond's air,
And those it reached almost averred
Spirits were there.

I knew not then, as now I know,
The sufferings of those men of woe,
Driven by the creed-imposing foe
To wastes forlorn,
To haunts the more fastidious roe
Had left with scorn.

The ennobling thoughts I knew not then,
Which thrill the hearts of Scottish men,
When, morn or eve, from hill or glen,
The plover's call
Speaks of their fathers' dark days, when
Heaven was their all.

How oft (they think) as gloaming fell,
And the mist gather'd o'er the dell,
That solemn whistle mingled well
With dying day,
And with the deep low sounds that tell
Where the brave pray!

I see them now, beside the wave
That brawls by many a martyr's grave!
In yon deep glen, from many a cave
And lair they stand,
The emaciate, but devoted Brave,
With sword in hand.

Listening they stand—the living words
Touch every manly heart's fine chords:
Then full upswells their Desert-Lord's
Soul-breathing praise,
While their pale eyes out-gleam their swords
Through evening's haze.

Oh Liberty Divine! can we
Dare, suffer, risk too much for thee?
But for thy bright ascendancy,
Would not Man's years
A cloud without a rainbow be,
All gloom and tears?

But where am I? Far, far away,
Lies the lov'd land of burn and brae:
The variegated hedge-row spray
Comes back once more,
The chattering race, the gentle day,
Even as before.

Coy flutterers, were your thoughts as mine,
Ye would not thus in discord pine;
But, while these fading glories shine
With sunset ray,
Wake one Autumnal song divine
Ere all decay.

Look on yon once familiar wood—
How beautiful its widowhood!
While it was green, ye fondly sued
The sheltering bough—
Seems it not like ingratitude
To leave it *now?*

Vermilion, orange, brown and green,
With nameless, countless hues between,
Paint it like some poetic scene
Of elfin-land;
And, when ye think what there has been,
Can ye *withstand?*

Ye could not, if that power were yours—
But nought to *you* the Past restores:
Back on your hearts no echo pours
The music gone;
No memory from its embers soars,
Of transport flown.

To *us* a different lot is given:
Ten thousand chains, unseen, unriven,
Bind us to all beneath the heaven,
Of every length;
And idly might the strong have striven
'Gainst their fine strength.

These adamantine gossamers,—
Which Life, like Lilliput, confers
On all her slumbering Gullivers,
From first to last,—
How close to her, and all that's hers,
They bind us fast!

Our summer shades may fall—but not
Effaced is each familiar spot,
Each spiritual Egerian grot
Of the dear Past:
Oh no, unfaded, unforgot,
They live, they last!

The shadows of green leaves that were
Murmur around the old man's ear:
Echoes of early tunes we hear,
Where'er we turn,
Though the harp, damp with many a tear,
Hang o'er the urn.

And, it may be, in other bowers,
Where drop no leaves and droop no flowers,
The spirit of this world of ours,
This life's sweet soul,
Will beautify the sister hours
Beyond the pole.

Crediton.

THE BISHOP OF SALISBURY'S REPLY TO MRS. JOANNA BAILLIE.*

THIS book is fatal to the reputation of the author for intellect or for politeness. We must have a very contemptible opinion of his understanding, unless we believe him to have a very contemptible opinion of the understanding of the lady to whom it is addressed, and the readers into whose hands it may fall. His "remarks" are insulting, unless excused by the imbecility of the writer. A learned man, Dr. Burgess may be; if so, he contributes largely towards the already plentiful proof that learning is not wisdom. Such a compound of confused statement, inconclusive reasoning, fallacious reference, hasty assumption, and self-contradiction, has scarcely, if ever, before been produced, even in the Trinitarian Controversy, or emanated even from the Episcopal Bench.

We can only afford room for a specimen of each, and shall then hold ourselves absolved from further notice of what has no claim to any notice but the station of its author.

Confused Statement.

"The incomprehensible nature of the Divine Attributes is, probably, a very common cause of unbelief; and the conviction which we all must feel of the natural incredulity of our vain imaginations, should operate as a caution against its propensity to reject 'the things of the spirit of God' (1 Cor. ii. 12—14), especially as *revealed* in Scripture, and *authoritatively* professed by the Church. But, though we may justly urge this caution in our

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* Remarks on the General Tenour of the New Testament, regarding the Nature and Dignity of Jesus Christ: addressed to Mrs. Joanna Baillie. By the Bishop of Salisbury. London: Hatchard and Son. 8vo. Pp. 80. 1831.

defence of the generally-received doctrines of Christianity, still our strong holds are the *plain evidence of Scripture,* and the concurrent *testimony of the primitive Church.*"—P. 3.

The Bishop begins by mistaking Mrs. Baillie's meaning, whose allegation was that the doctrine of the Trinity was "incomprehensible when taken along with the unity of God;" and he then mistakes his own meaning, which was, the incomprehensibility of the Divine nature, not the incomprehensible nature of the Divine attributes. If the nature of the Divine attributes be a "cause of unbelief," there must always be unbelief while God and rational creatures exist. The Bishop means man's impatience, not God's attributes. "Incredulity" is not natural, but acquired; nor is it necessarily a fault; nor are "vain imaginations" prone to it, but the reverse; they are the most credulous things in the world. The description of the propensity of this incredulity is a curiosity; but less so than the concluding discovery that "caution" against it is a "*defence*" of generally-received doctrines. Such is the complicated and unmeaning verbiage addressed to one of the most "highly-gifted" writers of the present age.

Inconclusive Reasoning.

"2. A knowledge of the Old Testament is necessary to the right understanding of those doctrines in the New, which relate to the nature, dignity, and offices of Christ. You are, I perceive, of a different opinion, and for a reason which is plausible, but, I think, not well founded. 'To the Old Testament I do not refer; for the Jews were the best judges of the peculiar idioms and grammatical distinctions of their own language; and any conclusions founded upon these, which *they* have at no time entertained or admitted, can be but slight authority.' (*View*, p. 5.) If our Saviour, and the writers of the New Testament, had made no reference to the Old, your reason for not referring to it would have had great weight. But the single injunction, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me' (John v. 39), would abundantly more than overbalance the authority of unbelieving Jews. The writings of the Old Testament were, before the publication of the New, the only Scriptures; and to them Christ repeatedly refers, throughout the Gospel, as proofs that he was the promised Messiah."—Pp. 6, 7.

The sophism of this passage stares one in the face. The Author insists upon sending us to the Old Testament now, after we have the far clearer light of the New, for the singular reason that the Jews were referred to it *before the New Testament was written.* We are not to walk by the light of the Sun, because before the Sun had arisen we were admonished to use a lamp. Christ proved from the Old Testament that he was the Messiah, i. e. a perfect Teacher; therefore we can only come to a right understanding of his perfect teachings through the imperfect instructions which preceded! "The authority of the unbelieving Jews," in the particular for which Mrs.

Baillie cited it, cannot be overbalanced by that of Christ, for they are both in the same scale.

Fallacious Reference.

"Against the objection of the Jews, that believers in the Trinity worship more Gods than one, GROTIUS, in every respect a competent and candid judge, has defended the Christian Church in the Fifth Book of his Treatise on the Truth of the Christian Religion, Sect. 21. He calls their objection an invidious and perverse charge; *and illustrates our Church doctrine from their own writers in regard to the Trinity of the Godhead, the Divinity and Incarnation of Christ, and the personality of the Holy Spirit.*"—P. 31.

It certainly startled us to hear that Grotius had illustrated *our Church doctrine*, and so we turned to the place. The argument of Grotius is that of a Sabellian, who no more believes in three divine persons, properly so called, than a Jew. In fact he declares that the same allegation might just as well be made against Philo, "qui sæpe tria in Deo statuit," and who therefore may also and equally be claimed by Dr. Burgess as having held "our church doctrine." If the doctrine of the Trinity, as stated in the Articles and the Athanasian creed, really mean no more than the Rabbinical speculations, cited by Grotius, concerning Divine Wisdom, the Shechinah, &c., then are we, and even the Jews too, orthodox believers, and Dr. Burgess may be trusted for a correct reference.

Hasty Assumption.

We are informed that a knowledge of Greek is one of the aids, "the want of which is, I am persuaded, one of the chief sources of dissent from the primitive, or as you call it, the 'High Church Doctrine,' professed by the Church of England." (Pp. 3, 4.)

Want of Greek! Locke, Newton, Haynes, Clarke, Pierce, Hallett, Lardner, Wakefield, Newcome, J. Taylor, Jones, Parr; here is Greek enough surely, without going further, or looking abroad. Here is Greek enough; but where is its Siamese brother that should be, the Trinitarianism? Of all assumptions, there can scarcely be one more rash than that want of Greek is an element of the Unitarian faith.

The fact is that there are a few points, and but a few, in the controversy, which require to be referred from the Chancery of Common Sense to a Special Jury of Greek Scholars. They have been referred, and the verdict given: not always unanimously, indeed; but so rich a scholar as the Bishop sometimes settles a question by a balance of critical authorities; the unlearned need do no more.

Self-contradiction.

At p. 5 of the "Remarks" a demonstration of the Deity of Christ is grounded on the absence of the Greek article; in p. 54, in a citation from Bishop Pearson, adopted as most conclusive, arguing from the omission of

the article is censured as a "cavil," because it is "so often neglected by all, even the most accurate authors." The very same page cites Whitby as an authority for the doctrine which all the world knows Whitby renounced. The same thing had previously been done with Milton, p. 21; though here, perhaps, the Bishop might plead his own historic doubts on the authenticity of the Treatise on Christian Doctrine. P. 57, "God" and "Divine persons" are used as synonymous terms; a concession fatal to the entire argument of the writer. But we have said enough to shew the merits, or demerits rather, of this publication. A large portion of it is occupied in the desperate defence of the forgery in the first epistle of John. The rest contains nothing which has not been refuted a hundred and a hundred times. So many of our pages have, during the current year, been devoted to the examination of Dr. J. P. Smith's work on the Person of Christ, that we do not feel it necessary to touch the general argument on this occasion.

SONNET.

"The eye is not satisfied with seeing, nor the ear filled with hearing."
Eccles. i. 8.

YES! it is so; there is no pausing here;
The soul is not, nor can be satisfied;
"Fair scenes fill not the eye, nor sounds the ear;"
Nought can appease desire, while aught's denied.
Like the great ocean, where th' eternal tide
Ebbs, flows, and rests not; or the vaster sphere
And flood of universe, whose atoms ride
Their circuits endless, is th' human spirit here.

Oh! let us turn this craving appetite,
This thirst unquenchable, towards wholesome food
And "living waters." And since it is right
That we should strive, at least we'll strive for good.
Then what seems hardship else, will so prove best;
And Nature's statute, Virtue's high behest.

‡

LIBERIA.

If one African can be made intelligent, virtuous, and refined, the reproach of the Negro ceases. If one African state can be made civilized and free, the question of Slavery is settled for ever.

The experiment has been made; the issues are known. The philanthropists of the world fix their eyes on Liberia and are satisfied. They are calling to one another from the shores of either continent, "Yes, the question of Slavery is settled for ever."

The North American Colonization Society, with the benevolent view of ascertaining the capacity of the Negro race for enjoying the privileges of humanity, took measures, a few years since, for founding a colony of free Blacks on the western coast of Africa. In December, 1821, the settlement of Monrovia, on the banks of the Montserado, and a short distance from the promontory of that name, was first purchased and colonized with free Negroes, voluntarily conveyed from America. The country was then so thickly wooded as to be almost impenetrable; the climate proved, as usual, fatal to nearly all the White agents who accompanied the colonists, and to many of the settlers themselves; difficulties arose from the jealousy of the natives on all sides, and the clearing and building went on slowly and interruptedly. Before the houses were finished, and when the provisions were nearly exhausted, the rainy season commenced, and the greater number of the survivors, quite discouraged, repaired to Sierra Leone, which lies a few hundred miles north of the original settlement.

In August, a reinforcement from America having arrived, business was resumed, but was again laid aside for the purpose of organizing the means of defence against the hostility of the natives. Repeated attacks of an army of 900 natives upon thirty-five settlers were repulsed by means of the dexterity of the Americans in the use of the few fire-arms they possessed: and in the course of the winter a treaty of peace was concluded, through the intervention of the government of Sierra Leone, and of the commanders of various vessels which visited the coast. From this time the difficulties of the colonists appear to have been on the decrease, as reinforcements of men and provisions arrived at intervals, and the soil repaid, at an accelerated rate, the labour which had been spent upon it. At present, the state of the colony is flourishing in a very high degree; and the causes and extent of its prosperity are worth ascertaining.

The state of Liberia, extending upwards of 150 miles along the coast, contains large tracts of fertile land, every acre of which has been obtained by purchase or treaty. Cotton, coffee, indigo, and the sugar-cane, are the spontaneous productions of the forests. Rice, Indian and Guinea corn, millet, and a great variety of fruits and vegetables, may be cultivated to any extent. Cattle, swine, fowls, ducks, goats, and sheep, thrive, while they require no other care than to keep them from straying. Besides timber,

of an inexhaustible variety and abundance, there are good building stone, shells for lime, and clay for bricks. The exports of the colony, consisting of rice, palm-oil, ivory, tortoise-shell, dye-woods, gold, hides, wax, and coffee, bring in return the products and manufactures of the four quarters of the world. The climate, though unhealthy to all Whites, seems to suit the Negro settlers very well. Those who arrive from Georgia, the Carolinas, and the southern parts of Virginia, require no seasoning. Those from the northern states usually have the fever within a month of their landing, but not dangerously; and the bills of mortality shew a less proportion of deaths than those of Baltimore, Philadelphia, or New York. The heat is intense, but the land is free from swamp, and consists of a rich alluvial soil.

Here are external resources in abundance; but what would be all these means of living,—the climate, the rich and varied productions, the materials for food, for shelter, for comfort and luxury at home, for the extension of power abroad,—if the inhabitants were what it was so lately the fashion to represent their race, stupid, barbarous, brutish, unimpressible? What are these men, this degraded race whom it is said to be useless to emancipate, because God has decreed them to be for ever unfit for the enjoyment of freedom? Do they lie all day under their plantains, satisfied with indolence and sensuality? Do they naturally hate civilization, and reject or prove themselves incapable of enlightenment? What are the facts?

There are eight settlements or townships in Liberia, all more or less engaged in commerce, of which Monrovia is the chief. This town consists of about ninety dwelling-houses and stores, two places of worship, and a court-house. Many of the dwellings are handsome and convenient, and all of them comfortable. Its harbour is seldom clear of European and American shipping, and the bustle of its streets shews something of the activity of the smaller sea-ports of the United States. Mechanics, of nearly every trade, are carrying on their occupations, encouraged by the receipt of constant and good wages. There are numerous public buildings, fortifications, and school-houses, and not a child or youth in the colony is unprovided with appropriate means of instruction. There is a public library of 1200 volumes, and a printing-press, which issues, periodically, a newspaper, called the *Liberia Herald*. All the offices, except those of chief magistrate and physician, are filled by Negroes, and as the settlement is designed for the benefit of their race, no Whites are allowed to pursue any trade or mechanical business. The colonial secretary, collector of customs, surveyor, and constables are appointed by the American agent; the offices of vice-agent, sheriff, treasurer, and those of all other civil departments, are elective.

The commerce of the colony is rapidly increasing, as well with the interior as with the United States and foreign countries. The exports are not less than 50,000 dollars per annum; and those engaged in commercial pursuits are enterprising, judicious, and successful in their adventures. All can do well who devote their labour and skill steadily to any regular occu-

pation; most are independent, and some have acquired fortunes. Agriculture flourishes no less than commerce, and a spirit of improvement appears to animate all classes. Crime is almost unknown, as might be expected where there is no want, at the same time that the means of improvement are amply provided. A Baptist and a Methodist society have each established a preacher; five missionaries from the Basle Association are settled there, and there will shortly be one from the Episcopal church, United States. All this prosperity presupposes harmony among the settlers, and unity and integrity of purpose among their rulers; and these are so evident in the whole course of their proceedings, that it is no wonder the natives look on with admiration, and are eager to put themselves under the protection of their enlightened neighbours. They have done so to the number of 10,000, carefully preserving an alliance with the settlers, and adopting their customs so far as to participate in the blessings of civilization and religion. And it is but ten years since this territory was wild, desolate, and insalubrious, and only visited for the purpose of kidnapping or purchasing thousands of wretches who had no alternative between slavery and death!

It follows from these facts that the energies of a people can never be estimated till their right position has been found. It may be true that Negroes are invariably inferior to Whites in the countries where they can never feel themselves natives; but it has not been sufficiently taken into the account what it is that stultifies them. It is no less true that, a fair trial being given, they have been found equal to the difficulties of a very trying position. They can establish themselves, defend themselves, govern themselves, improve themselves as rapidly and promisingly as if their animal constitution had been in all respects like that of their former taskmasters. Present to any enlightened judge a report of what has taken place in Liberia, without saying where it was done and who did it, and we question whether he will discover from the narrative that tawny skins prevail in the settlement.

Such an experiment as the one before us operates beneficially to the Negro in two ways. It encourages emancipation in Slave countries, and it elevates the character of the bondmen who remain. Let the way be clear for the removal and prosperous establishment of emancipated Slaves, and many masters will be eager to surrender their irksome charge and their guilty authority. Let it be seen what the freedman can do from the moment he touches the shores of his own land, and his pining brother on the other side of the Atlantic will no longer hopelessly bend beneath his burden of wrongs. The free Blacks of the United States may speak unmocked of this country, of their people, and its social institutions. The original and conventional differences of which so much has been made will henceforth fall into gradual disrepute, as absurd and antiquated prejudices, and the first pilgrims to Liberia be eternally honoured as the heralds of a new era of justice and philanthropy.

DR. CHANNING AND THE BRITISH CRITIC.*

AMONG the unjust accusations made against Unitarians, that holds a prominent station which represents that their advocates are wont to indulge in misrepresentations when they undertake to impugn orthodoxy. That misstatements and over-statements are sometimes made, we do not deny; but we know that in the majority of cases the actual representations fall below the actual facts. It seems to have been forgotten by those who have made the allegation, that there exist two sorts of orthodoxy; one of books, the other of the pulpit; one of the informed, the other of the ignorant; one of the few, the other of the many; one of the wary polemic, the other of the inconsiderate flock. Now the business of the friends of primitive Christianity is to assail, not the first, but the second—not the ornaments, but the foundation of Babylon; to speak to the people of things to be found, not in books, but in the people's heads and hearts. And so far are our public advocates from overrating, that many—especially those who have not passed from the bondage of Egypt and through the desert of doubt and fear into the land of promise and peace—that many, from their want of personal knowledge of the actual state of religious sentiment among the mass, take up the philosophical orthodoxy of books, and in assailing it speak of doctrines in which the people recognize only a shadow of their own opinions. Those who know what orthodoxy is, as held by the great bulk of professors, will agree with us, that it is not easy to exaggerate it in many of its features, and join in our most hearty wishes that the lukewarm professors of Unitarianism had personal knowledge of the injurious views often taken of the Creator's character, the depraving and disgusting sentiments advanced of man's corruptions, and the broad burlesque in which the doctrine of the Trinity is expounded. By many, reason is boldly defied, experience denounced, and common sense characterized as the instrument of the devil. Would the reader verify these assertions? Let him pass by some few superior men; and in most denominations, except the high-church party, he will find many preachers preaching, and many of the audience believing, in agreement with what we have advanced, especially should he turn his attention to those who, being most misinformed, need of all others the best theology; should he walk into the chapels of Dissenters, Calvinists, Methodists, in their various kinds, which are of and below the second rate in size and wealth, and found in the less respectable parts of large towns, and in smaller towns any where.

Had a Unitarian, with a view to shew that among the more intelligent part of the community there was an approximation to the truth of Christ's

* The British Critic, Quarterly Theological Review, and Ecclesiastical Record, No. XX. for October, Art. 6. Channing's Works.

simple unity, asserted that, with many in the present day, the supremacy of the Father was maintained together with the divinity, subordinate of course—the subordinate divinity of the Son—no few champions of orthodoxy would, we doubt not, have charged him with misrepresentation. Yet Dr. Channing is assailed for having given the Athanasian view of the Trinity as the prevalent one ; and the misrepresented Trinity, as we have supposed in the last sentence, is asserted to be the true and Catholic doctrine. Thus speaks the last number of the British Critic in an article on "Channing's Works :"

"His great objection to the Trinitarian doctrine is, that it makes Christ the Supreme God, one Being, one Person, with the Father, or else that it makes him another God, to whom, on account of his closer connexion with us, all our religious affections are almost exclusively directed. All this is gross misrepresentation, so gross that we can hardly help saying it is wilful. We know not from what sources he has derived his notions of the Trinitarian doctrine, but this we know, that if there be one point on which Trinitarians are agreed, it is in their acknowledgment of the supremacy of the Father *as God*." Again, "the Son is subordinate to the Father as to his origin and beginning;" again, "the Father as God is supreme, being the root and fountain of the Godhead, and the Son, as such, is subordinate to the Father, according to his own express acknowledgment, 'My Father is greater than I.'" It seems, then, if the British Critic's authority is to be the standard, that these last words refer to the inferiority of Jesus, not as man, but as God—are spoken in reference not to his human but his divine nature—and that true orthodoxy is only distinguished from Unitarianism by an infusion of mystical language. We say Unitarianism, for in our opinion every one is a Unitarian who holds the Supremacy and sole Deity of the Father. Now, what we object to in the above statement is, that orthodoxy is misstated ; and we appeal from the authority of the Critic to the most approved and long-established standards. Difficult, indeed, it is to say what orthodoxy in all points is, but the Critic would find himself voted into the class of heretics, were his views put to the satisfactory and orthodox test of truth, an appeal to numbers. We speak now of creed-mongers, councils, and polemics ; for there are many simple-minded Christians who, led by the force of scriptural language, hold, in spite of the teachings of the pulpit and the creed, that God the Father is supreme over all, and are *quoad hoc* Unitarian Christians.

The day was, we are sure, when it was orthodox to assert that the Son placated the Father. After this it was orthodox to assert that the Son satisfied the divine law, divine justice—enabled God to be merciful. But according to the Critic we do wrong to represent either of these views as orthodox doctrine. They are not, they never were, says the Reviewer. If his authority in reference to the present is not greater than in reference to the past, it is of small value. But believing it to contain a accurate

truth, we were glad to hear the critic declare that the benefits of the Christian dispensation are to be ascribed "altogether to the free grace, the infinite love of God, as their *originating* cause." If, as the writer intimates, the opinion were generally held by the orthodox, the main question at issue between them and us on the doctrine of the Atonement would be set at rest.

As the Critic does not hold the *total* depravity of human nature, so can he see some good even in Dr. Channing.

"Dr. Channing leaves us much of which our Socinians here would rob us utterly. He leaves us the whole volume of Scripture unimpaired and unimpeached. He acknowledges their inspiration, and vindicates their truth, with no little eloquence and power of reasoning. He confesses that man is a sinful being, and though he strenuously denies the personality of the Holy Spirit, to the Holy Spirit, considered as a divine aid imparted to our souls, he attributes all moral excellence in man." Again, "the sentiments of Dr. Channing, on more than one point of doctrine, are raised almost as far above the semi-infidel system of Lindsey, Priestley, and Belsham, as, we are constrained to say, they fall below the truth."

Now, here is ignorance or malice on the part of the writer, or culpable negligence on the part of Unitarians. However powerful the argument, however intense the feeling, however lofty the spirit with which Dr. Channing has set forth his views, we venture to say that he has advanced no one important doctrine in which Unitarians generally do not accord with him. Does then the Critic believe what he asserts? If so, does his ignorance arise from his or our negligence? We do not hold Unitarians blameless on this point, and therefore we gladly hail the indications of a better practice by which our views will be exhibited, not so much on the points on which they impeach prevalent errors, as those on which they expound gospel truths. At the same time, enough has been done to enable the Critic to know that Unitarians take the Scriptures as their guide, teach the sinfulness of man, and ascribe all spiritual blessing to its sole author, the Father of our spirits, and the Author of every good and perfect gift.

SABBATH MUSINGS.

No. VI.

THIS, then, is the cell consecrated by tradition to the service of God. Around the walls of this cave hangs a sanctity akin to that which hallowed the fastnesses of Judea after the Saviour had been [illegible] from them.—So think the dwellers below, who gaze with [illegible] curtain of the morning is drawn up from its [illegible] they [illegible] to see where their saint [illegible] for

half a century his penitential tears, it is with somewhat of the same reverence that the youthful Hebrew convert must have felt when he overtook the Teacher reposing himself in the clefted rock from the noonday heats, or watching the thunder cloud as it descended upon the valleys.—The feeling is not to be derided in the one case more than in the other, since it is only misplaced and not factitious or absurd. The error relates to the object, and not to the emotions with which it is contemplated. If I believed, like the priest-ridden flock below, that their saint was as lofty in soul as Paul, and as pure as John, I would come in the calmness of reason to worship where he had worshiped, and meditate where he had reposed. As it is, the difference between them and myself is, that the same emotion flows in another direction, and that I discern a kindred sanctity where they look not for it.

The place was not ill-chosen by the holy man if the circumstances could but have been adapted to that highest worship—the service of the life. All the natural objects around breathe praise; and the chorus might have been complete if the mighty voice of the affections had not been dumb. The ceaseless dash of the waterfall on a wintry day like this, the bleating of the flocks in spring, and the shepherd's call coming up from beside the fold, the flapping of wings when the eagle darts into the summer sky, and the anthems of the autumn winds, these are all praise; but they are no more than inarticulate melodies till the concords of human spirits are joined to them, converting them into the native language of angels. The lamps of this temple are also many and beautiful; the icicles that glitter in the cave's mouth; the rainbow that comes and goes as the sunbeams touch the spray and vanish; the mists of the valley that roll beneath the silver moon, and the tinted clouds that sail around her—these in their turn light up this temple; but they are shifting, flickering, expiring flames; and there is yet wanting the altar of the human heart on which alone a fire is kindled from above to shine in the faces of all true worshipers for ever. Where this flame, the glow of human love, is burning, there is the temple of Christian worship, be it only beside the humblest village hearth: where it has not been kindled, there is no sanctuary; and the loftiest amphitheatre of mountains, lighted up by the ever-burning stars, is no more the dwelling-place of Jehovah than the temple of Solomon before it was filled with the glory of the Presence. The devotee who retired hither to extinguish his human affections was therefore like that son of Aaron (if such there were) who took up his abode in the courts of Jehovah when their doom was sealed, vainly trusting that the "Let us go hence" had not been said; for ever building himself an abode among the crumbling ruins; for ever collecting on the altar the ashes which the bleak winds must for ever disperse. How impious such unbidden service! How mournful such fruitless toil!

Yes! Love is worship, authorized and approved: and various as the de-

grees of love, is the appointed nature of the service, and the proportionate intensity of the devotion, which man owes to God. The infant who cherishes the fledgling in her bosom, may claim sisterhood with the wakeful Samuel: and they who see the sportive boy with his finger on his lips beside the cradle, are slow of heart if they perceive not that he is "about his Father's business." Many are the gradations through which this service rises till that is reached on which God has bestowed his most manifest benediction, on which Jesus smiled at Cana, but which the devotee presumes to decline. Not more express were the ordinances of Sinai than the divine provisions for wedded love; never was it more certain that Jehovah benignantly regarded the festivals of his people, than it is daily that He appointed those mutual rejoicings of the affections which need but to be referred to Him to become a holy homage. Whence arose the passion, if He did not bid it spring to birth? Why is there happiness in it, if He has not smiled upon it? Whence is its might, for good or for evil, if it did not derive its vigour from Him? And why does its matchless power ever achieve the loftiest and purest aims, if it be not guided by His hand and obedient to His voice? Yet, in the face of these evidences of divinity, in the absence of all the intimations which here and there undoubtedly exist, that service of a different kind is required of individuals, in the midst of the proofs which every where abound of what love can do and bear for the sake of God and man, there have been many who pronounce common that which God has purified, and reject or disdain that which He has proffered and blessed.—How ignorant must such be of the growth of that within! How unobservant of what passes without! Or, if not so, yet worse; how mistaken in their views of the Father of spirits and of the providence by which he ministers to them! Could such have been with me at the scene of which my heart is yet full, could they have watched as I have the course of that love which, after many troubles has found its rest in marriage, they would no longer—and yet perhaps they would still doubt; for similar evidence has—blessed be God!—always been before men's eyes, to convince the teachable of the wisdom of His purposes through the benignity of His ordinances.

Marriage is an occasion on which none refuse to sympathize. Would that all were equally able and willing to understand! Would that all could know how, from the first flow of the affections till they are shed abroad in all their plenitude, the purposes of their creation become fulfilled. They were to life, like a sleeping ocean to a bright but barren and silent shore. When the breeze from afar wakened it, new lights began to gleam, and echoes to be heard; rich and unthought of treasures were cast up from the depths; the barriers of individuality were broken down; and from henceforth, they who choose may "hear the mighty waters rolling evermore." Would that all could know how, by this mighty impulse, new [illegible] given to every power; how the intellect is vivified and [illegible]

spirit becomes bold to explore the path of life, and clear-sighted to discern its issues. Higher, much higher things than these are done even in the early days of this second life, when it is referred to its Author and held at his disposal. Its hopes and fears, some newly-created, some only magnified, are too tumultuous to be borne unaided. There is no rest for them but in praise or in resignation; and thus are they sanctified, and prayer invigorated. Thus does human love deepen the divine; thus does a new earthly tie knit closer that which connects us with heaven; thus does devotedness teach devotion. Never did man so cling to God for any thing which concerns himself, as for the sake of one he loves better than himself. Never is his trust so willing as on behalf of one whom he can protect to a certain extent, but no further. None can so distinctly trace the course of Providence as they who have been led to a point of union by different paths; and none are so ardent in their adoration as they who rejoice that that Providence has led them to each other. To none is life so rich as to those who gather its treasures only to shed them into each other's bosom; and to none is heaven so bright as to those who look for it beyond the blackness and tempest which overshadow one distant portion of their path. Thus does love help piety; and as for that other piety which has humanity for its object,—must not that heart feel most of which tenderness has become the element? Must not the spirit which is most exercised in hope and fear be most familiar with hope and fear wherever found? How distinctly I saw all this in those who are now sanctifying their first sabbath of wedded love! Yet how few who smiled and wept at their union looked in it for all that might be found!

There was occasion for kindly smiles at this happy fulfilment of a betrothment which had brought with it many cares; and the family parting called for tears; but there was a deeper joy, and tears from a higher source, in some who understood the manly gentleness of the one and the trustful peace of the other of those who were now sanctioned in a companionship which had begun long before. There was no need for surprise at a mood in each so different from what had once and often been their wont. The change was natural and right, and accountable to those who knew them. The one was at peace with all that world which had appeared so long at war with him. He feared nothing; he possessed all; and of the overflowings of his love he could spare to every living thing. The other thought of no world but the bright one above and the quiet one before her, in each of which dwelt one in whom she had perfect trust. If there had been heedlessness of the guidance of Providence, or ignorance of any thing in the heart of her husband, there must have been a mingling of apprehension with her trust, of trouble with her peace. But there was none such; and if there be steadfastness in the laws of the affections, none such will there ever be. In her the progression has been so regular and the work so perfect, that any return to the former perturbations of her spirit seems impossi-

ble. Well may I who watched over her remember it all;—the early days when she was wholly engrossed, and sickened at all that could not be brought into connexion with him,—the days of ample diaries and solitary walks, and social abstraction, and fitful devotion;—the later times when, ceasing to be engrossed herself, she was jealous of the very mention of his name by any but the few whom she admitted to private confidence, and when she was looked upon as one set apart by the possession of a mysterious joy with which none might intermeddle;—the still later season when her benevolence flowed forth again, enriched and solemnized, when she smiled not the less for others because she bore traces of a tearful solitude, when the flush and the start were controlled, and a dignified patience filled up the intervals of those vicissitudes which we all mourned, but could not prevent; and lastly, the short period of smooth expectation which seemed too bright to be real, but which only vanished in the sober certainty so long looked for in vain,—the period of daily-growing tenderness to parents and sisters, and of regretful love of persons and places which had been looked upon almost with disgust when there was no prospect of leaving them. How increasingly solemn were her devotions in the church and the family all this time, from the alternate tears and coldness of the early days up to the lofty calmness of her worship the last time she went with her family to the house of God! How vivid became her sensibility to nature, how generous her friendship, how melting her charity! What wonder that her father's voice trembled when he gave her his blessing, and that her weeping sisters looked on her scarcely as one of themselves when she commended them to the love of her husband? She entered upon a new life when her love began; and it is as easy to conceive that there is one Life-Giver to the body and another to the spirit, as that this progression is not the highest work of God on earth and its results abounding to his praise.

No such progression could have gone on in this cell,—dark, while open to the summer's sun, and dreary, though encompassed with the glories and beauties of heaven and earth. How listless, how vacant must have been such a life! How little holy the longing for companionship, or the nervous dread of the human face, one or the other of which is the torment of all recluses. There, where a few yellow leaves lie to be the sport of the wintry winds, was the couch of the holy man. There, when the first crimson ray of morning beamed upon him, he covered his face that he might sleep again, and defer for a while the weary day. When he came forth at length, far different were his orisons from those of the first dwellers in a paradise, who worshiped the more fervently because they knelt hand in hand. He looked with a dull eye upon the purple hills and shadowy lake, and the gemmed herbage of the rock. He listened with a languid ear to the plash of oars when the early fisherman began his toil. With a slow step he went to fill his bowl from the dripping ledge, or to gather herbs from the moist crevices. When this was done, and all his petty, selfish wants supplied,

there was only to lie watching how the goats sprang from one point to another of the grey rocks, or to mark the signs of busy life below, or to listen for human voice or footstep, possibly with a pang of jealousy lest his sanctity had not preserved him from being forgotten, or with an aching envy of those whose lot he strove to despise. Thus wore the long day, idly but not peacefully; for I doubt not there were struggles for devotion, for penitence; a perpetual endeavour after meditation, (which cannot be forced upon a troubled spirit,) an incessant missing of the aim for which all was sacrificed. Then there must have been a haunting consciousness that shadows were creeping over the understanding, and apathy benumbing the heart; that the messengers of God with whom in the days of his enthusiasm he had claimed brotherhood, were fading away from their substantial existence into mere images of the memory; that Christ himself was falling back into the ghost-like procession of historical pageantry, and that the Presence was being gradually withdrawn, leaving Nature, which had promised to be immortal, cold, silent, and corpse-like. If it were so amidst the living and moving beauty of a summer's morn, what must it have been in a day like this, when the tufts of snow which a breath might dislodge lie glittering on the sprays of the larch, and the fleecy rock shifts not its place in the heaven! How desolate the going down of the mute day! How hateful the approach of the chill, stealthy night, when repose was neither earned nor wished for! If ever a gleam of joy passed over his soul, it must have been when the storm came striding over yonder peaks with his train of echoes in full cry: then might the recluse join in the din, and not fear the hollow tones of his own voice. It is said that he once descended to the village in the night-time, to hallow every threshold with his blessing. If it were so, he must have learned there how he was accurst. What a pilgrimage of woe!—to traverse the silent street and see every where the tokens of labours to be resumed, and enjoyments to be fulfilled; to linger beneath the chamber window where the taper was burning, and sigh to share the solicitudes of the watcher; to hasten away from the bayings of the mastiff with the feeling that he was indeed an intruder where he had no part nor lot; to wander round the star-lit churchyard, envying those that were laid side by side, and shuddering that he had doomed himself to be an outcast even from among the dead! Yet if the fountain of his tears was unsealed by this descent into the warm region of humanity, his must have been a kindly grief. If it were not so, he would scarcely have remained till dawn; he would scarcely have been seen by the early labourer to loiter on his rocky path, to turn and look from every resting-place, and to send down a long, lingering gaze before he disappeared within his cave. It was after this that he employed himself in carving the epitaph which was to consecrate his lonely cell,—the sepulchre of the living man ere it was that of the dead. Before the inscription was complete, the epitaph was wanted. There, standing as now at the head of his couch, it was seen by those who, coming for the holy man's blessing,

found his lamp burnt out, the embers of his fire extinguished, his bowl of water upset within his reach, and his glazed eyes unclosed in death. What were his latest prayers? If he uttered from the abundance of his heart, they were for such things as the dreariness within and without would suggest;—for help and mercy from God, shewn through the offices of a human hand, the light of a human eye, the whisperings of a human voice. O! may he not, in an unwise endeavour to anticipate the peace of hereafter, have marred that peace!

Not less watchful, and far more diligent, will be the devotion of those who are this day passing their irrevocable vow to serve God in their household with a perfect heart. By the vigour with which they will attempt the performance of untried duties, by the reverence which they will be seen to entertain for each others' aims and powers, by the jealous guarding of each other which that reverence must prompt, by their unconscious manifestation to society that they are under a solemn sense of responsibility and a serene enjoyment of spiritual blessings, they will glorify God in instructing man. By the new soul that shines through their eyes, and the diffusive tenderness which flows from their presence, by the images of repose which their mutual confidence exhibits, they will give life and stability to our conceptions of what peace on earth may be. By the growing vividness of their emotions, they will be ever learning more of the capabilities of the spirit, while the full exercise of these capabilities will be ensured by the conjunction of their deepened sympathies for man with their mutual reference of all they have and hope for to God. By doing and bearing all things for each other, they will learn a better endurance than religious ambition or enthusiasm ever sustained, and a higher zeal than has ever animated an unbidden and aimless service. Whether they are seen refreshing themselves in the evening sunshine after the toils of the day, or the centre of a society on which they shed perpetual blessing, or suffering together in dignified patience under the chastisements of their Father, or bearing testimony in his temple to the fulness of his benignity, while, in all changes, they identify the interests of humanity with their own, they cannot but shew how they have been educated by God himself to an obedience to his two great commandments. To those who know them as I know them, they appear already possessed of an experience in comparison with which it would appear little to have looked abroad from the Andes, or explored the treasure-caves of the deep, or to have conversed with every nation under heaven. If they could see all that the eyes of the firmament look upon, and hear all the whispered secrets that the roving winds bear in their bosoms, they could learn but little new; for the deepest mysteries are those of human love, and the vastest knowledge is that of the human heart. It must be so; for by the one is revealed all that the affections can learn of Deity; and in the other are its highest workings displayed. Why else did Christ refer thither all his teachings and his appeals to be heard and credited? If it were not so—if he had sought the

wilderness otherwise than as a place of deposit for his human sympathies, and for the purpose of refreshing and exalting his benevolence, I, for one, could not have regarded him as charged with the whole counsel of God. He would then have ranked with those inferior messengers of a temporary dispensation who dwelt in dens and caves of the rock; and we should still have looked for one who, although himself necessarily unfettered by earthly ties, would yet offer his bosom as a resting-place for devoted friendship, and gladden with an act of benediction a marriage-feast.

APPENDIX TO THE ARTICLES ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

In the first of this series of articles, (see our last volume, p. 768,) we stated the different points which we proposed to consider in succession. The last of these was the determination of the years of our Lord's Baptism and Crucifixion; involving the inquiry what St. Luke meant by the fifteenth year of Tiberius, and leading to consider the probable year of our Lord's Birth.

Considering the length of time during which our present subject has occupied so much space in the Repository, and that the examination of the above topics has in a great part been already anticipated,*—and perceiving that the investigation of the probable year of the Crucifixion would require a series of calculations, which, for our own as well as for our readers' sake, we wish at least to defer,—we deem it best, at present, merely to state the results to which we have come; and though this differs from that of Dr. Priestley,† and of Mr. Benson,‡ who here agrees with him, we feel satis-

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* See Monthly Repository for 1822, pp. 346—350.

† Dr. Priestley fixes upon A. D. 29, when the Gemini were Consuls, on the assertion of several of the ancient fathers. This was the 15th year of Tiberius; and there is strong reason to suppose that they fixed upon this year as the date of the Crucifixion, solely because Luke specifies the 15th year of Tiberius as the commencement of the Baptist's Ministry, and does not mention any Passover between that event and the Crucifixion. It is certain, from St. John's Gospel, that one Passover must have intervened; but minute chronological accuracy is not to be expected from the Fathers. On the present question they had no more data than we have; and these were not so promptly accessible as we have them.

‡ Mr. Benson, in his Chronology of our Saviour's Life, places his Birth in the spring of 5 B. C.; his Baptism, in the November of A. D. 26; and his Crucifixion, at the Passover of A. D. 29, after a ministry of about two years and a half. "To be positive in a matter of such extreme difficulty," concludes this able and candid author, "would ill become any man; I shall therefore only remark, that if I have forgotten or undervalued any objection, it is because I was ignorant either of its

fied that the evidence from astronomical calculation, and from the phenomena of the Gospels as to the train of events, points to the year we fix upon as the most probable of any. This is A. D. 30: and, agreeably to the views we have advocated as to the *duration* of our Lord's Ministry, we accordingly place his Baptism early in A. D. 29. As to the year of the Crucifixion, Mr. Greswell has come to the same conclusion; and in his 7th Appendix (Vol. III. p. 320), he speaks with great confidence of this date as following from what he had previously "demonstrated."

In the year 30, the Passover full-moon occurred on the 6th of April, about midnight. This was between the Thursday and the Friday on which our Lord was crucified.

The paschal lamb was killed, before sunset, on the 14th day of the month Nisan, (more anciently *Abib,*) which, like all the other Jewish months, began at the new-moon; and the commencement of the month was so arranged, that the full-moon in Nisan should be as near as possible to the vernal equinox—either the first after it, or, at most, a short time before it—in order that there might be barley to offer, according to the Law, on the day after the Sabbath which occurred during the Passover.

The Jews reckoned their year by lunar months of twenty-nine and thirty days alternately. In ordinary years there were only twelve months, making 354 days; but this was eleven days too little. To keep the Passover in the right period for the first-fruits, a month was added, when necessary, between Adar and Nisan, called Ve-Adar. It may reasonably be supposed that, without such necessity, they would not add this intercalary month, and so delay the Passover; because, before the first-fruits were offered, none of the produce of the barley-harvest was to be eaten. In the year preceding the Crucifixion, viz. A. D. 29, the full-moon of Nisan occurred, at Jerusalem, either on the 17th of April, or on the 18th of March about 5 P. M.; and as this latter was so near the vernal equinox, it is not improbable that the intercalation did not take place in that year. This supposition best suits the period of our Lord's public preaching in Galilee; and though some uncertainty must, of course, hang over it, there is sufficient probability to authorize the adoption of it.

Agreeably to the foregoing positions, we may assign the following dates to the leading periods in the gospel history.

A. D.	
28. Aug. 19.	Commencement of the 15th year of Tiberius.
Sept. 1—7.	The Baptist began his Ministry, probably before the Feast of Tabernacles.
29. Jan. 20.	Baptism of Christ.

existence or importance. I have wilfully misrepresented nothing, but endeavoured to lay before the reader every argument connected with the subject, in the very light in which it appeared to my own mind." *Chron.* p. 336.

A. D.		
29.	Mar. 8.	First Miracle at Cana.
	19—25.	First Passover.
	May 8—14.	Feast of Pentecost.
	Sept. 13—19.	Feast of Tabernacles.
	23.	Commencement of our Lord's Public Preaching in Galilee.
	Nov. 10.	The Mission of the Twelve.
	26.	Christ at the Feast of Dedication.
30.	Jan. 28.	Resurrection of Lazarus.
	Mar. 5.	Miracle of the Five Thousand.
	28.	Our Lord leaves Galilee.
	April 1.*	Our Lord arrives at Bethany.
	7.	The Crucifixion.
	9.	The Resurrection.
	May 19.	The Ascension.

ON CHRISTIANITY IN ITS RELATION TO THE PRESENT STATE OF EUROPE. †

THIS is a very good and well-written pamphlet on an interesting subject. Its general spirit is earnest and zealous without any fanaticism. At the same time, we should think it to be the production of a man whose wishes to make his theory good, were much in advance of his means of information. For instance, he tells us that the English Tories know so well that preaching *the gospel* is favourable to liberty and subversive of despotism, that they usually place in those churches of which they have the patronage, Unitarians or Universalists, than which we believe nothing was ever more untrue. It is remarkable that in the same paragraph he eulogizes the citizens of the United States as "the most religious people in the world," and says that the voice of thirteen millions of citizens should reach across the Atlantic, and teach an erring people that the gospel is the great charter of the rights and liberties of the human race." (P. 35.) We suspect that

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* April the 1st was Saturday. St. John says, ch. xii. 1, that our Lord came to Bethany "six days before the Passover." He must have reckoned from the Passover as observed by the Rulers and Pharisees, spoken of in ch. xviii. 28. This was on the Friday evening. Any part of the twenty-four hours between sunset on the preceding Saturday, and that on the Sunday, will suit the reckoning of St. John. If our Lord arrived on the Sunday, that was the 2d of April.

† De la Religion Chrétienne, dans ses rapports avec la Situation présente de l'Europe. Par M. G. de Felice, Pasteur de l'Eglise Réformée de Bolbec. Genève. 1831.

if M. De Felice were better acquainted with America, and especially with the increasing influence of "Unitarians and Universalists," he would be inclined to retract something from the warmth of his encomium. With regard to the Evangelical party in our House of Commons, too, M. Felice is most widely mistaken if, on the ground of their *profession*, he thinks they obtain influence. We cannot conceive of a more injudicious and obstructing course that can be taken by a Member of Parliament, or by his friends for him, than when he assumes the post of the representative, on all occasions, little and great, of religion in such an assembly. There is immense presumption in an almost beardless youth rising to call men of practical worth and wisdom, men whose lives have been given up to the service of their race in the most conscientious manner, to account for the omission of a word, or the casual utterance of an unguarded expression. When Lord Althorp, on a recent occasion, so wisely, so nobly, and so gently, entreated one of our youthful senators of this party to forbear, who did not feel that the unprofessing minister was right, the lofty professor wrong? Who did not feel that the spirit of Christianity was in alliance with the former, rather than the latter? Who did not long that the respectful entreaty of the first might have its effect upon the last, and impress upon his heart a deeper sense of the sacredness of the things which he no doubt considered it his duty thus to bring into discussion, and expose, by his own rashness, to the attacks of the light-minded? M. Felice is wrong. These men do not always "captivate the spirit by that noble ascendancy which human eloquence sometimes usurps, but virtue always commands." On the contrary, we believe that many good Christians behold them rise to speak with fear and trembling, and dread lest the cause of suffering humanity should be injured by their imprudence.

With regard to the general views of this pamphlet, however, we have no fault to find; our cordial approbation, our hearty sympathy, on the contrary, are with the author. As truly as he, do we admit that religion alone can make a nation free, that it is not in governments to confer the blessings of real liberty, which must be wrought out by individuals for themselves. As heartily do we pray for the increase of the divine spirit of the gospel in the councils of the French government, and among the people at large. As confidently, also, do we believe that mere instruction and increase of worldly knowledge will not cure the degeneracy of a nation. It is a pleasure to find that, in a formal nation, he does not propose to renovate the people by means of forms. There is no proposal for building more churches, for endowing more clergymen, for making regulations about the observance of the Sabbath. He seems to feel that this is beginning at the wrong end; and there is not a word in the pamphlet which can encourage the notion of making a people, disinclined to religion, religious through such means. It is, as it should be, an address to men capable of feeling that an increase

of Christian motive and Christian graces is the principal thing. Happy will it be for our neighbours if it should ever be proved by their example that it is possible for a people to walk in the light, and obey the precepts of the gospel, to love their God and revere their Saviour, without quarreling as a preliminary, without multiplying sects, and parties, and jealousies. We confess that the way is not at present very clear, yet we cannot help thinking that the world will, one day, have an example of this kind to look at, admire, and imitate—that it is not merely a phantom of the peaceful and meditative Christian's imagination, but something destined to *be*, and to survive the ridicule which may now be thrown upon it. It cannot be wholly a vain thing to hope that churches, now feebly struggling in bonds which long habit alone can render tolerable, will be led at last to give up all attempts to dictate to the consciences of their members or ministers. It cannot be all a delusion to believe that religion will find firmer friends than ever, when men have been made ashamed of the presumption of taking it under their patronage, instead of living a life of submission to its dictates, and allowing the word of God free course. Nor, surely, is it idle to hope that from that practical example of the power of Christianity in Christians, that conscientious abstinence from all oppressive measures in its behalf, will emanate a purer virtue than has sprung from formal inculcations of duty, or any directly conversionary efforts whatsoever. Our hope and faith in these prospects are deep-seated. We find them in the human heart; we believe them to be in the Bible: without them, life would appear to us far less cheering than it is, and Christianity itself a far less blessed gift. Long and multiplied have been the contests it has waged: and, as yet, what is "animal" in the organization of its communities and the construction of its churches is far from being subdued. But our comfort is in the belief that "afterwards" will come "that which is spiritual." The conviction involves a duty. While we attend to outward means and forms as far as our consciences admit, while the concerns of the visible church on earth engage our attention as well as the invisible church of God in the hearts of his people, let us never forget that spiritual religion is the principal thing. Where we find it, whether among the disciples of Calvin or Socinus, whether among the most devoted professors of Catholicism, or among those who shrink from any profession at all but that of discipleship to Christ, let us bear in mind that spirituality is every thing—form, comparatively nothing. The light of the former let us beware how we quench; the latter will probably take care of itself.

ON THE PRESENT STATE OF THE REFORM QUESTION.

THE subject of Reform still preserves its all-absorbing interest. "Hope deferred maketh the heart sick," but the national heart must not yet sicken in awaiting the settlement of this momentous question. Nor will it. The people continue to manifest a patience beyond all praise. They are upheld by confidence in Ministers, in the King, in the House of Commons, and in themselves. Such confidence can scarcely be disappointed. It is amongst the surest pledges which Providence gives of success. The state of the question has undergone an unexpected change within the last month. That the Bill would be rejected by the Lords was anticipated. But it was supposed that the majority would be very small, and that a new creation of Peers, sufficient to turn the scale, or the resignation of Ministers, would have immediately followed. The majority of 41 was so large as to excite astonishment: no creation of Peers has yet taken place: Ministers remain in office: and on the reassembling of Parliament for business, which is expected to be in the course of next month, another Bill is to be introduced, varied from the former in its enactments, but founded on the same principles, which many suppose will be allowed to pass. Meanwhile an unprecedented succession of meetings, numerous and unanimous, and attended by all ranks, from the highest to the lowest, throughout the country, has evinced the unabated zeal and the unflinching determination of the people to obtain their right of a fair and adequate representation.

While we partake of the general confidence as to the issue, we cannot but regard with deep anxiety this prolongation of excitement and conflict. We cannot but wish that it had been terminated, or even anticipated, by the elevation of a sufficient number of friends of the people to the Peerage to ensure the favourable decision of the House of Lords. The ultimate rejection of the Bill, the resignation of Ministers, and the return of a faction to power, which could only rule by force, are events so fraught with disastrous consequences that we shrink from their contemplation. We cannot anticipate them. But in the mere postponement of the decision there is much to apprehend. We dread the occurrence of some dark page in the chapter of accidents. We dread the rekindling of last winter's fires in farm-yards and vicarage-grounds. We dread such aimless and most mischievous ebullitions as those at Nottingham and Derby. We dread the division of opinion which may be created by the particulars of any measure varying from that which united the people in the cry, "the Bill, the whole Bill, and nothing but the Bill." We dread the alienation, wisely or unwisely, of any portion of that confidence which now so happily exists between the people and the government, and which is so strong a source of power, and so firm a ground of hope. We dread the unfair use which may be made of such events as the Dorsetshire election, and the advantage

which may be taken of something or other, at home or abroad, to divert the public attention, and plunge us, for a period of indefinite duration, into a state of division, distraction, and confusion. All this, so far as we can see, might and should have been prevented. At the same time, Ministers have so distinctly and unequivocally pledged themselves to the principles of the Bill, that we not only cannot doubt the sincerity of their determination, but feel ourselves extremely reluctant to question the propriety and wisdom of their proceedings.

If, however, Lord Grey's policy be to carry the Bill in the present House of Peers, we must think that he is pursuing a very mistaken policy. Probably the Bill may be so carried. Ministerial persuasives may be effectively applied to minds which the best intelligence of the country, exerted on this subject, has failed to enlighten and convince: some of those who were so jealous of their courage, so fearful of being afraid, may be satisfied with the exhibition of firmness which they have made, and may be glad of an opportunity of shewing that they have not forgotten that "the better part of valour is discretion:" others who, notwithstanding all the demonstrations which had been made, did really entertain doubts as to the state of the public mind, may now have seen proof enough even for their satisfaction: those who thought that there was a chance of the King's wavering, of his being teazed by the importunities of some about him into disgust with the subject altogether, and of his leaving his Ministers, as kings have heretofore left Whig Ministers, in the lurch, must have heard the knell of their tricks in the prorogation speech: and others who looked no further than to what they deemed a favourable opportunity for upsetting the ministry, finding themselves disappointed of that result, may now be disposed to accede, on the benches of opposition, to the reform which in that case they would probably not have hesitated to support from the treasury bench. But even if these several kinds of conversion should suffice for the production of a majority, it will still be difficult to prevent the provisions of the Bill being neutralized and perverted in committee; and, supposing it to pass unmutilated, it may still be apprehended that many of the national advantages which ought to be derived from its operation may be intercepted or postponed.

If the wants and the will of the nation require a change in the constitution of the House of Commons, it clearly follows that, sooner or later, and the sooner the better, the House of Lords must be regenerated also. There will else be continual conflicts between the two Houses. Why is Reform desired? Not merely that the same individuals who are now nominated by the few, may be elected by the many, and deputed by them to pursue the same measures and uphold the same system. Even that change, unimportant as it may seem, would be beneficial. It would confer moral power upon the Legislature, would inspire the elector with a wholesome self-respect, and would conduce to harmony and satisfaction. But a

nation is never roused, as this nation has been roused, by the somewhat refined perception and desire of this species of good. The motive must have been a strong sense of evil, from which it seeks deliverance. The people require the power of electing, in order that they may choose other men who shall adopt other measures. They have wearied of the House of Commons because the House of Commons differed so little from the House of Lords. What then can be expected from a more popular House of Commons? It will be continually thwarted by the Peers, and there must either be a new system of corruption introduced into the one body, or a principle of improvement infused into the other, to secure that degree of accordance which is essential to the quiet and government of the country. A fine opportunity has passed for preventing this mischief. It might have been done, once for all, at the Coronation. Opposition would have been cowed by the manifestation of such a spirit. There would have been no room for the delusive hope that the Ministers dared not, or the King would not, have recourse to the lawful exercise of the prerogative on the people's behalf. A smaller number would have sufficed than may now be needed. Probably had twenty staunch friends of Reform been then introduced, the Bill might by this time have been the law of the land. The recurrence of an equally propitious opportunity is a bold expectancy. Heaven realize it!

We will suppose the Reform Bill adopted by the present Peers, and a new House of Commons chosen which shall represent public opinion. What would be the immediate consequence? The topics most distasteful to the Lords, most at variance with what they deem their peculiar interests, and with their known prejudices, would be the first and favourite topics of the Commons. A Bill would be sent up for reforming the temporalities of the Church, curtailing and equalizing its revenues: rejected. Another for promoting the diffusion of political knowledge through the great mass of the people: rejected; or amended till good for nothing. Another for effectually breaking up the Corn Monopoly: rejected. Then on questions of foreign policy, the sympathies of the two Houses would be as hostile as Greeks and Turks, Poles and Russians, Belgians and Dutch, French and Austrians. And so things would go on; or rather, so things could not go on. We should soon come to a crisis more formidable and fearful than even the present.

It is supposed that Ministers are disinclined to a creation of Peers unless in case of absolute necessity; that they themselves entertain, or respect in others, the notion that the order would be degraded by a large accession of new members for this specific object. It might be wished that the existence or non-existence of the necessity could be ascertained by experiments less perilous than that which has been tried. There are plenty of men whose introduction, even on the ground of ancient family, would add to, rather than diminish, the dignity of the order. Many of the oldest genealogical trees yet flourish in the outer forest, while mushrooms abound within the

inclosure. The Baronetage of England is not to be scorned by Peers who had no grandfathers. Nor can it be difficult to find men whose talent, fortune, and character, would render their coronets more lustrous than those of most of their new and unwilling associates. If the Peerage were thrown open to competition, on the score of ascertained antiquity of blood or extent of property, a majority would, in all probability, lose their places to Commoners. Surely "the memory of man" goes further back than to the commencement of the Pitt Administration. Yet the peerage of that day, which is but yesterday, gives a majority in favour of the Bill. The new men have done the mischief. They should be corrected by the addition of some who are the old men which they falsely claim to be.

It is too late to dream of saving the order from degradation. No repentance on the late vote can recover it in public estimation. The effect of that vote was felt even in the French Chamber. It swelled the majority against the hereditary peerage in that country. There is but one way left of regaining respect. Title must be so distributed and extended that its holders are in harmony with the people. If they become too numerous for deliberation, let them legislate by representatives, as the Scotch and Irish Peers now do. This would be far better than the much talked-of expedient of elevating the eldest sons of Peers; a plan which would, for a time, give particular families a very undue influence. Some reformation in this direction is so reasonable and necessary, that it must follow, at no very distant period, from the discussions and feelings which have been now excited.

One class will scarcely survive any reformatory change. The Bishops have sinned past political redemption. Even the Bishop of London, who did not vote, is prevented by "unavoidable circumstances" from shewing his face in a parish pulpit (St. Anne's, Westminster) according to appointment. Every child who can calculate that twice twenty-one is forty-two cries "The Bishops and the Bishops only." The obnoxious vote was given under circumstances of great aggravation. Ministers were taken by surprise. They seem to have calculated on neutrality, if not support. The feeling of the Country has been unequivocally and strongly expressed by the resolutions passed at various meetings. The claim will not much longer be allowed of professedly spiritual functions to legislative authority. The Church will become a Church only; the most honourable and useful position for itself in which it can be placed, as well as the best for the nation.

If these benefits shall indeed result from the delay; if the temporary postponement of the Reform Bill shall, incidentally, prepare the way for correcting some of the evils which flow from the present state of the Peerage and the Church, and rendering those institutions auxiliary to the improvement of the people, we shall have unexpected reason for ultimate thankfulness and joy, whatever our temporary apprehensions. On the upright intentions of Ministers we have the firmest reliance. It were an indication of

baseness to suspect them. But it is well, it best strengthens them for their arduous task, to shew that it is as efficient Reformers that the people support them; that we do not, in our confidence, relinquish the right of discussion and of judgment; and that the grateful and glorious triumph which awaits their success will be awarded, not by a blind admiration, but with a just perception and estimate of the skill and firmness which they shall have evinced, the difficulties they shall have surmounted, the perils they shall have avoided, and the blessings they shall have bestowed. Let them but ensure success, and they will be men whom King and People will delight to honour. So important a task, and the prospect of so noble a recompence, are almost without a parallel in the history of nations and the awards of Providence.

ON CHOLERA. BY A PHYSICIAN.

"THE Cholera," says Sydenham, the most celebrated physician of the 17th century, and one of the best physicians which England ever produced, "comes as certainly at the latter end of summer and at the approach of autumn, as swallows at the beginning of spring, and as cuckoos at the heat of the following season." Of what the disease then was, this acute and original observer has afforded us the means of forming an adequate conception. These are, he says, violent vomitings; great difficulty and trouble by stool; violent pain and inflammation of the intestines; burning heat at the pit of the stomach; urgent thirst; a quick and unequal pulse; convulsions of the arms and legs; fainting; sweatings; coldness of the extreme parts of the body; and "such-like symptoms, which frighten the by-standers and kill the patient in twenty-four hours." And speaking of the same disease, as it appeared at a particular season, namely, in the year 1675, he says, "at the end of the summer the Cholera Morbus raged epidemically, and being heightened by the usual heat of the season, the convulsions that accompanied were more violent, and continued longer than ever I observed before; for they did not only seize the belly as they were wont, but now all the muscles of the body; and the arms and legs were especially seized with dreadful convulsions, so that the sick would sometimes leap out of the bed, endeavouring, by stretching his body every way, to suppress the violence of them."

Is it true that Cholera now appears in England at the latter end of summer and at the approach of autumn, as certainly as swallows at the beginning of spring, and as cuckoos at the heat of the following season? And when it does come, does it attack with symptoms which "frighten the by-standers and kill the patient in twenty-four hours"?

Every one knows that now summer often ends and autumn approaches, and yet Cholera does not come at all; and every one knows that when it does come, instead of almost always "killing in twenty-four hours," it rarely kills in a single instance. What is the reason of this change? Why does this dreadful visitant come now so seldom, and when it does come, come stripped of its terrors? For a reason that may be expressed in five words—IMPROVED CONDITION OF THE PEOPLE. When it used to come, it found here a nidus, a home, food, every thing that could contribute to its rapid growth and its mature strength. Diet, habitations with straw for carpets, on which straw, spittle, the dregs of the tankard, the washings of dishes, and filth of all names and natures, and without number, were thrown; streets so narrow that no air could circulate through them; provisions salted, often half putrid, with scarcely any admixture of vegetable matter, except coarse or bad bread; hardly any linen; clothing in general bad, fuel dear, and houses so contrived as to allow an abundant ingress and egress of such air as would come—in a word, what the bad parts of the continent now are, England then was, only perhaps considerably worse than any part of the continent now is. Cholera must have revelled in such a home, and of a place with such conditions it will take care to make a home, and it will not lie there and be idle. Where it can find such a home *now* it takes up its abode. Hear the report of the Board of Health just published officially in the Gazette:

"The Board particularly invites attention to a fact, confirmed by all communications received from abroad, viz. that the poor, ill-fed, and unhealthy part of the population, and especially those who have been addicted to drinking spirituous liquors, and indulgence in irregular habits, have been the greatest sufferers from this disease, and that the infection has been most virulent, and has spread rapidly and extensively, in the district of towns where the streets are narrow and the population crowded, and where little or no attention has been paid to cleanliness and ventilation."

The nature of Cholera remains the same as it was in 1675; but England in 1675 is not the same as England in 1831. To suppose, therefore, that the Cholera will affect Englishmen in 1831 as it did Englishmen in 1675, is to betray an ignorance of the nature of disease worthy only of a Hottentot. The value of life in England at this present moment is superior to the value of life in any other country in the world, because in England, bad as the condition of a large mass of the population is, the condition of the aggregate mass is better than it is in any other part of the world, and, beyond all question, better than it ever was in any other part of the world, in any other age of the world. The value of life in London at this present moment is just double the value of life in some of the large towns on the continent, and for the same reason, because execrable as many parts of London still are, and deplorable as is the condition of the population of those parts, still London, taken altogether, is cleaner, the streets are broader,

the houses are better ventilated, and the people are better fed and better clothed, than in any other city in the world. To trace the influence of improved condition of the people in modifying the character of the ancient diseases of that people, is a task well worthy of the philosophic physician; it would be most interesting and instructive; if some of the members of the Board of Health would but undertake it, it would be to the full as dignified, although it might not be as easy, as that which they have officially notified they have allotted to themselves in case the enemy should come which they have been appointed by government to fight, namely, to write on the door of any person who is attacked by the disease a conspicuous mark (Sick), and on the door of a person who is convalescent another conspicuous mark (Caution). They are clearly on the wrong scent. The demon of contagion has taken possession of them body and soul. Any men who should be empowered to do, and who should actually do, what they have announced it is their intention to do, would rapidly convert the mildest disease in the whole catalogue of Nosology into the most virulent and mortal plague. But, thank God, they cannot carry their intentions into effect. There is too much sense in the general body of medical men; there is too much sense in the people. But the exhibition afforded by the Report of the Board of Health is a fresh illustration of the hand which government usually makes of it, when it really attempts any thing for the good of the people!

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*A Vindication of Dissent from the Church of England, extracted from the Writings, and in the Words, of many Eminent Divines of the Established Church.* By James Manning, Senior Minister of the United Congregations of Protestant Dissenters in Exeter. London: Hunter. 1831.

THE amiable and excellent compiler of this pamphlet rests from his labours. The following extract from the Preface shews the spirit which he uniformly evinced, and which both attracted and deserved the respect of good men.

"The Editor is happy in an acquaintance with many of the clergy whose character reflects honour on their profession. They have his best wishes; and he says, in the language of Holy Writ, 'Grace, mercy, and peace be multiplied upon them!' This is a sacrifice to truth and friendship; and he will never scruple to go a little out of his way to perform so sacred and pleasing a rite.

"The object of this publication is to vindicate the Dissenters, by shewing what is the judgment of many learned dignitaries, and of some of the greatest ornaments of the Church, with regard to a revisal and alteration of its religious services, in consequence of the changes which have been produced in men's religious opinions by that great innovator, Time. The testimonies produced are so numerous and so strong, that it will not, it is imagined, be easy for persons

unfavourable to the proposed improvements, to oppose such a stream of authorities, or with sufficient reason to plead against what has been urged with so much evidence. To their candid and unprejudiced judgment this collection of testimonies is submitted, in the confidence that they will at least acknowledge that Dissent is not so entirely unreasonable as it has been sometimes represented to be."—Pref. pp. iii. iv.

The pamphlet itself consists of an arranged series of extracts on the following topics:

"Absolution, Alterations, Articles, Authority, human; Baptism, Bishops and Presbyters, Burial Service, Christ, sole lawgiver; Creeds, Dissenters, Establishments, Free Inquiry, Liturgy, Magistrate, Civil; Ordination, Original Sin, Schism, Sufficiency of Scripture, New Translation, Tithes, Toleration, Uniformity, Unitarianism, Worship."—P. v.

Among the writers quoted are the following Archbishops: "Bramhall, Cranmer, Laud, Newcome, Sutton, Tenison, Tillotson, Usher, Wake," about thirty Bishops, and more than that number of other clergymen.

We give a few specimens from the authors quoted under the heads of "Alterations" and "Articles."

"*Dr. Jortin.*—There are propositions contained in the liturgy and articles which no man of common sense among us believes. No one believes that all the members of the Greek church are damned because they admit not the procession of the Holy Ghost from the Son; yet the Athanasian Creed, according to the usual and obvious sense of the words, teaches this. No one believes himself obliged to keep the *Sabbath*-day; yet the liturgy, strictly interpreted, requires it. Subscriptions and tests are supposed to be admirable methods to keep out the heterodox. ....The next step towards the increase of Christ's kingdom must be further improvement of Christianity, and of those who receive and profess it. The Church of Rome is not the only church that wants amendment. Other Christian societies which have separated themselves from her, and from her grosser defects, are departed, more or less, from the original simplicity of the Gospel, and have mixed some of the doctrines of men with the word of God, and so stand in need of some improvement. It is therefore hoped a time will come when religion will have a fairer and a more alluring aspect, when Christians will be united, not in opinions on theological subjects, for that is impossible while men are men, but that they will be united in benevolence and charity, in intercommunion, and in one common and simple profession of faith.—*Rem. on Eccl. Hist.* v. 3, p. 445."—P. 3.

"*Archbishop Wake.*—And now, my lords, let any impartial person consider, how could our excellent liturgy have been the worse if a few more doubtful expressions had been changed for plainer and clearer, and a passage or two, which, however capable of a just defence, yet in many cases seem harsh to some even of our own communion, had been wholly left at liberty in such cases to be omitted altogether, or been so qualified as to remove all exception against them. What was there in such a design that could be justly esteemed prejudicial to the church?—*Speech at the Trial of Sacheverell.*"—Pp. 4, 5.

"*Bishop Hoadley.*—Our liturgical forms ought to be revised and amended for our sakes, though there were no Dissenters in the land."—P. 9.

"*Archbishop Bramhall.*—The transforming of indifferent opinions into necessary articles of faith hath been the *insana laurus*, or cursed bay-tree, the cause of all our brawling and contention. *Vindication of himself and the Episcopal Clergy*, p. 241."—P. 21.

"*Bishop Sherlock.*—No church has, nor all the churches, any authority to make articles of faith. Jesus Christ was the author and finisher of the faith, to which nothing can be added, and from which nothing can be taken away.—12*th Sermon.*"—P. 21.

"*Bishop Morley*—Bishop Morley told Mr. Sprint, a Nonconformist minister, that he must not philosophize upon the words Assent and Consent, nor suppose that the Parliament did by *assent* mean an act of the understanding, and by *consent* an act of the will; for no more was intended, than that the person so declaring intended to *read* the book; adding, if he (Sprint) would make the declaration in the words of the Act of Uniformity, and then say that he thereby meant no more than that he would read the Common Prayer, he would admit him into a living.—*Calamy's Abridgement of Baxter*, v. 2, p. 341."—P. 22.

Our readers may judge of the manner in which the lamented author has executed his design. His selection, which is unaccompanied by a single word of comment, is well adapted to impress the minds of serious and reflective Churchmen.

ART. II.—*Elements of Religious Instruction, designed for the Use of Young Persons.* By a Lady. Hunter. 1831.

THIS little work consists of "Sermonets" addressed to children, and of questions and answers, the answers forming the component parts of the preceding discourse. Whether this method of conveying the elements of religious instruction be interesting, and therefore judicious, experiment must decide; but, while fully sensible of the goodness of intention of this little book, we cannot but fear that its effect will be impaired for want of greater coherence of ideas and simplicity of language. The most difficult kind of writing is that which is to nourish little minds; and much that is true and excellent in itself may lose its value from apparently trifling differences in the mode of expression, which is, in this case, not always so judicious as might have been wished.

ART. III.—*A Sermon on the Occasion of the Death of Wm. Roscoe, Esq.* By Rev. J. H. Thom. Hunter. 1831.

THIS discourse, on the Christian warfare and its recompence, must interest, were it only from the venerableness of the name to which it is consecrated. After having briefly touched upon the various claims to respect and regret which are involved in the name of Roscoe, the preacher continues,

"We dwell not thus on that abiding adherence to Christianity, which was the deep-rooted principle of his actions, because we hope that there may result from it some confirmation of Christian truth, but because it was the noblest feature in a noble character. Christianity wants not the proudest or the most gifted to do her homage, but it is the finishing glory of a mighty and a gifted intellect, when it is contented to turn away from the race of ambition, or interest, or worldly praise, and binding its immortal powers to the righteous cause of truth, to toil devotedly for the kingdom of God, for the dignity of man, for the triumphs of virtue. This was the chief glory of him who is an honoured name in other lands, and for other causes; it is this which casts a sanctifying halo around all the other brightness which attends him; it is this which, when earthly glory has passed away, shall still encircle his brow,—his crown of immortality. It was no mean distinction that he had fathomed the heights and depths of philosophy in her boldest flights, that his seeking eye rolled in imagination's finest light, that nature had discovered to him her most beautiful and secret processes, and the stores of literature were opened to his gaze; but it remains to his immortal honour that above them all he prized the name and the distinction of a devoted labourer in the cause of man and of humanity. If the world has a spectacle truly noble, it is that of a pure and powerful mind devoting itself to high and holy principles; calmly abiding in them as in eternal truths, and waiting for God's own time to give them power and glory; and thanks be to God, that his honoured servant waited not in vain, that he lived to witness the recognition in the world of those enlarged and elevating views which were so dear to his own generous and expansive mind; and that not until a day of better promise seems to have dawned upon man, whom he so deeply loved, did he pass to a brighter light than any that gleams upon earthly shores.

"My friends, we feel that we have been intrusted with one of those rare opportunities, in which the character of a Christian may be made subservient to high, and holy, and lasting purposes. We feel the full advantage of our situation, and would to God that we had the power of successfully using it. We have offered no words of consolation. It would be a wretched offering to those who have been already upheld by an eternal trust, and traced with the eye of faith the glorious destinies of an immortal soul. The mighty endowments of the gifted mind must survive; virtue cannot die; and the soul which has felt on earth the stirrings of a purer joy is now dwelling in the bliss of God. We have attempted no strain of laboured eulogy. His name uttered in your hearing would convey more than our most studied efforts. We have desired, earnestly desired, to impress the power of his character upon our own souls, to direct our minds to the lofty exhibition of a Christian, in the holiness of his life, in the strength of his benevolence, in the nobleness of his aims. It is but seldom, my friends, that God so richly favours us with an example so perfect; it is but seldom that he permits us to look upon the living glory of heaven's holiest influences; it is but seldom that, awed and humbled before the singular excellence of a departed Christian, we can say in deepest sincerity to our souls, 'go thou and do likewise.' May God, who

has thus blessed us with such an eminent incitement, impress us likewise with the obligation which accompanies it, and cause the light that shines so brightly from his servant's character to lead us on to glory."—Pp. 20—24.

ART. IV. — *Edinburgh Cabinet Library.* Vols. III. and IV.
View of Ancient and Modern Egypt. By the Rev. M. Russell, LL. D.
Palestine, or the Holy Land. By the Rev. M. Russell, LL. D. 1831.

WE have never wondered at what is thought by many the infatuated spirit of enterprise which has led men of all European nations to sacrifice ease and health and fortune, and sometimes life, in exploring the burning regions of Africa, or encountering the barbarous usages of Palestine in its modern state. If the very name of Egypt thrills us as we sit by our fire-sides, calling up conceptions of its buried temples, combining all that is vast, mysterious, and grotesque; if the mere mention of the Holy Land feasts the imagination with images of its palm-groves, its wells in the desert, its blossoming valleys and rugged wildernesses, we cannot wonder that those who have the power should hurry away to see these things with bodily eyes, and to realize what is to us but a gorgeous dream. This species of enterprise is of a different and higher kind than that which leads men northward, and unships them among the Esquimaux. The scientific interest and the personal ambition which may be common to both, is combined in the case of the oriental traveller not only with associations belonging to antiquity, but with the religious emotions which no superstition can wholly degrade, and no scepticism totally annihilate. To stand on the banks of the Nile, where the infant race of the chosen people once stood, and to mark how oblivion has crept over the stupendous institutions of the land till it owes its immortality only to its ancient connexion with that abused race of bondmen;—to issue thence into Palestine and trace its former spiritual glories amidst its present barbarism, as we draw out the sacred truth which emanated thence from the superincumbent errors of ages, is enough to stir the spirit and melt the soul of the quietest and coldest. No wonder, then, that any whose feet are not chained to their native soil should disregard danger and difficulty for the sake of observing and feeling as they could no where else observe and feel.

All works of oriental travels or research have, from these sources of interest, a claim to popularity antecedent to their merits; and the consequence is, that we have a great many such works which have little or no merit. In proportion to their number should be our gratitude for such books as the two before us. They are very complete as regards their matter, and finished as regards their style. They treat fully and attractively of the natural and civil history, ancient and modern, of the countries they describe; of the literature, sciences and arts, and of the customs and manners of the inhabitants. The whole is enriched by a pervading spirit of philosophical analysis, and set off by a considerable degree of pictorial power. We must substantiate our judgment by an extract from each work.

"The fascination attending this review of the monuments of ancient art has perhaps carried us somewhat farther than is quite consistent with our plan, which compels us to abstain from minute details, however interesting and agreeable. There is no other nation in the world, if we except those on the eastern borders of Asia,—whose real history has not yet been made known to the European reader,—which could present such a retrospect at the same early period, or gratify the traveller with the display of so much magnificence and beauty. Nor must our opinion of Egyptian science, art, and general civilization, be limited to the rigid inferences which alone an examination of their actual remains might appear to justify. On the contrary, we are entitled to assume the most liberal rule of reasoning in regard to the acquirements of a people who surpassed to such an extent all their contemporaries westward of the Arabian Desert, and to conclude that in other matters, the memorials of which could not be conveyed to posterity by the architect or sculptor, the priests and sovereigns of the Nile had made a corresponding progress. For example, we are told that, in the time of Moses, the land of Egypt was celebrated for fine linen, a notice which, to a hasty reader, conveys only that simple fact, but which, to the philosopher who has reflected on the slow and gradual steps by which nations advance to maturity, suggests a state of improvement inseparable from an established government and the exercise of good laws."—"Many arts must have arrived at great perfec-

tion before the commodity mentioned by the Hebrew legislator could have become an object of merchandise or of foreign commerce. How much skill, too, in the art of tempering metals was necessary to prepare tools for the workmen who carved the hardest granite, and covered with sculptures the walls and ceilings of the most ancient temples! Even the improvements of modern Europe supply not means for equalling the ingenious labours of the Egyptian artists. What a series of efforts must have preceded the excellence which is preserved for our admiration in the temples of Karnac and Luxor, in the tombs of Gornoo, and even in the grottos of Eleithias! How many generations must have contributed their share to this perfection! The contemplative mind seeks refuge in a remoter antiquity than is allowed by the annals of the neighbouring tribes of Syria and of Greece; some of whom, instead of imitating the arts which would at once have secured to them the comforts and dignity of social life, derived nothing from their intercourse with Egypt except the absurd ceremonies of a gross superstition, which degraded the understanding while it polluted the heart." P. 280. "There is nothing more remarkable in the history of Egypt than that the same people who distinguished themselves by an early progress in civilization, and who erected works which have survived the conquests of Persia, the triumphs of Roman art, and all the architectural labours of Christianity, should have degraded their fine genius by the worship of four-footed beasts, and even of disgusting reptiles. The world does not present a more humbling contrast between the natural powers of intellect and the debasing effect of superstition. Among the Jews, on the other hand,—a people much less elevated by science and mechanical knowledge,—we find a sublime system of theology, and a ritual which, if not strictly entitled to the appellation of a reasonable service, was yet comparatively pure in its ordinances, and still farther refined by a lofty and spiritual import. It has been said of the Hebrews, that they were men in religion and children in every thing else. This observation may be reversed in the case of the Egyptians; for while in the greater number of those pursuits which give dignity to the human mind, and perpetuate the glories of civilized life, they made a progress which set all rivalry at defiance, — in their notions and adorations of the invisible Powers who preside over the destinies of man, they manifested the imbecility, the ignorance, and the credulity of childhood." —*Egypt*, p. 28.

"A scene of marked solitude and desolation surrounds the steps of the traveller as he pursues his journey in what is so simply described in the gospel as the 'hill country of Judea.' He finds himself amidst a labyrinth of mountains of a conical figure, all nearly alike, and connected with each other at their base. A naked rock presents strata or beds, resembling the seats of a Roman amphitheatre, or the walls which support the vineyards in the valleys of Savoy. Every recess is filled with dwarf oaks, box, and rose-laurels. From the bottom of the ravines olive-trees rear their heads, sometimes forming continuous woods on the sides of the hills. On reaching the most elevated summit of this chain, he looks down towards the south-west on the beautiful Valley of Sharon, bounded by the Great Sea: before him opens the Vale of St. Jeremiah: and in the same direction, on the top of a rock, appears in the distance an ancient fortress called the Castle of the Maccabees. It is conjectured that the author of the Lamentations came into the world in the village which has retained his name amidst these mountains; so much is certain, at least, that the melancholy of this desolate scene appears to pervade the compositions of the prophet of sorrows. The unvarying manners of the East exhibit to the view of the stranger, at the present day, the same picture of rural innocence and simplicity which might have met the eye of the mother of the Redeemer when she came into this pastoral country to salute her cousin Elizabeth. Herds of goats with pendant ears, sheep with large tails, and asses, which remind you by their beauty of the onagra of Scripture, issue from the villages at the dawn of day. Arab women are seen bringing grapes to dry in the vineyards; others, with their faces veiled, carrying pitchers of water on their heads, like the daughters of Midian."—*Palestine*, p. 162.

MISCELLANEOUS CORRESPONDENCE.

On Atonement.

To the Editor.

SIR, *St. Ives, June* 1, 1831.

You receive a letter, written me a long time ago by a late lamented friend of ours, which I should like to see placed on record, by insertion in the Repository, if the Editor think fit.

J. E. FISHER.

Stanton,

DEAR SIR, *June* 24, 1812.

I THANK you for your obliging note, which I should have answered sooner, had I not been gone from home upon a journey at the time you sent it. The report you allude to is perfectly correct. I certainly have changed my opinion in respect to the doctrine of atonement, and this change, which has taken place for some time in my mind, has been the result of a most careful and diligent examination of the New Testament. It is, however, necessary to observe, that I see this doctrine in a different light from the generality of orthodox Christians, but I deem it of so much importance, that I think there can be no Christianity without it, at least, none to any beneficial purposes, and therefore I am a zealous advocate for the propagation of it. I do not think that the death of Christ was a *vicarious*, a *propitiatory*, or a *satisfactory* sacrifice; but, to express my idea of the atonement in one word, I believe that the death and sufferings of Christ were *an appointed means for the forgiveness of sin.* This I do most sincerely and conscientiously believe to be the doctrine of the New Testament on this subject, and I cannot sufficiently recommend it to your most serious attention, and I earnestly wish to call the attention of every Unitarian to the subject, which I deem to be of the first importance in Christianity, and without it I can see little or no advantage which a Unitarian Christian possesses above a Deist, Jew, or Mahometan, all of whom profess to live in the belief of one true God, and of a future life; but they have no provision in their creed for the pardon of sin, at least with respect to the moral turpitude of it. The Mosaic law provided only for legal incapacities, not for guilt of conscience before God. When I first began to entertain doubts concerning the commonly-received opinions in Christianity, I carefully read over the writings of Dr. Jebb, Mr. Lindsey, and Dr. Priestley. No one can entertain a greater veneration than I do for the memory of these very learned and excellent men. The doctrine of the unity they have established by irresistible arguments on a foundation that cannot be shaken, namely, the Holy Scriptures; but I think they were mistaken in respect to the atonement. This they explained away by supposing that all the expressions which were applied to that subject were only figurative allusions to the sacrifices under the law, and that they were not to be taken literally. By reading their writings I imbibed the same notion of it myself, but I have since found reason to alter my opinion upon a careful investigation of the subject, and a critical examination of all the passages in scripture which are supposed to refer to it. The result of my inquiry has been this,—that the doctrine of the atonement is so interwoven with the account given us of the death and sufferings of Christ by the prophets, evangelists, and apostles, that it is impossible to explain it away by any rules of fair and sound criticism. I earnestly request you to read and maturely consider the 53d chapter of Isaiah, the 5th of Romans, the 5th of the 2d Epistle to the Corinthians, Heb. vii.—x., John i., Eph. ii. 1, 2, and iv. 9, 10. I adopt the common, popular term Atonement, though it does not answer to the words made use of in reference to this subject in the original, which are chiefly these—καταλλαγη, ἱλαστηριον, ἱλασμος, the first of which signifies reconciliation; the second, mercy-seat; the last, sin-offering; but none of them conveys the idea of atonement as it is generally understood by orthodox Christians. The death of Christ was not the *procuring* cause of the forgiveness of sin. It was the instrumental or efficient cause. The love of God was the primary or moving cause of our redemption: God so loved the world that he gave his only-begotten Son to be the propitiation or sin-offering for our sins. This view of the atonement does not impugn the Divine attributes, and particularly the justice of God, by supposing that he could not pardon sin without a full satisfaction made by the innocent suffering in the place and instead of the guilty, which always appeared to me a horrible doc-

trine, injurious to the moral character of the greatest and best of Beings. Dr. Price says, that Christ not only *declared* but *obtained* the availableness of repentance to pardon. I do not understand the atonement in this sense. I look upon Christ upon the cross as the ἱλαστηριον or mercy-seat, *in, by,* and *through* which God dispensed to mankind the forgiveness of sins; that is, the death and sufferings of Christ were the *appointed means* for conveying to mankind the pardon of sin. I do not know whether you will be able fully to comprehend my meaning on this subject, which I consider as one of the most important doctrines of the Christian revelation. I have given you my thoughts in a very hasty and cursory manner, but shall be happy to discuss this subject with you more at large when time permits. That the God of truth may lead you and all of us into the truth as it is in Jesus, is the sincere prayer of

Your very faithful servant,

J. HAMMOND.

On Dr. Whately's Thoughts on the Sabbath.

To the Editor.

Sir,

As an advocate of human enlightenment and unsophisticated truth, addressing advocates of the same glorious principles, I beg to call the attention of yourself and your readers to a little tract which may well claim attentive perusal from all religionists, and from none more than from Unitarians. I allude to Dr. Whately's "Thoughts on the Sabbath." This little pamphlet does so much more clearly than even himself notices, place the subject of Sabbatical observances in its proper light, that I deeply regret to find Unitarians thus anticipated in so important a discussion. However, let no man, particularly let no lover of truth, forget the noble maxim, *Fas est et ab hoste doceri*: let no professor of religion, at least among Unitarians, cease to drink deeply into the spirit of those emphatic words of your Watchman, "Let creeds be purified; let liberty prevail; let the gospel be preached in purity and in power; and we thank him heartily who is the minister of God's goodness, by whatever name he is known to men."

Dr. Whately is a man who, as a logician as well as a theologian, and indeed as a man of no ordinary acumen and versatility of talent, may insure attention to his publications. I by no means wish to imply that any great name whatever should affect the balance of truth; but merely that the clearer a man's head has been proved to be, the clearer it must be that he is likely to repay attention. Excuse the triteness of the remark, that we are apt to judge of others' minds by our own. On this, the best ground of presumption that I possess, I build my persuasion that no unprejudiced reader can rise from the perusal of the above tract, without a conviction, not only that the hebdomadal observance, by disciples of Jesus, of a Sabbath, has never yet been "placed on its true foundation;" but that, by that touchstone to which all pretensions on religious topics must be brought, it is proved to have NO FOUNDATION AT ALL. Dr. W. asserts and proves that in the whole Bible no believer in Jesus can find any ground to maintain the pre-eminent sanctity of one day of the seven. He rests the authority for Sabbatical observances solely upon the power of the church to frame for itself any new institutions which it may at any time deem expedient. Of course he takes for granted that the true church, that church on which the power was "bestowed by Christ himself," is (proh pudor!) the Church of England. But though it were granted that he or any man can decide which is the TRUE CHURCH, he quite fails to demonstrate the bequeathment of this boasted power. He boldly asserts, (p. 21,) but without a shadow of proof, that the church enjoys unlimited power to set apart Christmas-days and a mass of other mass-days; and, in the next page, he so amusingly qualifies his assertion with "*He must surely,*" &c., and so forcibly modifies it by "provided nothing be done contrary to God's word," that, to adopt his own words, "he is not merely making an unnecessary and useless addition, but he is *nullifying* the very obligation which he seeks to enhance."

In his concluding paragraph he says most appositely, "As for the authorities of able and learned, but uninspired divines, I am myself inclined to attach the less weight to them in the present case from the character of the question itself." Must not every Protestant Dissenter most cordially sympathize in this sentiment? The fundamental principle of Nonconformity is, that *human* authority is valueless, is worse than valueless, is by all means to be disregarded and resisted in matters of religion. In my opinion every honest Dissenter must be led by arguments so lucid as those of this

Church-of-England Doctor to the relinquishment of Sabbatical or hebdomadal observances. I proceed further to assert, that no *candid* Church-of-Englandman can peruse the tract thoughtfully without arriving at the conclusion, that any peculiar regard to one day in the seven is a custom very much "more honoured in the breach than in the observance."

Dr. Whately having started with two unproved and unwarrantable assertions, viz. that the true church received from its Founder ample power to ordain any festival-days, &c., that it pleases, and that the Church of England is that true Church, "he is," to quote himself, "removing the institution *(of religious duties)* from a rock, to place it on the sand."

On this part of the subject allow me to quote from his tract a paragraph full of sound reasoning and manly sentiment: "It seems to me very important to protest earnestly against admitting a *dangerous principle*, even though, in some particular instances, the conclusion it leads to may be right, or may be insignificant. If we acknowledge, for instance, the perpetual authority of the precepts respecting the ancient Sabbath, but take the liberty of changing, without any scriptural warrant, (by the bye, does Dr. Whately bring any *scriptural warrant?*) the day, or the prescribed mode of observing it, (mark the extent of these terms,) is there not danger that the same principle may be applied to an indefinite number of other cases also; that this and that Scripture rule may come to be modified according to our fancy; till at length, like the Romish Church, we shall 'make the word of God of none effect, by our tradition'? For it should be remembered that neither that Church, nor probably the ancient Jewish, nor any other, (mark!) *began* by the most *flagrant* encroachments on divine authority. It is in small and comparatively harmless points that a false principle begins to be admitted and acted on, till its poison has been received into the system, and gradually advances from the extremities towards the vitals." The force of this excellent paragraph seems to me calculated completely to confound the mind of Dr. W. himself, and to quash all ordinances, a full warrant for which cannot be produced from the Scriptures. Dr. W. vindicates the paramount authority of the biblical records, and yet strives to claim for his Act-of-Parliament Church uncontrollable, independent power in all religious ordinances.

Besides the passages already cited, place the following in juxta-position: "The power of the church, bestowed by Christ himself, would alone (even independent of apostolic example and ancient usage) be amply sufficient to sanction and enforce the observance." P. 7. "One day is as good as another, *except when there is a divine command which specifies one*," &c. P. 9. "Surely if we allow that the tradition of the church is competent to change the express commands of God, we are falling into one of the most dangerous errors of the Romanists." P. 10. "But not only is there no such apostolic *injunction*, (i. e. about transferring the day, and keeping another instead of the abrogated Sabbath,) *than which nothing less would be sufficient*," &c. P. 11. "We observe (says Cranmer) the Sundays and certain other days as *the magistrates* do judge convenient, whom in this thing we ought to obey." P. 12. "His apostles were, as I have said, *not* commissioned by him to change the day, &c., but they and their successors, &c., were endued with ample power," &c. P. 21. "But, on the other hand, the church has *not* power to ordain any thing *contrary to God's word*." P. 23. "This therefore is a case in which (unless we will consecrate *two* Sabbath-days in each week) we must absolutely make our choice between the law and the gospel;" in neither of which can Dr. W. himself find (ipse dixit) any injunction of a hebdomadal religious ordinance binding on disciples of Jesus. Wherefore true worshipers, who can acknowledge no law but the law of God, and who can learn that law by no other means than the record of God's revealed will, should sacredly regard every day alike, and "stand fast in the liberty wherewith Christ hath made all his followers free."

How must every philanthropist rejoice, yet with trembling, in anticipation of that time when, in the meridian blaze of free inquiry, all ordinances, all practices, all sentiments, which, unsanctioned by God's clearly revealed will, are foisted by human presumption on the religion of Jesus,

"Shall dissolve;
And, like the baseless fabric of a vision,
Leave not a wreck behind!"

Evidently a lover of antiquity in religious concerns, I as evidently remain,

NO FOE TO INNOVATION.

OBITUARY.

Mrs. Mary Heyes.

Aug. 27th, at *Prescot*, Mrs. Mary Heyes, aged 61. This lady was a most valuable member of the society at Prescot. The following were the concluding observations in a sermon delivered on the melancholy occasion of her death:

"How consolatory to us is the hope of being again united to that excellent woman whose friendship has been our delight, and whose loss we now deplore! When we meditate on her intellectual and moral endowments; on the clearness of her discernment and the soundness of her judgment; on the strength of her mind, very strikingly evinced in the equanimity with which she bore great trials; on her humble and ardent piety; on the kindness and benevolence of her heart, manifested not only in those tears which were always ready to flow for the calamities of others, for she did more for her friends than weep for them—she thought for them, contrived for them, pleaded for them, excused their faults, dwelt upon their virtues, and advised them, when she thought that advising would not appear like a presuming interference; when we think how prompt she always was to rejoice with those that rejoice, as well as to weep with those that weep—for never was she heard to speak of the prosperity and happiness of her friends, or of any pleasing circumstance respecting them, but with a look and in a voice of evident pleasure; when we think of the great interest she took in the moral and religious welfare of others, how it rejoiced her heart to witness in them the character of consistent Christians, and how she grieved over every indication of a careless, worldly, irreligious temper; when we recollect her kind attention to the poorer class of those who had the happiness of being known to her—for her friends were found not only among the genteel and the wealthy, not a person who had any claim to the character of virtuous was in the habit of hearing her voice without feeling that it was the voice of a friend; when we think of her affectionate condescension to young people and children, of her habitual cheerfulness, and of her disregard of self, carried, alas! too far,—how highly must we value that holy religion which is so well calculated to form such a character; which formed this character and has formed millions like it,—that religion which assures us that this dear and excellent friend shall be restored to us with more than all her former vigour of mind, with a still more glowing and heavenly piety, with a yet more enlarged benevolence, with all her tenderness and affection, and without any portion of the weakness with which her excellence might be blended here. We possess the same means of virtue which our friend so diligently improved, the same glorious doctrines which she had embraced, the same pure precepts by which she governed her life, the same bright examples which she so successfully copied, with the addition of her own, the same ordinances of religion on which she so devoutly attended, the same transporting prospects which gladdened her heart: O my friends, if we may not attain to the same eminence in the Christian life and character, let us cherish a holy ambition to become fit to be her companions in the world of purity and bliss!"

Mr. John Martineau.

Sept. 12, Mr. John Martineau, late of City Road, London, at sea, on his passage to New York. In all the social relations of life, he was distinguished by faithfulness and affection. About to enter on new scenes of exertion and enterprise, he was made to feel, with one of old, "my days are past; my purposes are broken off, even the thoughts of my heart;" but his spirit was resigned to the dispensation. His last hours, we are told, were delightfully calm. He gave every direction which could diminish the cares and sorrows of the survivors, and left the world with no murmurings at his lot. May He watch over them who is the Protector of the widow and the Father of the fatherless; restore them in safety to their friends and native country; sustain their hearts in the endurance of their loss; and enable them to rejoice in anticipation of the time when the sea shall give up her dead, and the holy affections of earth receive the seal of heaven and of eternity!

Rev. Philip Taylor.

Sept. 27, at his residence, *Harold's Cross*, near *Dublin*, the Rev. Philip Taylor, aged 84. We hope to be able to present to our readers a biographical notice of this venerable and excellent man in the next month's Repository.

Rev. Thomas Tayler.

Oct. 23, at his house in *King's Road, Gray's Inn*, the Rev. Thomas Tayler, in the 97th year of his age.

INTELLIGENCE.

Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire.

THE Annual Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire was held at Bury, on Thursday, June 22nd. The religious services of the morning were introduced by the Rev. J. G. Robberds, and the sermon was preached by the Rev. J. R. Beard, of Manchester. Mr. Beard advocated, with great force and eloquence, the cause of City Missions, exhibiting the inadequacy of existing institutions to the great object of bringing the ignorant and vicious poor to the knowledge and love of Christianity, deducing from this fact the moral obligation which rests upon professing Christians to adopt some additional means of communicating revealed truth to those that are "afar off." The appropriate text—"Go forth into the lanes of the city and compel them to come in"—distinctly pointed out this additional means; the necessity of immediately adopting which, the preacher strenuously enforced. After the religious services, the business of the Association was transacted, of which the consideration of City Missions formed an important part. The Rev. J. G. Robberds, after entering into some interesting details respecting the nature of City Missions, and urging upon the ministers present the adoption of the plan as far as possible in each of their neighbourhoods, moved, "That this Association grant the sum of 10*l.* to the British and Foreign Unitarian Association towards the establishment of a City Mission in the Metropolis." The motion was carried unanimously; and before the close of the day, Asheton Yates, Esq., of Liverpool, announced subscriptions towards the same object, from his sisters and brother, Richard Yates, Esq., to the amount of 50*l.*

About eighty gentlemen sat down to dinner, after the business of the Association was concluded, and the afternoon was most agreeably and profitably spent in listening to a variety of interesting speeches.

E. H.

Religious Meeting at Padiham.

ON Monday, August 1st, a Meeting was held at Padiham, in Lancashire, with a view to encourage and cheer the congregation at that place, and foster the spirit of inquiry that prevails in the neighbourhood. The Rev. W. Gaskell, of Manchester, preached on the occasion an excellent sermon on the nobleness of the Bereans; and the Rev. J. J. Tayler, of Manchester, presided at a meeting held in the meeting-house, at which a series of resolutions was proposed and recommended by the Revds. J. R. Beard, P. Heaviside, F. Howorth, H. Clarke. The audience was also addressed by the worthy men who, in this district, labour with their hands while they minster in holy things. We have the best reasons for believing that the objects contemplated were abundantly realized, and that the ministers who kindly undertook the labour of love were as abundantly repaid in the satisfaction of seeing so many persons finding religion a delight. It was pleasing to learn that of the 175*l.* required to purchase the ground-rent of 10*l.* a year, with which the congregation are encumbered, 145*l.* have been received. We hope it will not be long before what is yet wanting will be supplied, and we can assure the liberal friends who, for this and for other objects, have ministered to the aid of these excellent people, that they have done a good, the remembrance of which will not easily perish.

Opening of a Meeting-House at Swinton, near Manchester, for Unitarian Worship.

A NEAT and convenient building, erected by Mr. W. Boardman, of Swinton, for a Sunday School, and for the purposes of Unitarian worship, was opened on Sunday, Aug. 14th.

Two excellent sermons were preached on the occasion: one, in the afternoon, by the Rev. J. J. Tayler, and the other, in the evening, by the Rev. J. G. Robberds, both of Manchester. In the evening there were upwards of one hundred persons present. On the Monday evening the members of the congregation, with several of their friends from Man-

chester, took tea together in the building; after which a public meeting was held, the object of which was to promote religious knowledge, and extend the spirit of Christian liberality. A series of resolutions calculated to further these effects, was moved and carried unanimously, the proposers and seconders ably addressing the meeting on the subjects of their respective motions.

Among the speakers were the Rev. J. R. Beard, the Chairman; the Revds. J. J. Tayler, W. Gaskell, E. Hawkes, G. Heaviside, J. Cropper, Messrs. A. Hardy, H. Duffield, W. Boardman, — Harland, &c.

In consequence of the extreme wetness of the evening, the attendance was not so great as had been anticipated, but the meeting was ably conducted, and it is hoped it has contributed to the benevolent purpose of its proposers.

F. D.

Devon and Cornwall Unitarian Association.

THE Annual Meeting of the Devon and Cornwall Unitarian Association was held at Sidmouth, on Wednesday, the 24th of August. The Rev. J. Smethurst, of Moreton, offered the introductory prayer and read the Scriptures. The Rev. H. Acton, of Exeter, delivered the general prayer; and a most excellent and interesting sermon on "the Inspiration of the Scriptures," was preached by the Rev. W. Hincks, of Manchester College, York. The Rev. gentleman's discourse was listened to throughout with profound attention, and his endeavours to establish sound and rational views respecting the inspiration of the sacred writers were received by the respectable audience assembled on this occasion with evident satisfaction. At the close of the service, a meeting was held for transacting the business of the Association; J. Wallis, Esq., in the Chair. The Report was upon the whole encouraging, and well calculated to stimulate the members and friends of the Society to renew and increase their exertions in the sacred cause of pure and rational Christianity. Several grants of tracts, it was stated, had been made during the past year, and in one or two instances satisfactory evidence has been afforded that these "silent missionaries" have been successful advocates of "the truth as it is in Jesus." Pleasing accounts were also given of the improving state of some of the congregations in the district, and several new stations were pointed out, in which it is expected that the attempt to establish Unitarian worship would be attended with success. "The harvest truly is plenteous, but the labourers are few." May it please the Lord of the harvest to raise up more active and efficient labourers, and to send them forth into his harvest!

The business of the Association being finished, the members and other friends of the Society met together at the York Hotel, where an excellent dinner was provided, at which C. W. Smith, Esq., of Sidmouth, presided with considerable ability, and with his usual good feeling. The afternoon was spent in a very pleasing and profitable manner; and many interesting and appropriate speeches were delivered, most of which referred to the present state and prospects of Unitarianism. The meeting was addressed by the Revds. W. Hincks, H. Acton, J. Smethurst, J. G. Teggin, G. B. Brock, W. James, and by Messrs. Barham, Terrell, Ottley, and Moore. The members and friends of the Devon and Cornwall Association appeared on this occasion to feel the force of the apostolic observation, "it is good to be zealously affected always in a good thing." May they not grow weary in well-doing, for in due season they shall reap, if they faint not."

W. J.

Sept. 20th, 1831.

Derby Unitarian Sunday School.

ON Tuesday evening, Sept. 6, the Sunday scholars connected with the Unitarian Society in this town were rewarded for their general good conduct and diligence with a treat of tea and buns. The school-rooms attached to the Baptist Chapel were promptly lent upon the occasion, and lamps furnished from the Independent Chapel. By the time the children had finished, about a hundred and fifty ladies and gentlemen, *chiefly* members of the congregation, and the teachers, had assembled in the school-room above them, where preparations had been made for them to take tea together. After tea the children were introduced, when Joseph Strutt, Esq., kindly complied with the wishes of the Sunday-school Committee, and distributed the prizes which had been previously awarded by the teachers to those conspicuous for merit, presenting at the same time to each child a mark of his *individual* interest in their welfare and improvement. Amongst other addresses, Mr. J. Byng, a teacher,

pointed out, briefly but energetically, the importance of Sunday Schools, the necessity of co-operation, and of more extensive exertions. He was right: Sunday Schools might be made productive of far greater benefit than they are. Hundreds have no opportunity of learning beyond what is thus afforded them. Why, then, cannot plans be adopted that shall embrace the elements of a liberal education? Why confine them to reading the Scriptures merely, and perhaps to writing? Why not endeavour to give them a taste for reading and a love of learning, by giving them an insight of the treasures of intellect that lie before them?

Derby, Sept. 14, 1831.

Oldbury Lecture.

AT the annual Lecture, on Sept. 13, at Oldbury, the devotional service was conducted by the Rev. W. Bowen, of Cradley. The Rev. Michael Maurice, of Southampton, preached from Acts xxii. 22, on "the rejection of Christianity by the Jews—the publication of it to the Gentiles—and the dreadful effects of Bigotry and Intolerance." Afterwards, the Rev. Richard Fry, of Kidderminster, delivered a discourse, from Acts v. 29, on "the sacred duty of asserting and maintaining the rights of Conscience," in which he gave an outline of the history of Nonconformity.

Eleventh Half-yearly Meeting of the Bolton District Association.

THE Eleventh Half-yearly Meeting of the Bolton District Association was held in Bank-Street Chapel, Bolton, on Thursday, Sept. 22nd. In the absence of the Rev. W. Tate, of Chorley, the devotional services were conducted by the Rev. B. R. Davis, of Chowbent. A truly admirable discourse was preached by the Rev. James Whitehead, of Cockey Moor, from the words of St. Paul, "Who will have all men to be saved and to come to the knowledge of the truth." 1 Tim. ii. 4. The view in which the preacher indulged on the authority of this passage, was one of peculiar interest to those who delight to dwell upon the progress of Christian principles and the triumphs of truth and charity. The peculiar design of the discourse was to prove from the words of Revelation, that whatever we witness of error and mystery, of sin and misery, shall all terminate in light, truth, and felicity.

After the religious services were concluded, about forty dined together, Robert Darbishire, Esq., in the Chair. In the course of the afternoon, many interesting subjects of conversation and discussion came before the meeting. The following is the Report of the number of tracts circulated by societies in the Association during the past half year:

Bolton, Bank Street. 12 copies of a monthly publication called the Moral Reformer, besides 2 Christian Reformers, and a Monthly Repository.

Bolton, Moor Lane. Christian Reformer, Monthly Repository, and other tracts.

Chowbent. 50 tracts.

Cockey Moor. 20 tracts, and 50 in the Chapel library.

Hindley. 6 tracts.

Park Lane. Christian Reformer, Repository, and Pioneer.

Rivington. a large number of tracts circulated from the Chapel library.

Walmsley. Monthly Repository, Christian Reformer, and other tracts, from the Chapel library.

Bury and Chorley made no report: no individuals from those societies being at the meeting. The spring meeting of the Association will be held at Bury on the last Thursday of April in the ensuing year, Mr. Tate being the preacher, and Mr. Probert the supporter, on that occasion.

B.

Meeting of the Remonstrant Synod of Ulster.

(Continued from p. 724.)

Wednesday, Sept. 7.

AT three o'clock the Synod resumed.

A memorial from a number of heads of families, from the congregation of the Rev. Mr. Parke, Ballymoney, was read. Memorialists stated that they had, for a considerable time, felt much inconvenience; they could not conscientiously worship under Mr. Parke, and they had no opportunity of worshiping under a minister whose sentiments they approved of. Towards Mr. Parke they entertained personal respect. They had stated to him their intentions in a friendly manner; and had parted from him without any feeling of dissatisfaction, except in as far as they held religious sentiments different from his. They, therefore, prayed, that they might be taken under the care of the Remonstrant Synod, and be supplied with preaching, until such time as they might be able to erect themselves into a con-

gregation, and obtain a stated pastor, under whose ministry they might worship God according to the dictates of their own consciences. Messrs. Dick and Getty appeared as commissioners.

After a good deal of conversation, it was resolved that the prayer of the memorial be granted.

Adjourned at six o'clock.

Thursday, Sept. 8.

The Report of the Presbytery of Bangor was read, which contained nothing worthy of particular observation except the case of Mr. Osborne. This gentleman had been formerly under the care of the Belfast Presbytery connected with the Synod of Ulster, and had been examined and approved of by the Synod's Theological Committee, so that he was ready to receive licence from the Presbytery. Wishing to emancipate himself from the yoke which the Synod had lately imposed upon its licentiates and ministers, he applied to his Presbytery for credentials to enable him to put himself under the care of the Remonstrant Presbytery of Bangor; but, though the Synod's Presbytery were willing to license him to preach the gospel, had he continued in their connexion, they, without assigning any reason, refused the necessary testimonial on his own application, and did not condescend to answer a letter written to them on the subject, by the Moderator of the Presbytery to which he wished to attach himself. He had since been licensed by the Presbytery of Bangor, from their own personal knowledge of his highly respectable character and literary attainments.

A question having been put to the Synod, by the Presbytery of Bangor, respecting the course of theological study to be pursued by their Students, after some conversation, it was resolved, that, until the Synod shall be able to appoint a professor of Theology, it be left to the option of the students whether they shall undergo periodical examination upon books to be prescribed to them by a Committee of the Synod, or attend lectures on divinity in any of the established seminaries.

The Report of the Committee appointed at the last meeting to collect subscriptions in aid of the funds of the "Association for the Protection of the Rights of Conscience," was read, from which it appeared, that considerable sums had been raised in Belfast and its vicinity, as well as in England.

It was then moved and unanimously agreed to,

"That the thanks of the Synod are due to the inhabitants of Belfast and its neighbourhood, and also to the friends of civil and religious liberty in England, for the promptness with which they have answered the call made upon them to aid this Society."

When the Report of the Armagh Presbytery, and the Minute of last year respecting Warrenpoint congregation, were read, Mr. NELSON briefly alluded to the Minute of the General Synod, and animadverted on the "management" of the affair by the Dromore Presbytery. It was moved and unanimously agreed to,

"That this Synod highly approve of the conduct and zeal of the Presbytery of Armagh in this matter; and that they be directed, under our fullest sanction, to continue taking such steps as may be necessary for the securing of the just rights of that much-injured congregation."

Mr. MONTGOMERY then moved the following Overtures, which were unanimously agreed to:

"That this Synod respectfully propose to their much-esteemed brethren of the Synod of Munster and Presbytery of Antrim, to unite with them in the appointment of a triennial meeting of the three bodies, for the purpose of friendly counsel and co-operation, and the advancement of the great cause of Christian truth and Christian liberty, without, in any degree, trenching upon the established usages and jurisdiction of each body respectively.

"That a respectful letter be written, in the name of this Synod, to that illustrious stranger, *the Rajah Rammohun Roy*, of Bengal, congratulating him on his arrival in Britain, expressing our admiration of his splendid talents and attainments, our high satisfaction in his accession to the cause of Christianity, our deep sense of his invaluable exertions for the diffusion of the gospel and the vindication of the rights of humanity in his native land; and assuring him that we should rejoice to see him in this country, and to receive him with all the respect and cordiality so justly due to his distinguished name, his philanthropic labours, and his unsullied reputation.

"That in a letter from the General Assembly of the Presbyterian Church in the United States of America, addressed to the General Synod of Ulster, and published in the Minutes of that Synod for

this year, the following paragraph occurs: —'We congratulate you on the all-important change which has lately taken place in your body, freeing you from those who deny the only Lord God and Redeemer Jesus Christ, so that now, in the unity of the spirit in Christ Jesus, you will be able to live in the bonds of peace:' that as the libellous, unfounded, and unchristian reflections contained in this paragraph, can only have reference to the Remonstrants constituting this Synod, a Committee be appointed to draw up a refutation of the insulting calumny, and to transmit it, with a solemn remonstrance, to the General Assembly of Presbyterians in America."

Marriage Protest.

To the Editor.

Pleasley, near Mansfield,
SIR, *Sept.* 21, 1831.

ON Wednesday, the 24th ult., at Pleasley, Charles, second son of Henry Talbot, of Oakland, in the county of Worcester, was married to Marianne, eldest daughter of Henry Hollins, of Pleasley, in the county of Derby. The parties being Unitarian Dissenters, and objecting as well to the form of the service as to the right of society to impose any religious ceremony, protested against the service, before the solemnization took place. I am desired to request you will insert the protest in the next Repository, with the reasons which induced the parties to consider it necessary.

HENRY HOLLINS, JUN.

Copy of the Protest.

We, the undersigned, being desirous of entering into the married state, but objecting to the ceremony the law imposes, in order to render the contract legal and binding, consider it our duty formally to protest against the marriage service on the following grounds:

1st. That as religious worship is a duty owing by man to his Maker, the exercise of it should in every case be left perfectly free and unconstrained; and that society has no right to impose any form of devotion as a passport to a state which, by the law of nature and of God, is a right common to all.

2ndly. That the marriage service established by law contains doctrines which we consider unscriptural and untrue, and therefore in submitting to it without protesting against the same, we should be guilty of dissimulation, and of what would be, with our religious views, a solemn mockery.

We therefore now solemnly protest against the right of the legislature to impose any such ceremony as the marriage service, and declare that we submit to it merely from necessity, without sanctioning the doctrines it contains.

CHARLES TALBOT,
MARIANNE HOLLINS.

Pleasley, August 23, 1831.

British and Foreign Bible Society.

IN reference to the Questions, raised at the last Anniversary of the Society, relative to the use of Oral Prayer and restriction on the Right of Membership, the Committee have printed the following

List of One Hundred and Twenty-two Societies and Associations adverse to any Alteration in the Constitution of the Society.

The Committee having received, from various Auxiliary and Branch Societies and Bible Associations, communications expressive of their concurrence in the views of the Constitution of the Society contained in the last Annual Report, and deprecating attempts to introduce any alterations therein, think it their duty to apprize the friends of the Society of the quarters whence such communications have proceeded.

Abingdon Auxiliary, Alcester Ladies' Association, Anglesea Auxiliary, Banbury Auxiliary, Bawtrey Auxiliary, Bermondsey and St. John's Association, Birmingham Auxiliary, Bishop Wearmouth and Sunderland Auxiliary, Blackheath Auxiliary, Bolton Auxiliary, Boston Auxiliary, Bourn Auxiliary, Bradford (Yorkshire) Auxiliary, Bristol Auxiliary, Bucks (North) Auxiliary, Callington Branch, Cambridge Auxiliary, Canterbury Auxiliary, Chapel-en-le-Frith Auxiliary, Chelmsford and West-Essex Auxiliary, Cheshire Auxiliary, Chesterfield and Scarsdale Auxiliary, Christchurch (Southwark) Association, Cinque-Ports' Auxiliary, Coggeshall Branch, Cornwall Auxiliary, Cumberland and Carlisle Auxiliary, Darlington Auxiliary, Devon and Exeter Auxiliary, Diss Branch, Doncaster Auxiliary, Dudley Auxiliary, Dunmow Branch, Durham Auxiliary, Ely (Isle of) Auxiliary, Essex (South-West) Auxiliary, Evesham Auxiliary, Evesham Ladies' Association, Falmouth Branch, Farnham Auxiliary, Feversham Ladies' Association, Frome Auxiliary, Golden Square Association, Gravesend Branch,

Hackney Auxiliary, Hampstead Auxiliary, Hants Auxiliary, Helston Branch, Hinckford Hundred Branch, Holbeach Auxiliary, Horncastle Auxiliary, Hull Auxiliary, Islington Ladies' Association, Kensington Auxiliary, Kent Auxiliary, Kingston Auxiliary, Kingswood Branch, Lambeth (North) Association, Lambeth (South) Association, Launceston Branch, Leeds Auxiliary, Leek and Moorlands Auxiliary, Leicester Auxiliary, Leominster Branch, Liskeard Branch, Llanrwst Auxiliary, Looe Branch, Lostwithiel Branch, Louth Auxiliary, Ludlow Auxiliary, Lyme Auxiliary, Macclesfield Auxiliary, Malton Branch, Manchester and Salford Auxiliary, Merthyr Tydvil Auxiliary, Middlesex (North-East) Auxiliary, Nantwich Auxiliary, Neath Auxiliary, Newcastle-upon-Tyne Auxiliary, Newington, St. Mary's Association, Newmarket Branch, Olney Branch, Pembrokesh. Auxiliary, Penryn Branch, Plymouth Auxiliary, Preston Auxiliary, Princes-Risborough Branch, Rochdale Auxiliary, Romsey Auxiliary, Rotherham Auxiliary, Rotherhithe (Upper) Association, Rotherhithe (Lower) Association, Saffron Walden Auxiliary, Seven Oaks Branch, Sherborne Branch, Shields (North) Auxiliary, Shropshire Auxiliary, Somerset Auxiliary, Southwark Auxiliary, St. George's (Southwark) Association, St. Austell Branch, Staines Auxiliary, Stockport Auxiliary, Stockton Auxiliary, Suffolk (East) Auxiliary, Suffolk (West) Auxiliary, Surrey Chapel Association, Sussex (West) Auxiliary, Sussex (Central) Auxiliary, Teignmouth Auxiliary, Tewkesbury Auxiliary, Thanet (Isle of) Auxiliary, Torrington Branch, Tunbridge and Tunbridge Wells Branch, Wakefield Auxiliary, Warwick Auxiliary, Westminster Auxiliary, Wigan Auxiliary, Wiltshire Auxiliary, Windsor Auxiliary, Witney Branch, Worcestershire Auxiliary.

List of Eleven Societies and Associations favourable to some Alteration or Explanation of the Constitution.

The following Societies have recommended that the subject be reconsidered, with a view to alter or explain the Constitution of the Society:

Bloomsbury Auxiliary, Bruton Ladies' Association, Derby Auxiliary, East Mendip Branch, Guernsey Auxiliary, Knaresborough Auxiliary, Retford Auxiliary, Retford Ladies' Association, Rugby Branch, Shoreditch Ladies' Association, Somerset (South-East) Branch.

The above Lists are made up to the 6th of September.

Speaking with Tongues.

The *World* gives the following strange account of a scene at the Rev. Mr. Irving's chapel, on Sunday, 16th ult. "During the sermon in the morning, a Miss Hall was compelled to retire to the vestry, where she was unable (as she herself says) to restrain herself, and spoke for some time in the unknown tongue, to the great surprise of the congregation, who did not seem prepared for the exhibition. The reverend gentleman resumed the subject in the evening, by expounding the 12th chapter of the 1st Corinthians. Towards the conclusion of the exposition, he took occasion to allude to the circumstance of the morning, and expressed his doubts whether he had done right in restraining the exercise of the gift in the church itself. At that moment a gentleman in the gallery, a Mr. Taplin, who keeps an academy in Castle Street, Holborn, rose from his seat, and commenced a violent harangue in the unknown tongue. The confusion occasioned was extreme. The whole congregation rose from their seats in affright. Several ladies screamed aloud, and others rushed to the doors. Some supposed that the building was in danger; others, that there had either been a murder, or an attempt to murder some person in the gallery; insomuch, that one gentleman actually called out to the pew-openers and beadle to 'Stop him, and not let him escape.' On both occasions the church was extremely crowded (particularly so in the evening), and it would be impossible to describe the confusion produced by this display of fanaticism. There was, indeed, in the strange unearthly sound and extraordinary power of voice enough to appal the heart of the most stout-hearted. A great part of the congregation standing upon the seats to ascertain the cause of alarm, while the reverend gentleman, standing with arms extended, and occasionally beckoning them to silence, formed a scene which perhaps partook as much of the ridiculous as of the sublime. No attempt was made to stop the individual, and, after two or three minutes, Mr. Taplin became exhausted and sat down, and then the reverend gentleman concluded the service."

We are grieved to hear that this absurd exhibition has been more than once repeated, and with additions. What will Mr. Irving do next?

Sheffield District Meeting.

On Thursday, 15th Sept., the Half-yearly Meeting of the Unitarian Ministers of the district, was held at Sheffield. The Rev. N. Phillipps, of Sheffield, introduced the service; and the Rev. R. Wallace, of Chesterfield, preached an excellent sermon, strongly advocating the Tract-lending Society, and all other plans that have a tendency to improve the moral and raise the intellectual condition of the industrious classes of the community. About thirty individuals dined together, and considerable interest was excited by Mr. Ward's and Mr. Palfreyman's remarks in behalf of the British and Foreign Unitarian Association.

Ministerial Removals.

The Rev. Charles Wicksteed, B. A., of the University of Glasgow, has accepted an invitation from the Congregation assembling at the Park Chapel, Liverpool.

The Rev. John Wright has resigned the situation he has so admirably filled for some years at Alnwick, and has accepted an invitation to become the minister of the Congregation at Sunderland.

CORRESPONDENCE.

In answer to P.'s inquiry, we can only refer to the Catalogues of the Unitarian Association, of the Christian Tract Society, and the Unitarian Booksellers' Lists occasionally advertised in our Work, as indicating the sources of supply for the new Tract Society established at Leicester, and similar institutions. The plan of a Depôt has been discussed in the Unitarian Association Committee, but found at present impracticable.

We acknowledged last month the receipt of a letter from Mr. Knowles complaining of our notice (p. 646) of the want of precision in his statements. Were we to print the whole, it would be needful, as well as easy, to shew that the remark applies to his letter also. We give him the benefit which he claims in the following paragraph:

"And, I think, I sufficiently explained myself, in regard to this matter, in a note which I subjoined, at the foot of the *first* page, to the following effect: 'I speak of the Committee as one from the beginning; for I believe there will be found, in the lists of names in the various reports, a connecting chain, uniting them with the original Committee.' This your Correspondent must have seen and read; and he ought, in common fairness, to have given me the benefit of it, in the article which has called forth these observations."

The "Lay Protestant Dissenter," of Islington, is referred to a "Discourse on the Personality of the Holy Spirit," by Dr. Pye Smith, published by Holdsworth and Ball.

L.'s remarks relate to a plan which, after having been a considerable time under discussion, has been adopted, and is now in the course of being carried into effect. We think it undesirable to reopen the discussion. The substance of his observations deserves, and we will endeavour to procure for it, attention on the part of those to whom the conduct of the plan has been committed.

Our "Constant Reader" should give the party referred to a hint to advertise.

We are desired to inform the Subscribers to Dr. Priestley's Works, that the delivery of Vol. I. Part I., (containing the Memoirs and Correspondence,) is unavoidably postponed to Saturday, Nov. 26, at the Rooms of the Unitarian Association, Walbrook.

The Monthly Repository Office is removed to No. 67, Paternoster Row; where, in future, all communications to the Editor, Advertisements, &c., should be addressed.

ERRATUM.

P. 780, line 9, for "diet," read *dirt*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. LX.

DECEMBER, 1831.

THE CLAIMS OF THE POOR ON THE FOLLOWERS OF CHRIST.

[A Sermon, preached at Finsbury Unitarian Chapel, November 13, by W. J. Fox, on behalf of the Unitarian Association, and for the purpose of enabling its Committee to establish Missions to the Poor of large Towns, on the plan pursued so successfully by Dr. Tuckerman, of Boston, U. S.]

John xii. 8: "For the poor always ye have with you; but me ye have not always."

MANY parts of this great metropolis, and the observation applies, in different degrees, to other cities and large towns, present a sight which is imposing to the eye, and pleasant to the mind; but in which we can only feel unmixed complacency, while we forget the melancholy contrast to which a few paces may conduct us. We gaze on spacious streets, gay terraces and crescents, and stately squares. We know that the pomp, and ornament, and luxury, and festivity within, correspond with the external appearance. There are the costliest productions of modern art, and the noblest relics of ancient genius. There, according to the varying character of the inhabitant, is all that can be purchased to minister to sense, passion, or intellect. There, menials within and equipages without extend the volition of the master over time and space; enabling him to say, "Do this, and it is done;" and the chief toil with which he is taxed seems that of willing. And at hand is the ever open mart, the diversified bazaar, and the long line of individual competitors, displaying all that industry has produced, or art has invented, or commerce imported, glittering in endless variety and profusion. And at intervals rise the public buildings which tell of the diffusion of science, the amusements of society, the enactment of

laws, the administration of justice, and the worship of God. The feelings which arise are those of admiration and complacency; the associations suggested are those of civilization, refinement, taste, order, intelligence, enjoyment, grandeur, and prosperity.

Turn aside but a little, and you come into close-built streets, and yet narrower lanes and alleys, where the dismantled dwellings bear every mark of populous wretchedness. There are noisome smells, and loathsome sights, and disgusting sounds, from which the senses shrink. Here, too, we are aware that the outward appearance is a true index of that which is within; of a gradation whose highest point is the hard and ceaseless toil that humbles humanity into an automaton, with little more than the one sense of weariness and suffering, working for that which barely supplies sufficient strength to enable it to work on; and the lowest point, a depravity whose depths the imagination cannot sound without pollution. Here the human form and face are withered by the grasp of physical evil. Disease abides in these lurking-places, driven thither like a wild beast to its lair, and sustaining itself till the season when it may again stalk forth to terrify. The schoolmaster who is most abroad there, teaches lessons of which ignorance is bliss. The very children are initiated into the arts of fraud, theft, and violence. Horrid tales are told of premature licentiousness. The Sabbath sun penetrates not through the mist of their miseries and abominations. To the higher orders of society they feel themselves slaves or enemies—perhaps both—and ever ripe and ready for vindictive hostilities. Intoxication, in its most maddening form, is the most coveted enjoyment. And in passing on, by haunts of wretchedness and dens of vice, the emotions which rise are those of pity, apprehension, disgust, almost despair of man; the associations, those of barbarism, brutality, anguish, confusion, and guilt.

Such are the extreme evils of poverty in cities, and such the appalling contrast which presents itself to the senses, the judgment, and the heart, and which ought long ago to have raised the question, *Must* these things be? in a voice of thunder, which would have enforced an answer. It is childish to shrink from the steady contemplation of the fact, that there are thousands upon thousands, in this vast and wealthy city, most wretchedly clothed, and fed, and lodged; ignorant and idle, dissolute and wicked; some born in this state, and others pressed down into it from a better; and, by their herding together, augmenting the contagiousness of the moral pestilence by which their souls are contaminated. It is worse than childish to rail at their depravity; they do but fulfil the destiny which is imposed on them by society; they do but exhibit the tendencies of the circumstances in which they are placed, and of which they are the victims. What may become their crime, was first their calamity. And there is no calamity like that of abandonment to physical privations, mental darkness, bad passions, corrupting associates, strong temptations, and the perpetual presence

of a more favoured class of society, which, as they too often find, they yet oftener believe, to be supercilious, hostile, or heartless.

It does not relieve the pressure of these facts upon the mind—it aggravates the pain, though it may lighten the disgust—to reflect on the beautiful outbreakings of moral good, the touching instances of integrity, disinterestedness, kindness, self-sacrifice, which are sometimes apparent even amid the worst of these scenes; and to believe, as we may, that there are many more such instances which shall have no publicity till the day of retribution, and are nowhere written but in God's book of remembrance. These are but manifestations of those moral capabilities which, even among the vilest, are universal. They shew what precious materials are thrown down and trampled on in the streets, there to become so offensive that we call for coercive and even vindictive legislation to sweep away the pollution, when it were better to employ the moral alchemy that should detect their inherent qualities, however obscured in this vile transformation, and reproduce them in their original lustre.

Again, I ask, must these things be? Is this sickening contrast to be everlasting? Is there no remedy, no alleviation? Is there no better order of things predestined in the plans of Providence? And are we only to hope, and to wait? Are we to *do nothing?* Usually, what Providence decrees, man does. Good men's hopes, however remote, are at length realized by good men's exertions. If they "serve who only stand and wait," it is because their quiescence is commanded. Else should they join those who by

> "——— thousands at his bidding speed,
> And post o'er land and ocean without rest."

The Christian inherits the motto of his Master, "My Father worketh hitherto, and I work." The prolonged existence of evil requires the continued energy of goodness for its correction. The one is a reason for the other, and implies its moral, though not its legal, obligation. In the Christian code, where there is misery, mercy is a duty. According to its dictates, charity is like prayer, "right, fit, and our bounden duty;" not a matter of spontaneous practice or neglect, which involves no responsibility. And whatever may be thought of theories of human nature and society, it is a practical certainty that to the evils of poverty, as it exists especially in cities, there are antagonist powers which the Christian may and ought to call into exercise. The occasion, the moral necessity, constitutes his obligation, and impels our enforcing *the claims of the poor on the followers of Christ.*

I speak of the followers of Christ, if not exclusively, yet pre-eminently, because in the gospel is to be found the mightiest counteractive influence to the evils of man's condition on the earth, and that which includes, blends, and gives the amplest scope, the best direction, and the surest

success, to all the rest. There is an antagonist power to the miseries of poverty in the constitution of our nature, the sympathies of humanity. We are framed to feel the pain we see; slightly, it may be; but not so slightly as to be powerless. Appealing to no higher principle, we might yet tell such well-authenticated and easily verified tales of the unnatural mortality of untended infancy, and the long dying of untended age, and of the aggravations by penury, cold, and hunger, of "the common ills which flesh is heir to," as would touch every bosom, and

> "Wing the willing hand that comes
> With succour from the heart."

And let these sympathies be cherished. They were implanted as guardians within us of our brethren's rights. They are as tribunes in our bosoms who uplift their voices against the despotism of a hard-hearted selfishness. Let their remonstrances be regarded, and their dictates obeyed, by those who possess the conveniences and comforts of life. But this principle needs enlightenment and direction to render it most efficient. Individual charity is often unavailing, and often mischievous, from the limitation of its views. By not going to, by not perceiving, the root of the evil, it often multiplies what it would mitigate. It is corrected by a higher antagonist power to the evils of poverty, that of improvement in civil institutions. Here is machinery to do far greater good, with far greater certainty. The arrangements of society may surely be so modified, as that, though comparative poverty may remain, yet its pestiferous atmosphere shall, in a great degree, be purified. Such hopes are not now the mere day-dreams which they were when Sir Thomas More wrote his Utopia. They are rapidly advancing towards that solid and practical consistency which every intelligent and benevolent man should endeavour to assist them to attain. Wallace's "Prospects of Mankind," the Social Contract of Rousseau, the speculations of Godwin, the wild agrarianism of Spence, the paternal school of Pestalozzi, the prophecies of the Millenarians, the co-operative system of Owen, and, far above all in distinctness and rationality, the social anticipations of St. Simon, are so many manifestations of a spirit labouring with a mass of incumbent difficulties; like the lion, in Milton's creation, struggling to get free from the soil in which it was generated, with the assurance of ultimately succeeding, and running its natural race. Let the sufferings and degradation over which we mourn make us more intent upon the truth, the pole-star of social conduct, that "the great object of public institutions should be the amelioration of the condition, physical, intellectual, and moral, of the poorest and most numerous class." But we must ascend higher yet. Institutions are only forms; a spirit must be infused to give them life and power; and that spirit is the gospel of Christ. Our religion sanctifies, guides, elevates, and crowns with blessing, the sympathies of the man, and the labours of the citizen. It prompts them to their proper office. It acts by

them and through them. And, moreover, it has a direct and peculiar agency of its own, seeking and saving that which was lost, and bringing back the wanderer, the prodigal, and the sinner, all who are afar off, to dwell with their brethren in their Father's house.

And how is this to be done? Obviously not by the common means of keeping alive a sense of religion in the heart, and sustaining its power, and demonstrating its mercies; for the poor of cities are very much out of the reach of these means. We build and support our places of worship, or inherit those raised for us by the pious zeal of our forefathers, and we assemble there for moral instruction and religious services adapted to our habits and modes of thought: but they come not; they will not come, and they cannot come. Within a circle of two miles in diameter from this spot, there are thousands whose presence here, in any considerable number, would startle the regular attendants almost as much as the first irruption of some northern tribe would one of the cities of ancient Italy. Nor could they be interested without previous mental preparation. Religion, the want of humanity, and the claim of humanity upon the Christian, must be borne to them. Men must be found who will preach the gospel, not in churches or chapels, but from house to house; not to congregations, but to individuals. They have a right to religion; and though they know it not, we do, and should see that their ignorance forfeits not their privilege. The child needs, and therefore has a claim for, moral training, for being brought up in the nurture and admonition of the Lord. More or less perfectly we may hope that this they have who belong to Christian parents, assembling here and in similar places. In their infancy they breathe what is at least comparatively a pure moral atmosphere. But how are the children of the poor of cities to be brought up in the way in which they should go? If they knock, the door of the Sunday-school may be opened unto them; but should philanthropy wait for that? Should there be no interposition to stay them in their downward progress, and take them by the hand, and lead them to the fountains of instruction? Very rare, as yet, are schools that are adapted to the exigency. But whatever exist, or whatever be created for the purpose, something more is required: there is need of some one to make the benefit felt, and see that the benefit is realized. In different ways associated with one another, we have our alleviations of sickness and sorrow. Each has the sympathy of his circle, be it wide or limited, high or low. And the poor, who are with us and of us, have their privations made more endurable, and kindly aid for their peculiar trials is anticipated by them without disappointment. Not so is it in dark and dirty courts, where the air is pent up by close and lofty houses, in which each apartment is the receptacle of a family, some sick, perhaps, and all ragged and famishing, and with none near or qualified to help either mind or body, to sympathize, counsel, relieve, and restore. Christian benevolence must explore and invade these regions. It should go

armed with the weapons of its holy conquest; with the means at command which may minister at once to bodily and mental wants, revive the drooping frame, and remould the softened heart. Our religious instructions necessarily dwell much in generalities. It can scarcely be otherwise; and they are addressed to those who can for themselves make the requisite application. But in this mission every thing must be individualized. Each mind and character must be probed, and dealt with according to its peculiar state. There must be the specific instruction, direction, warning, consolation, which the case requires. That voice which in the gospel speaks from heaven to universal man, must narrow its declarations into the form, "I say unto thee." Thus best can the neglected soul be won, and the fountains opened of penitential tears, and the light of divine knowledge be gradually let in upon the darkened mind, and strength from on high be imparted for conflict with temptation, and beings of mere animal existence become instinct with spiritual life, and behold their God, so long and so utterly unknown, and feel his peace shed abroad in their hearts, and, in a moral sense, the wilderness and the solitary place be made glad, and the desert rejoice and blossom as the rose.

Now let it not be said that all this is very good, and beautiful, and desirable, but that it is not practicable; for it has actually been done. Dr. Tuckerman, of New England, a man of superior mind and attainments, as well as of a benevolent zeal most ardent and persevering, has been for several years thus engaged at Boston, and with such success as amply to warrant, and imperatively demand, a repetition of the experiment in this country. Hundreds of wretched families have been relieved, instructed, and gladdened, by his paternal visits. Children have been snatched from the very jaws of destruction, redeemed from the otherwise inevitable doom of vice and crime, and afford the fair promise of being useful, respectable, and happy members of society. Unexpected comfort, like an angel descending from heaven, has reached those who had passively resigned themselves to a despair with which it seemed vain longer to struggle. The intemperate and profligate have been reclaimed. And by means of his reports the rich have been scarcely less benefited than the poor by his labours: the knowledge of what poverty is, has been brought home to them; a new road has been opened from one extreme of society to the other; and opinions and feelings have in consequence arisen, which cannot but accelerate the progress of society towards the forms it must assume under the full influence of Christian principles.

That America is not England, and Boston is not London, and what has succeeded there may yet fail here, is a very obvious objection; and so are many other objections, on the difficulty of finding such agents as are needed, and on various points of detail which might be mentioned. But because they *are* points of detail, not affecting the principle of the mission, I shall not enter upon a discussion of them which would lead us astray

from the object of this discourse. They have been carefully, and thoroughly, and patiently considered by the Committee of the British and Foreign Unitarian Association. That Committee was instructed by its constituents at the General Meeting held at Manchester in 1830, to inquire into the practicability of the plan. During a large portion of the following twelvemonth it had their earnest and anxious attention. At the last anniversary, held in this place, the result appeared in their full conviction of its practicability, and in the adoption by the meeting of a resolution that it should be carried into effect. And I believe that nothing but the want of the requisite funds can prevent its being in operation before the next anniversary of that Institution. I wave, therefore, a long and unprofitable discussion of details. I appeal to your hearts and minds on the great principle. I ask, will you do this for the poor of this city; and thereby, perhaps, by the force of example, the stimulus of success, and the evidence of blessed usefulness, do it for every city and large town in the kingdom? I implore mercy and kindness for them from your human sympathies. I require of your public principles something towards the renovation of society, and the more fair and equal distribution of its advantages. I urge upon you the claims, the moral claims, of your injured, wretched, and degraded brethren; and, as the followers of Christ, demand of you in the name of Christ, JUSTICE FOR THE POOR.

For has not He whom Christ revealed as your Father, as the universal Father, thereby constituted all mankind brethren? And is not a brother's claim that of sympathy, and protection, and care, and help, and active affection? Is not the doctrine made yet more palpable by the fact of common origin and descent, by natural identity, so beneficently ordained, when he made of one blood all nations of men to dwell on the face of the earth? It was on *man* that the grant of earth's lordship was conferred, the heritage of the human race, and shall not they have so much of its produce as will support existence? The Christian law is, "Thou shalt love thy neighbour as thyself." Ask of Christ, Who is my neighbour? One of old put the question, and you know the answer, "Go and do likewise." Who shall dare even by inertness and indifference, though they feel nothing of the spirit of exclusiveness, to make divine truth a monopoly and a privilege, when the very tenure on which we hold its blessings is, "freely ye have received, freely give"? Who of you does not profess to love God? But, says the Apostle, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Talk we of faith? It is shewn by works; and these are works by which it is shewn. Is knowledge given us; and have they no right at our hands to have a ray let in upon the dungeon of their ignorance? Are the comforts of life bestowed by Providence upon us; and have they no claim on us for immunity from the physical privations of which they experience the bitter endurance? Is

our path hedged up by moral restraints to keep us from the regions of vice and danger; and have they no claim for our cautions, our directions, our righteous influence? Have we that gospel which was to be preached to every creature; and shall we not even send it to those who perish at our very doors? We anticipate judgment, immortality, heaven: that is, we anticipate, and we must make it truth, that Christ, both judge and brother of mankind, shall say, "Forasmuch as ye did it unto these, ye did it unto me." We hope for the final restoration of all to holiness and happiness; have not those within the reach of our influence a claim upon us that we minister to their restoration *now*?

This mission is in the very spirit of the gospel. In the text, Christ rebukes Judas for his hypocritical pretence of charity, when he was not caring for the poor, but wishing to appropriate the cost at which a penitent shewed her gratitude. It has been unreasonably extended into an assertion of the necessary perpetuity of a state of poverty on the earth. Were it so, I should say the next sentence assigns the cause. If we have the poor (the moral and physical evils of poverty) always with us, it is because we have not Christ always with us, in the spirit and power of his religion. In proportion as the one is present, the other retires. Let him but be with us, in the influence of Christian principle on individual mind and social institution, and the poor cease to be with us, the present unmitigated wretchedness of poverty is annihilated. The rich and the poor will approximate in the common brotherhood of humanity. Much has already been done, but much remains to be done, for the full accomplishment of his mission. It devolves upon his followers from age to age to do their part in carrying on the great work, and blessing man on earth while they prepare him for heaven. You will do yours on this occasion, by your contributions to the collection which will be made at the doors, for the purpose of so enlarging the funds of the Unitarian Association as that its Committee may forthwith commence the trial of this wise and beneficent plan. You will thus enable them to send forth men whose office shall be more like that of the apostles and evangelists than can possibly be that of a stated ministry in the present condition of society in this country. Their work will bear an humble but honourable resemblance to that of their great Master. "The spirit of the Lord is upon me, because he hath anointed me to preach glad-tidings to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." And soon may your well-timed liberality be nobly recompensed by results of usefulness and blessedness, the narrative of which shall make you, with no unworthy accommodation of the words, devoutly exclaim, "This day is this scripture fulfilled in our ears!"

ON THE FORMATION OF THE CHRISTIAN CHARACTER.*

'HERE are certain stages of human life at which the character and
e of the soul are revealed to the individual himself more clearly than
course of circumstances can ever exhibit them to observers. These
losures come uncalled-for by the one most interested in them, and are,
haps on that account, made so much less available to his improvement
ı they might be. Strong emotions seize on him at the time. Won-
, fear, or delight, engrosses him while the insight is new; and unless
led by some favourable influence to take note of what is at such times
erned, he loses, when the unaccustomed impulse has passed away, all
impressions which it occasioned. Such periods come to all, though
at equal times, or in similar modes, or with corresponding power. In
ne the impression is brief and presently forgotten: to others, it comes
ı mystery, and is entertained with awe, and cherished as a secret of the
rit. Some impart their new emotions to those who do not understand
m, and are easily persuaded that the whole is an accidental occurrence,
ich has no connexion with their permanent state; while others fall into
power of guides who take advantage of so favourable an opportunity
making them the disciples of superstition.—But there is no accident in
course of Providence; and these occasional revealings have their ten-
ncy and their purpose, like all other things which befal the human
rit.

The thoughtful have been conscious of such a disclosure as we speak of
very early youth. It is not often occasioned by such suggestions as we
accustomed to look to for such effects. Many remain comparatively
affected by great external changes, who are touched to the quick by some
most indiscernible influence. They may look calmly on the grave of
rent or friend, and stand firm among the vicissitudes of life, while they
e shaken to the very centre by a circumstance in which others see nothing
usual. A comparison,—which might apparently have been drawn at
y previous time,—between the serenity of the good and the restlessness
the wicked; a word in season from the wise when the young heart is
used and softened by influences received through the eye and ear; and
pecially a rapid acquaintance with a congenial mind,—these and many
her impulses have the power of changing the spiritual world from a
eam into a reality in the experience of the young. A new and sudden
nsciousness of what he is made for, what he has been, is, and ought to
e, is awakened in him; and he becomes in a degree capable of estimating
ligion, its offices and its powers. This consciousness seldom remains

* On the Formation of the Christian Character: addressed to those who are
eking to lead a Religious Life. By H. Ware, Jun. Cambridge and Boston, U. S.

awake from so early a period. The light of holiness is but beginning to dawn, and another morning slumber must be permitted to the weakness of the infant conscience. But by and by there is a louder call. This second appeal comes sometimes through the rebuke of a friend, sometimes through unexpected praise, but oftener through a change of scene or society, which, by inducing a comparison of the varieties of things as they are, suggests the imagination of what they were intended to be. Much and long-continued pain attends this process in a mind of sensibility, a pain not compensated by the vivid but transient pleasures which enter with the perception of invisible things. But pain is the most powerful agent of Providence in deepening, strengthening, and animating all emotions which are to constitute the elements of character: and the consciousness of weakness, the sense of sin, shame for the past, dread of the future, alternate, fitly and efficaciously, with the vivid hopes, the passionate trust, the highly wrought love, in which the undisciplined spirit finds its occasional delight. This is the period which usually determines the lot for good or evil of the spirit through life; and, as one consequence of this, whether there shall be more revelations or not. If the spirit be not now quenched, its light will beam in from time to time in an illuminating blaze, as well as shed a steady lustre over the daily life. If this period be turned to right account, there will be no permanent ignorance or self-deception respecting the state of the soul. Any lapse of weakness, any deed of strength, any connexion formed or dissolved, any visitations of sickness, or sorrow, or rejoicing, will henceforth touch the springs of the thoughts, and lay open the workings of principles and emotions within, till attainments can be estimated, and aims formed, and the powers calculated by which those aims must be reached. Thus, on the basis of self-knowledge, may gratitude and trust stand firm, while doubt and fear grow weaker day by day. Then and then only may the forms be relinquished through which this state was attained; then may the rules be lost sight of by which the spirit was guided while it had not faith to depend on a better guidance; then may its holiness be perfect freedom, and its joy as perpetual and boundless as its objects of rejoicing. Then may the spirit once more trust to its impulses—not to be their sport, as in its days of careless weakness,—but to be carried on in an equable career, true to its best aims, and rapid as the growth of its desires.

If so advanced a state as this be ever attained in the present life, no express religious teaching but that of the gospel can be appropriate to it. It is true that they who have thus attained are not beyond the reach of discipline and instruction: but they must find it for themselves, and appropriate it as they need. They are the pupils of God and of Christ: and however the brethren who follow them may love and sympathize with them, they will scarcely offer to instruct them. More eager than ever to learn, more meek to follow where led, more humbly dependent in pro-

portion to their strength, they look higher and deeper for wisdom; they turn away from all but the only safe guidance; they find it enough to have Omnipotence to rest upon. Human suggestions, human direction, are for the weak, the bewildered, the backward; for those who are about to enter on a religious life; or who, having entered, do not clearly discern their way.

Prescribed forms, it thus appears, are fit only for the beginning of a religious course, and the higher kinds of express teaching only for certain states of advancement. A most important circumstance to be kept in view respecting such aids is, that they are useful only as far as they serve for outlets of feelings, which are wholly independent of them. They are not, or ought not to be, meant to create any new religious sentiment, or to perform any office beyond that of cherishing and directing that which already exists. It follows, therefore, that when piety is perpetually fed by natural influences, and directed by familiar circumstances, (as it is in an advanced religious state,) such aids become not only less needed, but less intimately connected with the purpose to which they were originally adapted. When a man becomes so prevailingly conscious of his own frailty as seldom to indulge a spirit of pride, he has not only less need of express acts of humiliation at certain hours, but those acts will humble him the less in proportion as his need of humiliation is diminished. To a man in whom a spirit of devotion has become habitual, times, and modes, and postures of prayer, signify less than to a beginner who is devout thus or never.—It seems scarcely necessary to say this, so evident does it appear to those who have in any degree studied the workings of human feelings; but we need only look abroad into the religious world to see that these plain facts are not understood; that by the great majority of Christians, whether real or nominal, those only are believed to have the spirit of the gospel who retain the minutest of the forms under which it is presented to learners; that the animating principle is pronounced wrong, if there is the slightest variation from the accustomed mode of exhibiting its details.

The prevalence of this enormous error teaches us that there can scarcely be too much caution in the presentation of rules, or too much explicitness in the display of the elements of a religious life. It must ever be the duty of the strong to help the feeble, of the learned in the gospel to instruct the ignorant; but this duty must be discharged with the most anxious care to separate what is adventitious from what is essential, and to explain how much human direction is added to divine. This duty is discharged fully and admirably in the work before us, whose value, great as it is as a direct guide to exercises of piety, is enhanced indefinitely by the scrupulous regard to spiritual liberty in which it is conceived and elaborated. It forms a valuable indirect testimony to the emancipating influence of the gospel; —to that noblest of its attributes, by which it makes man free from all

subjection but to Him whose yoke is easy and his burden light. Th
author begins by anxiously bespeaking the reader's attention to his expla
nation of the purpose for which his work was prepared, and of the perso
to whom it is offered: he recurs frequently in his subsequent chapters t
the danger of false dependence, and of a superstitious regard to forms, an
ends with a representation of a more advanced state, when the disciplin
of life may be allowed to supersede in part that which is self-imposed.

The object of the work,—to aid those who are weak in the faith,—i
sufficiently shewn by the author's choice of his first topic. He begins b
explaining the nature of religion, and exhibiting the true aim of those wh
inquire after it: and he then inquires into the power possessed by eac
individual to achieve this aim. No part of the volume has interested u
more than that which treats of the state of mind in which the pursuit should
be embraced; of the means by which the infant emotions of piety should
be cherished, while they are preserved from the weakening excitements o
publicity, and the depraving influences of a sympathy too extensive fo
their limited powers. The directions as to the conduct of religious reading
and meditation are useful and unexceptionable. We should say the same
for the portion on prayer, but that we question whether it be not somewhat
too minute in some of its directions,—such as those from pp. 94—96.
We highly approve the remarks and directions respecting public worship,
though they help to prove, perhaps unconsciously to the author, that a
great change must take place in the conduct of public worship before it
can be made so powerful a means of influence as it might become. We
are rather surprised at the importance Mr. Ware appears to attach to the
rite of the Lord's Supper, as a means of religious advancement. We know
how important it is to some (we hope but a few) to be taught that it is a
means and not an end; but we should scarcely have described its influences
so as to imply (as this part of the work appears to us to do) that it may be
made of equal efficacy with the public and private offices of worship which
have the Father for their sole object.

Of the temper of this little volume we cannot speak too highly,—of the
piety, the benevolence, the meekness, which pervade its entire texture.
It in no cases falls below its very modest pretensions; and if the enlightened
and advanced Christian should find nothing new in a treatise which was
not designed for such as he, he cannot but be touched by the congeniality
of spirit which he will feel breathing from every page. Society owes
much to Mr. Ware for thus aiming to direct the formation of the Christian
character: perhaps the debt would be more than doubled if he would next
illustrate its progression. Such illustrations we are perpetually furnished
with, in a partial manner, by the sermons we hear and read; but there is
ample room yet for a display of the various aspects under which Christian
progression manifests itself amidst the varieties of circumstance in which

ın is placed by the present workings of society. As the object of the ok before us is to prepare man for the duties of life, it would be fitly lowed up by one which should represent him in the performance of those ties, incorporating his religion with his entire course of action, and glori- ing God by worshiping him through the interests of man.

OFFERING OF SYMPATHY TO PARENTS.*

A GEM in which is concentrated many a "ray of purest light serene," well-spring of consolation for the bereaved, abounding in the spirit of the spel, to which utterance is given in chaste and elegant language. The litor, the Rev. Mr. Parkman, of Boston, has rendered an invaluable rvice to the mourner that he may be comforted, and to the joyous that ey may be prepared, the first in, the second for, "the evil day." The lume should be either abundantly imported, or offered to the public in an ıglish edition.

We select, out of many excellent pieces, the following, which we think quisitely beautiful:

"In the spring of the last year I attended the funeral of a child; one that had often seen the parents gaze upon with an expression of delight, and eemingly without the least consciousness that it was not an immortal thing. could understand their happiness, but not their security; for I had shared at calamity from which life is not free, and with a heavy, but I trust humble heart, had laid my treasure in the dust. I was prepared, therefore, sympathize with them 'tear for tear;' but, in truth, the heart most un- quainted with grief must have been moved at the sight of a child, beautiful the morning star, called away from his parents' care and tenderness, and on to lay his head on a colder pillow than his mother's breast. The scene is impressive, even awful; the stillness of the mansion which had rung th his laugh of gladness; the parents wrapt in unutterable woe; the ildren gazing with wonder and awe on the mystery of death; and old en, each pondering as he leaned on his staff, why so lovely a form should created only, as it seemed, to be dashed to pieces; all was silence, oughtfulness, and death. In the midst of them lay the child, once so nder and helpless, now insensible to all human affections; his features ıre that unsearchable depth of expression which no mortal eye could read; ere was a smile on his lips, and a clear radiance on his brow, that made all ho beheld it feel the unapproachable majesty of death. Soon the melan- ıoly bell, the returning procession, and the tomb closing on its creaking nges, told me that he had passed the boundary that separated the living ɔm the dead!

"In the summer I happened to visit the burial-place. This is a favourite

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* An Offering of Sympathy to Parents bereaved of their Children, and to Others der Affliction; being a Collection from Manuscripts and Letters not before pub- hed; with an Appendix of Selections. Boston, U. S.

retreat of the thoughtful; it has a solitude of its own, neither dreary nor oppressive; a holy and gentle stillness, which is felt by every one that passes by. It was in a season and day of the year auspicious to such influences; the red leaves were just beginning to whisper and fall; the breathing of nature was like an universal sigh; the evening clouds were hurrying to the west, to float once more in the sunset radiance; and all was still, as the decay that wears the marble of the tombs. The pale monuments rose around me, telling of the dead, not so much what they were as what they ought to have been; but I was less moved by all their legends of vanity or affection, than by one small stone which hardly rose above its bed of green. It was the memorial of that child who perished in the infancy and innocence of existence; leaving no more traces of himself among the living than the cloud that wanders and melts away in the blue heavens.

"I could not help meditating on the effects of time. At the time when the leaves, which I saw falling around me, were opening, this child was in the brightness of its rising. Now, it was gathered 'dust to dust.' Then it was taken from the living, and the parents refused all comfort both of God and man; now, most of those who shed tears for his early departure had forgotten where they had laid him; and the parents themselves treasured his memory with far more tenderness than gloom. Had they not the same consolations then? Had any visible angel, since, said to them that he was not here, but had risen? Was not the sun of righteousness shining as brilliantly then upon the world as now? I felt that time had done what religion then could not do: what religion might then have done, had it been intimate to the heart. For it is designed to remove the terrors of the grave; and, instead of throwing ourselves open to the accidents and misfortunes of life, we should take the consolation God has offered, and bind it to our souls. We should not allow ourselves to be entirely passive in the day of trial. We should exert all the energy of our nature, touched and quickened by religion. If our hearts are strung to the trials of life, like a fine instrument, their tones will be inspiring; but give them up to the influences of the world, and they are all sadness, like the harp of the winds, on which the passing breeze makes what melody it will.

"And yet it would seem as if the anguish of sorrow was almost as deep as if our religion never had come. The tears flow as fast and freely as they did two thousand years ago; but then immortality was like some star which shone, unregarded, in the heaven. Now its periods have been measured; its vastness revealed, and it has been made a guide to wanderers on the sea. Still, we regard the future with uneasiness and dread; we set our affections on perishing things, and are miserable when we lose them. When our friends are living and happy, we feel as if they were immortal; when they are gone, we mourn for them as if they were lost for ever.

"I saw the book of nature spread open before me, as I stood in this place of death; and it seemed as if I could read better things on its illuminated page. It is a revelation of God, like Christianity. If our Saviour told his disciples to gather instruction from the lowly flowers, there must be something taught in all the grand and beautiful works of God. I cannot believe that the sun and moon have shone six thousand years merely to enlighten the world, or that the planets wheel through their bewildering paths only to

gladden the eye with their beauty: these things have a holier purpose; a religious design. We see that not a leaf fades till the purpose of its existence is fulfilled; and then we learn, that the infant cannot perish, though in the sight of men it seems to die. 'He asked life of thee, and thou gavest it him; even length of days for ever and ever.' All this is more than confirmed by Christianity, and religion hardly acknowledges such a thing as death; for there is no such thing as death to the soul. The change which bears the name of death, cannot deprive it of one of its affections or its powers; and if any human spirits are prepared to enter the heavenly mansions, they must be those that have left this world in the day-break of their existence, before they have been darkened by calamity or profaned by sin. The time which is best for beginning their moral improvement, is the time to die, and if we had the power, who would dare withhold them from their Father and our Father, from their God and our God?

"I left the place with a conviction which I hope will never fail me; a conviction, that death is not the momentous change we imagine; it is neither the close of life nor the beginning of immortal existence. The change which makes a man religious, should date the time when the 'corruptible puts on incorruption, and the mortal immortality.' The first heralds of our faith, the most intrepid men the world ever saw, regarded death with comparative indifference; they looked upon it, not as a time when they should be altered in their destiny, character, or feelings; it was simply a dissolution of the form; a release from the body, whose infirmities had so often weighed down the soul. The heaven of the blest begins when they begin to feel the peace which religion gives; death will only place them where the shadows of earth shall no longer surround them; they will go in the same path which they trod below, or rather in the same direction—for they shall ascend with 'wings as eagles,' and go on rejoicing in their glorious flight through the boundless heaven.

"Oh! that we understood this! Then the relations of parents and children would be far more endearing and exalted. They who give their children life, are to give them immortality. When they teach them to add the beauty of holiness to the beauty of childhood and of youth; when they impress religion on their souls, by the eloquence of the simple story or the music of the plaintive hymn; when they shew them how to gather the harvest of peace and happiness, which forms the heaven of the blest, they are making them immortal. To them there shall be no more death. The grave shall not be an interruption in that never-ending way, in which they pass from glory to glory on either side the grave. And they who are taken before their promise is unfolded, when their smiles are bright with an intelligence which only a parent's eye can read, do not taste of death; they are translated like the early friend of God.

"Let those who are weeping for their children remember this and be comforted. That loved one is with him who suffered children to come to him when he lived below. It is with the spirits of the just. Had it lived it might have been happy; but now there is no uncertainty. It lives where it must be happy. The gentle star is not quenched so soon as they imagine. They see it no longer, because it is lost in the deeper brightness of the sky."

DR. J. P. SMITH'S SCRIPTURE TESTIMONY TO THE MESSIAH.

(Continued from p. 600.)

[We regret being obliged to mutilate this critique by the omission of two dissertations, the one on the supposed testimony of the book of Acts to the worship of the Saviour by the first Christians, and the other on the use of the Greek Article. The whole series will, however, appear, early in next year, as a separate publication, when we intend, by extracting those passages, to put our subscribers in possession of the entire argument of the writer. ED.]

THE fourth part of Dr. Smith's work, to which we now proceed, is devoted to the consideration of "the doctrine taught by the Apostles in their inspired ministry, concerning the person of the Lord Jesus Christ." The subjects of the four chapters are, the book of Acts; the testimony of the Apostle John; the testimonies of the Apostles Peter, Jude, and James; and the testimony of the Apostle Paul.

The anxiety shewn by Dr. S., lest the book of Acts should be expected by the reader to contain *a body of Christian doctrine*, appears to us a strong extorted testimony to the impossibility of finding, in this important portion of Scripture, any thing like a satisfactory expression of his favourite sentiments, though he does not fail afterwards to adduce passages which he seems to regard as affording countenance to them.

"The annunciation of his design, which Luke gives in the preface to his Gospel, seems very justly to comprehend both parts of his work: and if this be admitted, it will supply us with a sufficient reason why the book called *the Acts* was drawn up in its particular manner and order; and it will prevent our *disappointment* at *not meeting* with those statements in either history or *doctrine*, which an incorrect estimate of its intention might lead us to expect. Whoever Theophilus, to whom the two books are inscribed, was, it is plain that the writer's design was, not to make him acquainted with the fundamental truths of Christianity, for in them he had been already instructed; but to furnish him with a selection of facts relative to the actions, discourses, and sufferings of the Lord Jesus, and the diffusion of his religion in some particular places, and by some particular persons. Those places and persons, it is highly probable, had some connexion with Theophilus more than other places or persons would have had: and thus some specialty of circumstances was the principle which guided the selection." . . . . . "As we are not to regard the book of Acts in the light of a regular history, so this view of its design will prevent our expecting from it a body of Christian doctrine. *It supposes the reader to be*, like Theophilus, *already acquainted with the great principles of that doctrine*, and it is therefore occupied in giving him the facts which formed the basis of evidence for those principles, or which were examples of their diffusion and influence among men."—Script. Test. Vol. III. p. 6.

The book of Acts can certainly pretend to no more than being a faithful narrative of some interesting and important particulars respecting the first preaching of the Gospel by the Apostles and their companions after their Lord's resurrection. Our author's conjecture, as to the principle on which the facts were selected, appears to us arbitrary and fanciful, but it is not material to the argument whether it be true or false. Whether chosen from amongst others, on account of some peculiar power they possessed, from incidental associations, of interesting Theophilus individually, or, as seems far more probable, on account of their intrinsic value, and their suitableness for convincing men's minds, and giving them just views of the religion of Christ, it seems abundantly certain that the facts and discourses recorded by the Evangelist must be sufficient means of making known to any body the fundamental truths of Christianity. It is true, Theophilus had already acquired some knowledge of the Gospel from other sources, but the purpose of the Evangelist was to confirm and establish him in the truth, and to give him a record on which he might rely of authoritative instructions and remarkable facts, containing the principles and the evidence of the religion he had received. No book of Scripture contains any thing which can be called "a body of Christian doctrine."

Our divine religion has been, by the wisdom of God, conveyed to us *historically:* we are to collect its principles and their influences from the study of the discourses and actions of our Lord and his chosen followers. But that there should be a single narrative of any considerable portion of the public ministry of Christ himself, or of his apostles, which should not exhibit the leading and essential truths of his religion, seems altogether incredible and almost inconceivable. All the evangelists wrote their histories for the immediate information of those who had already been convinced of the truth of Christianity and instructed in its doctrines, but it was necessary to give them an authentic record, and it is not to be for a moment supposed that *what were esteemed sufficient,* though very imperfect, memoirs of the words and actions of Christ, could leave untouched any *peculiar* and *characteristic doctrines* of his religion. The same reasoning applies to the book of Acts. It contains only *specimens* of apostolic instruction, but they are fair and sufficient specimens, and we must expect them to put us in possession of the substance of Christian teaching: not to re-state all which was adopted from Judaism, and assumed, as known by Christian preachers, but to give us the peculiarities of the gospel, and to explain the opinions of its promulgators on those points which, from their novelty, their extensive influence, or the prevalence of erroneous views, they deemed it most important to press upon the attention of their hearers. Are the doctrines respecting the person and work of Christ, which now assume the name of orthodoxy, to be classed in this number? If they are, let the plain fact that they are not made *the subjects of instruction* in any part of the book of Acts be accounted for; if they are not, then, even

supposing them not to be altogether false and unscriptural, why do modern divines presume to attach to them an importance which apostles and evangelists evidently did not attribute to them?

It is chiefly in an indirect manner that Dr. S. supposes the book of Acts to support his opinions. He has collected its testimony under nine heads. Some of his statements excite our extreme surprise, but we are under the necessity of confining our remarks at present to one or two points. He tells us, first, that the *real humanity* of Christ is here "stated in the clearest terms." This, it seems, is perfectly consistent with the reputedly orthodox doctrine. Yet we certainly feel at a loss to understand how some of the texts here quoted are to be reconciled with that doctrine. We know it is held that our Lord was truly man as well as truly God, and, therefore, we might expect to find him on some occasions called man, but what is to be thought when he is said to be "a man proved to you to be from God by miracles, wonders, and signs, which God did by him amongst you?" *A man from God—not a God-man—proved to be sent from God by miracles*—which were not his own—were not effected by any part of his own nature, but *which God* (plainly spoken of as a distinct being) *did through him.* To us these words seem absolutely irreconcileable with the doctrine of the two natures, as directly opposed to it as if they had been designed to contradict it. Of this at least we are certain, that if the most perspicuous and appropriate language for designating a *human prophet, divinely commissioned and attested,* were carefully sought out, no words could be found fitter for the purpose than those which the Apostle Peter has employed in this passage, according to common supposition, with so very different a meaning.

Were it necessary, we might apply a similar argument to other remarkable instances in which our Lord is called *a man,* but it would be useless to go on; for those who do not see the force of the reasoning in the case we have been considering, will not be impressed by any thing we might add respecting other passages. We hope it is clear to every reader that here and elsewhere our argument is drawn not from Christ being called a man, but from his being so called *under circumstances, and with explanations, which appear to us inconsistent with the notion of his having been more than man.* It is, therefore, no reply on the part of believers in his deity to say that they also acknowledge his humanity. They are called upon to shew, by suitable and consistent explanation, that we have not good grounds for affirming *the incompatibility of the language used with the admission of any other besides a human nature.* This is what is required, but what we have seen no attempt to accomplish, and firmly believe that no ingenuity can accomplish.

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We must, in the next place, take a specimen from the chapter on the testimony of the Apostle John. The elaborate dissertation on the intro-

duction to the gospel we must not touch, because we cannot now occupy the space necessary for doing any thing like justice to the subject. After all that has been written upon it, much may probably yet remain to reward farther investigation. We acknowledge that there is difficulty, but we sincerely think that the difficulty presses harder, on the whole, upon the orthodox than the Unitarian methods of interpretation, and we feel no doubt as to the general tendency of the passage.

But we turn at present to our author's remarks on a text in the 1st Epistle of John v. 20: "And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life." On the reference of the demonstrative pronoun *this*, in the last clause, to its nearest possible antecedent, Jesus Christ, a favourite argument for his deity is constructed. Our author commences by stating that the interpretation of the words "is attended with considerable difficulty." He, however, decides with sufficient confidence in favour of orthodoxy.

We follow, without feeling that we have much ground for hesitation, the interpretation usually given by Unitarians, and supported as being the most natural and suitable construction by not a few writers of unquestioned *orthodoxy* of sentiments. On the first part we adopt the paraphrase of Dr. Bloomfield, who leaves the application of the pronoun in the last clause doubtful, but clearly admitting the possibility and propriety of referring it to the Father. "We, moreover, assuredly know that the Son of God (the Messiah) is come, and hath given us this understanding that we may know him that is true (i. e. the true God, and the most acceptable way of obeying and worshipping him). And, indeed, we are *in union with* the true God, by means of his Son Jesus Christ." As to the remaining clause, since the reference of the pronoun to the more remote antecedent is acknowledged by all to be allowable *when necessary to the sense*, and since our blessed Lord himself, as recorded by the very apostle who writes this letter, addressed his Father as "the ONLY true God," consequently, cannot himself be here so called without the most direct contradiction, we hardly need seek any better authority for the only construction which frees us from the contradiction. Dr. S. objects to the translation, "We are in (ἐν) the true God, *by* or *through* (ἐν) his Son Jesus Christ." He cannot say it is inadmissible, but he likes the other best, and he thinks it "harsh to suppose that a change" (of the sense of ἐν) "was intended in so close and continuous a clause." In truth, it hardly is a *change* of sense: it is a slight modification of the same sense required by the connexion, which we happen to express in English by a different word. Dr. Bloomfield says, "The ἐν in ἐν τῷ υἱῷ is by most rendered *in*, as in the former clause. But the best commentators, from Grotius to Rosenmüller, assign to it the sense *per* (through). And so Tyndal. Certainly this sense is more apt: and

Benson has shewn from several examples that ἐν may have two significations in the same sentence."

The expression *eternal life* is much relied upon as always belonging to Jesus Christ. But Christ is spoken of as the communicator and establisher of the doctrine of eternal life, not as the original author of the blessing. Let Rom. vi. 23, be recollected, *eternal life* is "the *gift of God* through Jesus Christ;" and in John xvii. 3, which the author probably had in his mind when he wrote the words we are now examining, *eternal life* is said to consist in *knowing the only true God* and Jesus Christ whom he had sent. What more natural, then, than for the apostle, after glorying in the knowledge of the true God obtained through his Son, to exclaim, "This is the true God, and eternal life"—the Author and Source of that eternal life, which is made known to us by his Son! It may now be sufficiently apparent that the argument for the deity of Christ from this text might as well have been abandoned by our author, as it has been by some of the most learned and respectable supporters of the doctrine.

In the chapter on the "Testimonies of the Apostles Peter, Jude, and James," all the most important arguments are derived from the rule respecting the use of the Greek article, to which public attention was first called by Mr. Granville Sharpe, and which has been corrected, explained, and illustrated by the late Bishop Middleton.

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No doubt, one who thinks we have *elsewhere* sufficient proof of the deity of Christ, may with propriety adopt the proposed translations, but it is equally certain that one who believes that elsewhere God and Christ are always distinguished, may with equal propriety resist them, and consequently no independent argument in favour of the orthodox doctrine can be derived from the passages.

* * * * * *

We now come to the testimony of the Apostle Paul. Dr. S. begins with a common rhetorical artifice. He calls our attention to all the enmity against the Apostle of the Gentiles, which has existed in ancient or in modern times, from the opposition of the first Judaizers down to the "not Paul but Jesus" of Gamaliel Smith, and, without taking the slightest notice of the very obvious circumstances which account for both the one and the other—Jewish bigotry in the one case; horror of the unnatural system of Calvinism, commonly reputed to be especially contained in the writings of Paul, in the other—by a quiet assumption of the very thing which he undertakes to prove, he offers to explain the whole. Paul, according to his account, was "the *chosen vessel* of the Divine Spirit for completing the archives of Christian doctrine, by a clear and bold, a copious and uncompromising testimony, to the *Divine person* and the redemption of Christ, the reign of his *grace*, and the conformity of its subjects to his *holiness*." Those who cannot, after the most patient investigation, see any thing of the

testimony here referred to, but who can readily account for the enmity which has existed against the apostle, without at all recurring to it, have a double objection to Dr. S.'s statement, as being neither *true*, nor even apparently *required* for the explanation of the facts, which are detailed and commented upon in a declamatory style, fitted to excite or foster prejudices, and most unlike that of a calm inquirer after truth. A large portion of what Dr. S. has been pleased to call the testimony of this apostle "concerning the *Person* of the Redeemer and Saviour of men," does not really relate to his *person* at all, but to the blessings of his religion, and, in a controversial point of view, can be nothing to our author's purpose, inasmuch as it presents no difficulty whatever on the Unitarian scheme;—thus the first article states, that "The Lord Jesus Christ is constantly celebrated, either by the mention of him alone, or in conjunction with the Divine Father, as the *author* and *bestower* of the greatest possible blessings, the supreme good of everlasting possession and enjoyment." What is here said is in the main true, and is acknowledged and felt to be so as much by Unitarians as by any other class of professing Christians.

Of the blessings of the gospel we cannot think too highly, and Jesus Christ is constantly celebrated as the communicator, in a very proper sense of the term, the *bestower* of these blessings. Taking, indeed, the word *author* strictly as meaning *the original source*, it cannot be applied to Christ; but every reader surely must observe that not one of the texts quoted justifies such an application, whilst the words of the same Apostle afford the strongest and clearest evidence against it: "Christ Jesus, who OF GOD is made unto us wisdom, righteousness, sanctification, and redemption," 1 Cor. i. 30. "Blessed be the God and Father of our Lord Jesus Christ, WHO hath blessed us with all spiritual blessings in heavenly places in Christ Jesus," Eph. i. 3. "GOD, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together and made us to sit in heavenly places in Christ Jesus: that in the ages to come HE *might shew the exceeding riches* of HIS *grace, in* HIS *kindness towards us*, through Christ Jesus." Who will pretend to reconcile these plain and positive declarations with the doctrine that Jesus was the *author* of gospel blessings? Let Dr. S.'s testimonies to "*parity* of power and influence with the Almighty Father" (which are no more than the conjunction of the name of Jesus with that of God in respect to the communication of those spiritual blessings which are elsewhere said to be given *through* him) be compared with these, and what doubt can there be as to the result? It is, indeed, strange that the following passages could be thought to afford proof of parity of power, even if that doctrine were not excluded by express declarations to the contrary—yet they are all which it has been thought expedient to produce: "Grace and peace be unto you, from God our Father, and the Lord Jesus Christ!" Rom. i. 7.

"Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour!" Tit. i. 4. "Our Lord Jesus Christ himself, and our God and Father, (who hath loved us and hath given everlasting consolation and good hope by grace,) comfort your hearts and establish you in every good word and work!" 2 Thess. ii. 16, 17. All that can be inferred from these passages is, that God and Christ are two beings, from both of whom something is to be expected respecting the desired gifts. He who believes what is elsewhere abundantly declared, knows that from God all blessings proceed, and that *through* Christ the inestimable blessings of the gospel were communicated, in the first age at least, by his express intermediation. To him, therefore, these passages present no difficulty; and he wonders at those who infer any thing from the distinction between the author and communicator of the gift, so often clearly marked, and naturally so little subject to doubt, not being repeated every time the blessing is thankfully celebrated or earnestly desired.

We must here notice a most uncandid and unjust reflection on Mr. Belsham, introduced in connexion with the article we have been examining:

"Mr. B.," says Dr. S., "does indeed, (i. e. in his work on the Epistles,) as his plan necessarily required, give his interpretation of the passages which have been above quoted. He adopts various methods of *altering their meaning* or *evading* their application." (This, reader, is said of a man of known and tried integrity, respecting a work which professes to expound to the best of his judgment the *true meaning* of the Apostle, and in which he was bound by the most solemn obligations of public duty and of personal fidelity to the Master whom he professed to serve, to introduce nothing which he did not conscientiously believe would conduce to that object! But such accusations are easily made, and by the majority of Dr. S.'s readers will be readily believed, without much inquiry, as to their foundation.) "In one place, he (Mr. B.) takes into his text a different reading, upon evidence which Griesbach did not think amounted to even his lowest degree of probability, and which Heinrichs, Knapp, and Vater, have not thought worthy of noticing:" viz. as stated in a note Col. iii. 13, "*The Lord* freely forgave you," instead of *Christ*.

Now, it is intended here to insinuate that Mr. Belsham made this alteration to serve a controversial purpose, whereas it is evident that no material point is gained by the change, and that Mr. B. could not have felt at all embarrassed by the reading of the received text. It is declared (Eph. iv. 32), that "God, *through Christ*, hath forgiven us." Whether, therefore, God or Christ, at the suggestion of the context, is named as affording us forgiveness, we know what is meant. But Mr. B. exercises his own judgment freely. He does not profess to follow Griesbach's text; he sometimes (and we regret it, as an incautious and unjustifiable course) even adopts conjectures which have recommended themselves to his own mind.

In the present instance, he takes up as more suitable in his opinion to the context, and as being, to the best of his judgment, most probably what the Apostle wrote, a reading which certainly is in the situation which Dr. S. describes; but the inattention of even celebrated critics is no proof that a reading deserves neglect. The authorities followed by Mr. Belsham are the Alexandrian MS., which in the epistles exhibits pretty purely the Alexandrine recension of the sacred text, the Clermont, Augian, and Boernerian—all remarkable copies of the Western recension, with one other MS., and the Latin versions. Κυριε was then an *ancient Western* reading, not completely excluded from early copies containing the Alexandrine text. Griesbach probably thought that it was introduced to avoid something unusual, and that might be offensive in the expression "Christ forgave us;" and from comparison of the passage with Eph. iv. 32, or in consequence of the compound reading, "the God of Christ," found in the Armenian version, and "God in Christ," used by Augustine, in a seeming quotation of the words. But is not Mr. Belsham right, as a critic, in judging that χριστε was more likely to arise as an interpretation of κυριε, than the contrary change, which would be to substitute the indefinite for the clear; that the compound readings only shew the authors to have been acquainted both with "Lord" interpreted of God, and "Christ," and rather create a presumption that the word Christ, coming after, had been taken in from the margin? To the discussion, however, we attach little importance: what *is* important, is, that Mr. B. has been wantonly and without even a plausible pretence, charged with *wilfully corrupting* the text of Scripture. Yet Dr. S. has expressed himself so well on the duties of candour towards opponents, and of maintaining a Christian spirit in controversy, that, sincerely believing these passages to represent the genuine sentiments and feelings of his mind when uninfluenced by peculiar prejudices, we cannot but hope that he will, on reflection, regret and be anxious to recall charges which are equally injurious and unfounded.

The 7th article of this chapter relates to the *name of Jesus*, from which we make the following extract:

"Here a very important passage may be considered, which not only gives information on the honour proper to the name of Christ, but comprehends *a full view* of a subject which has an intimate relation to our inquiry, the MEDIATORIAL KINGDOM of Christ. 'Wherefore also God hath highly exalted him, and hath bestowed upon him THE NAME which is above every name; that in the name of Jesus every knee may bow, of heavenly and earthly and infernal beings; and that every tongue may confess that Jesus Christ is the Lord, unto the glory of God the Father.' . . . The *object* or thing bestowed, is the transcendant exaltation, the NAME of dignity and authority *above every created name*. This object appears to comprehend several important particulars: and the termination of the period of the Messiah's humbled condition . . . ii. The renewed manifestation of his Divine Perfections and Majesty to holy intelligences: the NAME *which is*

above every name. iii. The acknowledgment, on the part of the intelligent universe, celestial and human, in the present state, and in the state of the dead, of his supremacy and authority. . . . iv. In the respect which this exaltation has to the human nature, faculties, and enjoyments of the Messiah, it probably includes the following as principal circumstances: (1) His resurrection from the dead. (2) His being locally translated to . . . *heaven* . . . (3) The possession of the highest perfection, natural and moral, of which created existence is susceptible. (4) The especial and unparalleled dignity, happiness, and delight, resulting to the human nature, in all its capacities and feelings, from its conjunction with the Divine Nature of Christ; a union immortal, unique, and intimate, beyong all created capacity to conceive. v. The possession of a peculiar KINGDOM OR REIGN."—Script. Test. Vol. III. pp. 250—253.

Now all this is little better than pure fancy; and it is a most characteristic specimen of that unjustifiable refinement on the words of Scripture, by grafting upon them our own thoughts and opinions, for which Dr. S. is remarkable as a commentator. It cannot be needful for us to point out how many distinct particulars have nothing at all answering to them in the text, but in opposition to such strange perversion, it may be useful for us to explain what we take to be the full, real, and simple meaning of the Apostle. "Wherefore," i. e. as the *reward* of his humility and voluntary submission to suffering, "also GOD *hath highly exalted him*, and bestowed upon him that name."* "That *at* the name of Jesus every knee may bow." Dr. S., like Mr. Belsham, after Secker, translates ἐν τῷ ὀνόματι ἰησου, "in the name of Jesus," of which version we think Mr. Belsham's note expresses the true sense: "that men should be taught by Jesus the worship of the true God:" but surely ἐν, answering to the Hebrew ב, here signifies *at*, and the intention is not literally to require the act specified, the performance of which in these times is absurd, if not idolatrous, but to express the authority of Jesus over his church, by the mention of a usual sign among oriental nations, of supreme authority, namely, bending the knee as an act of homage on the name being proclaimed. (Vid. Bloomfield, Rec. Syn. in loc.) "Of things in heaven, and things on earth, and things under the earth;" or better with Mr. B., according to the generally-acknowledged sense, "of those who are in heaven, and upon the earth, and under the earth," understood by most modern commentators "of angels, of men now living, and of departed men;" more probably, perhaps, signifying "in whatever state they may hitherto have been with respect to re-

* Το ονομα το, κ. τ. λ. "*that* name," which we here adopt from Griesbach, *may be* the true reading, though supported only by Alexandrine authorities, and, perhaps, just the sort of verbal nicety to have originated in that recension. It does not, however, alter the sense of the passage, "which is above every name." *Name* here stands for *title, dignity*, like the corresponding word in Hebrew and Latin: examples of the usage are given by Wetstein, Schleusner, and others.

ligious privileges and knowledge." " And that every tongue may confess that Jesus Christ is Lord to the glory of God the Father." These last words teach plainly enough that whilst Christ was to be honoured and acknowledged as a Prince and a Saviour, he was not to be thought of as equal with God his Father, by whom his dignity was conferred, and whose glory was displayed in his elevation. In reading the whole passage, we find it so strongly expressing those opinions which we receive as scriptural and true—that the exaltation of Christ is derived from the Father's power, and acknowledged to his glory—as to be led to inquire with some curiosity how it could happen to be quoted in support of opposite doctrines, and the result of our reflection on the subject leads us to notice a very common fallacy which we must attribute to Dr. S. He never appears to us to make it his consideration, whether a text *necessarily implies* or *directly teaches* a certain doctrine; but, *supposing the truth* of the doctrine, how it will apply to the text. He sets out with a general conviction that his views are scriptural, and then applies as certain truths to the interpretation of *each* passage what he supposes that he has found in a number of others, though when distinct assertions are required, he is unable to produce them. His general convictions, which *may* not—for he is, like all men, liable to prejudice—have been originally derived from the study of the Scriptures, but from education and the influences of those around him, constitute *the chief reason* for the application he makes of each text, and suggest those strained and fanciful philological criticisms, and those developments of the supposed sense of a passage in which so many matters are introduced, unconnected with the words, that we wonder whence they were obtained, or why they were placed where they stand rather than any where else, which characterize his work. On the contrary, the true method of scriptural investigation appears to be, as we read the successive portions of the Sacred Volume, to observe what each book and each remarkable passage teaches, *considered in itself alone*, or with reference only to other *plainer* uses of the same phraseology, or expressions of the same thoughts, and having thus arrived at a general conclusion, to interpret the ambiguous or difficult passages in conformity with those which are liable to no misapprehension. Had Dr. S. pursued this method, he would hardly, we presume to think, either have thought so much to be derived from many passages he has quoted, or, in what professes to be a collection of *all* the testimonies of Scripture respecting the person of Christ, have omitted so many of those which are most intelligible and most decisive.

Conscious as we are of having already exceeded the limits which convenience would prescribe for this paper, we must say a few words on Dr. S.'s mode of treating that celebrated text, considered as " the principal passage in Paul's Epistles which treats on the Deity of Christ,"* and which

* Michaelis, Anmerkungen. apud Smith, Script. Test. Vol. III. p. 377.

certainly appears to be valued in proportion to the rarity of such a supposed testimony by all the defenders of the doctrine. Dr. S. has taken due pains to guard against the supposition of the word *God* not being genuine, as well as against the conjectural emendation of Slichtingius and Taylor, which we lament to see adopted by Mr. Belsham, of ὢν ὁ instead of ὁ ὢν. Thus far he has our entire concurrence, as well as that, we suppose, of nearly the whole body of Unitarians in the present day. The question is, whether the words in the text, as they now stand, clearly and unambiguously express or teach the doctrine of the deity of Christ. The Unitarians contend that the words *may* indeed be so explained without *grammatical* impropriety, but that they may *as well* be explained differently, and that no early Christian could have thought of so taking them as to make them express this doctrine. It is, and *it must be* to serve their purpose, insisted on the other side that the words will properly admit of no other construction than that which makes them expressive of the doctrine. We shall spend no time in considering the plan adopted by Mr. Locke, of placing the point after παντων, because, though he may have shewn his accustomed sagacity in discovering the Apostle's general meaning in the passage, it is now pretty well agreed that the construction he supposes would not be a good one; and the other being esteemed most plausible by our adversaries, we may, with perfect fairness, confine our attention to it.

We translate the words then—"Whose are the fathers, and of whom is Christ, as it respects the flesh," i. e. as to his descent. "God who is over all be blessed for ever. Amen." To this it is objected by Dr. S., first, that "it is an evasion to serve a purpose; for every Greek scholar must admit that the fair and just construction of the sentence is that which is generally received." We admit nothing of the kind. Many of those whose opinion we adopt are usually esteemed Greek scholars, and Wetstein's quotations seem to prove, beyond contradiction, that in the earliest times our construction was generally followed. That the Fathers afterwards, with the growing corruption of the Church, came to patronise the construction now generally received, is nothing to the purpose, since we do not deny it to be grammatically good, nor do we doubt the disposition of those Fathers to find or make evidence for the deity of Christ; but the numerous testimonies against Christ having ever been called in scripture "God over all," shew how the words were understood by those whose authority is most valuable. *Secondly*, it is objected that our construction "is contrary to grammatical propriety, for ὁ ὢν *must* refer to the *foregoing* noun as the subject, while that which follows is the predicate; except in cases in which there is no preceding nominative, but the article contains the predicate and becomes in effect a pronoun. To render the construction tenable, the form of the sentence must have been considerably different;" either, it is added in a note, Ὁ δε Θεος ὁ ὢν ἐπὶ πάντων εὐλογητὸς εἰς τους αἰῶνας or Εὐλογητὸς ὁ Θεος ὁ ὢν ἐπὶ παντων, εἰς τους αἰῶνας, whereas the present words

are 'Ο ὢν ἐπὶ πάντων Θεος εὐλογητὸς εἰς τους αἰῶνας. It is supposed, then, that another article is required, that Θεος ought to be be placed before ὁ ἐπὶ πάντων, and that the ὁ ὢν coming as it does first, must necessarily refer to the nominative in the preceding clause; and, lastly, that εὐλογητὸς ought, on our supposition, to come first in the sentence. To prove that another article is not required, (which indeed Dr. Middleton does not contend for, only suggesting as the *more probable* expression of the sense we contend for, εὐλογητὸς ὁ ὢν ἐπὶ πάντων θεος εἰς τους αἰῶνας,) we quote from Philo, p. 860, Ed. 1640, (apud Middleton,) του προς ἀληθειαν ὀντος θεου· Clem. Rom. ad Cor. Cap. xxxii. ὁ παντοκρατωρ θεος. The first is a case precisely in point; and in the second, παντοκρατωρ is equivalent with ὢν ἐπὶ πάντων. No doubt *if* θεος *had been placed first*, it would have had a separate article, and the clause would have resembled, for instance, that of the Epistle of Barnabas, 'Ο Θεος ὁ παντος του κοσμου κυριευων, δωῃ ὑμιν, κ. τ. λ.; but there is no ground whatever for asserting that such an arrangement is *necessary* to give the sense, or would be on any account preferable in the present instance. Again, that ὁ ὢν must refer to a nominative in the preceding sentence, whenever there is one, is altogether an arbitrary assertion, and a rule made for the occasion. When it is at the beginning of a sentence, it refers of course to a nominative following, of which there are many examples in the New Testament. The question is whether, in the example before us, it does begin a sentence or not, which would in general be very easily determined by the connexion, as we think that it may be in this instance. Lastly, before it is asserted that εὐλογητὸς must stand first for the proper expression of what we take to be the sense of the passage, let it be considered that there is one clear example in the LXX., Ps. lxviii. 19, (which Dr. S. vainly endeavours to set aside by an unfounded attack on the text,) of εὐλογητὸς coming last in a doxology, and that in all the instances in the Old Testament there is but one in which εἰς τον αἰῶνα is appended to εὐλογητὸς, and there only ὁ Θεος comes between them. On the other hand, in the New Testament, the words εὐλογητὸς εἰς τους αἰῶνας occur three times, *always immediately following one another;* and if they had been here separated, it must have been not by one, but several words, which would have been a harsh construction; there appears, therefore, to be a sufficient reason for the somewhat unusual position of εὐλογητὸς on our construction, and it cannot be affirmed that it violates any rule. Middleton, indeed, puts the objection to it very modestly; but Dr. S., in copying him, has not thought it necessary to observe the same caution. We would add here, that ὁ ἐπὶ πάντων being a recognized title of the "Supreme God," expressly appropriated by the early Christian writers to *the Father*, the grammatical ambiguity would cause no doubt in any mind as to the true sense, until after the structure of modern orthodoxy had been nearly completed by a corrupt age. Mr. Yates justly appeals to the remarkable imitation of the passage, by Clem. Rom. ad Cor. Cap. xxxii., where even the words "from him,

(meaning Jacob,) as concerning the flesh, (τὸ κατὰ σάρκα,) came the Lord Jesus," are found, but where the doxology is omitted as having no connexion with the other part, as decisive proof how the text was understood in a very early age, since it is hardly conceivable that Clement should not have added the final clause, or something to the same purpose, if he had thought it applicable to Christ.

But farther, and finally, Dr. S. "conceives that there is reason in the observation that the clause, *as it respects the flesh*, is one part of an antithesis, the other member of which is to be sought in the sequel of the paragraph." There is truly a sort of antithesis, but the other member is here, as in ver. 3 of the same chapter, to be sought in the Apostle's mind, and in the minds of his readers. He speaks of "his kinsmen according to the flesh" in contrast with his spiritual relationship to all Christians. He describes the Lord Jesus as descended from the Israelites, "according to the flesh," in contrast with his appointment to be *the Son of God with power, according to the spirit of holiness*, or holy spirit. See Rom. i. 3, 4, and the Monthly Repos. New Series, Vol. IV. pp. 661—664.

We are now obliged to bring this critique to a conclusion. It is our hope that our remarks are calculated to assist the honest inquirer in justly estimating a work which is esteemed one of the bulwarks of orthodoxy. Dr. S. himself we regard with respect, both on account of the learning and ability he has displayed, and of the spirit which he often manifests. For all, and it is not a little, which he has said kindly, liberally, and as became a Christian, of our body and our supposed errors, we sincerely thank him; and if, when we have met with uncandid reflections, with unfounded and injurious accusations, we have presumed to hold the language of rebuke, we have done so not in anger against him, but in justice to our fellow-believers and our friends, in defence of what we are fully convinced is Christian truth and the grand means for the promotion of human happiness, which we hope will appear to him and to others a sufficient apology.

THE QUESTION BETWEEN THE NATION AND THE CHURCH.

CHANGES take their character as much from the persons by whom they are made as from the principles by which they are sanctioned. If effected by the many, they will in general be constructed with so liberal a hand, and so wise a mind, as to benefit the many; if by the few, the prejudices, the interests, of the few will be consulted so as to restrict their extent, their value, their usefulness, and therein abridge their duration. The truth of this position is strikingly exemplified in the change which religious establishments underwent in the two kingdoms of England and Scotland at the

time of what is termed the Reformation. In Scotland the people took the work of reformation into their own hands; and they did the work in so masterly and effectual a manner, that it has withstood all the corrupting and, by turns, violent influence of its neighbour in this country, and remains to the present day an efficient instrument of moral and spiritual good to thousands. In England, the monarch and his courtiers assumed, to such, the unusual character of Reformers, and consistently with the ordinary views of persons of a rank so elevated, they made the least possible change that was compatible with the renunciation of papal authority. They did not wish to correct abuses, so much as to augment their own power and wealth. They cared less for the flock than the fleece. The Reformation was in consequence merely begun in this country at the time when it was asserted on authority to be terminated. Not a department of the Established Church was there but was fraught with abuses that needed an unsparing and speedy cleansing. A few of the grossest corruptions of Catholicism, which affected the coveted supremacy of the king, were removed, while hundreds of others pervading and, to a great extent, vitiating every branch of the ecclesiastical tree, were permitted to flourish in foul luxuriance; and others, rank shoots of Protestant growth, were ingrafted as if to compensate for what had been uprooted. The nation tolerated existing abuses in the hope of seeing them gradually removed. But year after year has that hope been deferred, till now it is sick at heart, and prepared to use the language "Set thy house in order," for unless thou change "thou shalt die and not live." Various pretexts for delaying the needed reformation, some with more, others less reason, the nation heard adduced. England was the bulwark of Protestantism in the days when the Pope had not yet renounced the dream of universal supremacy, and was prepared to employ any weapons to reinstate himself in this island in his former authority. How improper, it was urged, to enter on domestic changes when the collected force of the nation was needed to withstand external enemies! The excuse was heard and allowed. The time of peril passed away, and the nation expected it to be succeeded by the time of reformation. But new pleas were found to authorize delay. True, corruptions did exist—but the efficiency of the Church was not affected by them; and how foolish, how impious to peril actual good in the quest of theoretical perfection! The excuse was heard and allowed, till the lapse of years brought proofs upon proofs in number and cogency overwhelming, that the alleged efficiency was but a dream, and that the scandalous corruptions which were known to exist, were found by experience not merely to have marred the form, but vitiated the frame of the Church in all its workings.

Feeling the imperative call for reformation too strong to be resisted openly any longer, the heads of the Church devised a pretext to elude what they could not combat. Surely, they exclaimed, you would not have the ark of God touched by unhallowed hands. Leave the work with us and we

will correct abuses so as to secure at once the welfare of the Church and the welfare of the People. The subterfuge was heard, misunderstood, allowed. The heads of the Church proceeded slowly in the promised reformation. Their tardiness was kindly overlooked, if not excused, on the ground of its being the effect of a pious and filial regard to existing institutions. Something was, however, done, and that something has exhausted the patience of the nation; for when it was found that in some cases the changes made doubled existing corruptions, introduced new abuses equal if not greater than those removed, and in no case went to the root of the evil, but were mere palliatives of the disorder, and devised, not to rectify, but to purchase, by the least possible sacrifice, the postponement of the dreaded day of reformation; that those who were by profession the ministers of purity, were in practice the sturdy upholders of civil as well as ecclesiastical abuses, cleaving, with genuine priest-like tenacity, to every form of corruption; the more earnestly, the fouler the corruption; and withstanding, not individually, but collectedly — not dubiously, but avowedly; withstanding that measure and that government which a united nation regarded as their last anchor in the storm; then the whole nation, with its eyes at length unsealed, and its anger justly roused, gave utterance, by the tongue of a respected and truly noble advocate of its rights, to its outraged feelings, and warned our ecclesiastical corruptionists to set their house in order, with the manifest implication of the context, that unless they changed, not in pretext, but in reality, they should die and not live.

To justify this warning, the Nation may be supposed to arraign the Church on the ground of its intellectual and moral inefficiency.

I have, it might say, given thee riches in abundance. I have appropriated to the supply of thy wants the tenth part of the annual produce of my lands. I have permitted thy coffers to be filled with the donations and bequests of many of my pious and charitable children. I have built thee houses throughout the land, and separated thereunto much of the fatness of the soil. I have multiplied for thee princely palaces and splendid halls. The means of knowledge I have lavished on thee. Thy sons I have delighted to honour. I have raised them from mediocrity and indigence to rank with princes, and I have allowed them to share in the legislation by which I have been governed, and my destiny and happiness determined. My favours demand a suitable return. I have given that I might receive. I have put out my substance to usury, that when I came and reckoned with my servant I might receive mine own with an increase of good. But the account thou hast to render of thy stewardship I cannot but condemn. I say nothing of the unequal distribution thou hast made of the wealth with which I entrusted thee—how thou hast allowed the worthless and the idle to live in princely opulence, and kept the worthy and the industrious on the edge of starvation. I pass over the utter inefficiency of thy multiform and vaunted discipline, infringed with impunity by every one

that to the will unites the power of defying thy useless array of well-paid officials. I will not insist on the firm conviction I have that thou desecratest thy spiritual by the assumption of legislative functions, that thou makest thy spiritual influence contribute to thy civil aggrandisement, and thy political subserviency tributary to thy worldly affluence. I merely express my wonder that thou canst have allowed ages to elapse without such improvements in thy forms of worship as might adapt them to improved states of mind, improved usages of society, and convert them from a dead letter into a living reality. These things I know and deplore, but I pass them by to ask, how far in the great bearings of thy influence thou hast contributed to the intellectual and spiritual good of my children? Small defects I could tolerate. The vice of thy connexion with the civil power I could endure yet for a season; but I have a right to expect that in return for all the good things I have poured into thy lap, thou shouldest have instructed the mind and informed the heart of the great bulk of the people. What hast thou done? Let us first attend to intellectual education. Hast thou been its promoter and friend in proportion to thy distinguished station and multitudinous opportunities? Experience answers unhesitatingly and loudly, No. The young of the labouring classes thou art now instructing in considerable numbers, but not—the fact is known—not in consequence of thy own good will; rather because compelled by the irresistible impulse of public opinion, and in the sordid fear lest, in allowing others to have the education of the youthful poor, thou shouldest undermine thy foundations and fall prematurely. The marks of compulsion in this work are visible to every eye. What plan for the education of the many didst thou originate? Bell was but the antagonist of Lancaster, and set forward mainly with the design of preventing the catholic plans of Lancaster from diffusing that catholic spirit before which a Church that is eminently sectarian could not stand. What would have been the actual state of popular education if left to thee? Which of thy prelates led the way in the education of the youthful poor? The work, if any, is eminently Christian. There stand thy professed models, Jesus Christ and his apostles, themselves poor, teaching the poor, and the poor hearing them gladly. The work is eminently Protestant. Thou hast reproached the Catholics with having the key of knowledge, yet entering not themselves, and hindering those who desired to enter. If the right and exercise of individual judgment, and the sufficiency of the Scriptures, are the bases of thy secession from the papacy, surely it is thy duty to take care that all are able to read the Bible and judge for themselves. Yet, how much soever the work is in unison with the great principles of Christianity and Protestantism, thou hast not been found the leader of the blind, thou wert not the first to unseal the pages of the Bible to the many. True it is, that when first thou didst separate from the Church of Rome, thou didst encourage the reading of the Scriptures; but no sooner was thy power established by this means,

and thou wert firmly seated in the chair of the lost papal authority, than thou fellest into the very errors which thou hadst before condemned, and by which thou justifiedst thy schism. Thou hadst the key of knowledge; thou didst keep its temple closed, and the bulk of my people throughout the kingdom in gross and entire ignorance. Years passed on and found and left them in the same unchristian condition, till at last the benevolence of individuals undertook a work which required the collected energies of the whole of the enlightened part of the kingdom. And then what a painful sight was exhibited! It was thou by thy chief men and dignitaries, by the very persons who were living in luxury on national property, and who by the good they had were bound to seek the nation's good—it was thou that wast seen foremost in the ranks of the enemies of general education, fighting as courageously as if the cause were as good as it was disgraceful; and by thy voice, thy example, and thy extensive, various, and powerful influence, haling on others to oppose—what? The corruptions of thy own body?—the corruptions of the great?—the vices of the many? No; not corruption of any kind, but the means of purity; opposing, not ignorance, but enlightenment; not sin, but the great and prolific parent of virtue and peace—opposing education. The sturdiest opposition which the Sunday-school had to encounter was made by those who have so recently placed themselves in hostility to the wishes and the welfare of the people—was made by the Bishops. Borne down, however, after a long struggle in the cause of ignorance—borne down by the united and indignant voice of the intelligent, they at length yielded to a necessity which they found too strong to be resisted, and began to modify and restrict what they could not prevent. They broached the idea that a little knowledge was a dangerous thing—unless directed by the influence of religious principles, by which, as the fact shewed, was meant, unless counteracted by prejudice, antiquated mysteries, and narrowness of heart. But as a little knowledge was dangerous, so much knowledge was actually injurious, because it unfitted men for the laborious duties of their station, and would remove from the camp the hewers of wood and drawers of water. And thus they limited the mental food imparted to the young, and vitiated the small portion that they permitted to be given. Instead of men, they made their pupils children in understanding; instead of Englishmen, they made them churchmen; instead of Christians, they made them Calvinists and Trinitarians. The people needed the bread of life—they received husks which swine do eat. All their faculties required cultivation and expansion, and their teachers just opened the mind, while the heart was narrowed and the spirit oppressed by prejudice and sectarianism and articles of faith. And down to the present day the system continues, and not a school can you enter but the man of an enlightened mind would be led to imagine that the object was to impart the least possible amount of knowledge. What is taught by the Church to the youthful poor? Enough of servility, enough of sectarianism, enough of the

thorns and briars of controverted theology—but little of the pure gospel, little of any thing—of man's history or God's works—little but the merest rudiments of knowledge, little that can expand the mind, form the heart, guide the conduct, raise and hallow the spirit. And yet, if the people are not grateful for what they never received, the dignitaries of the Church are the first to raise the voice of condemnation. If vice break out as a natural consequence of their own neglect, See, they exclaim, the effect of the much vaunted education of the many! If, led by the native strength of their understandings, the people learn what are their rights, and, having learnt them, feel and give effect to a sense of duty, and in that effort assail inveterate and foul corruption, and demand long-withheld but imprescriptible rights, See, they subjoin, the revolutionizing tendency of popular instruction—it threatens to level all that is venerable; when they should have said, all that is corrupt. And if, by reason of the ignorance in which their professed teachers left them, the people, in the assertion of their rights, commit mistakes, or are hurried to excess; Behold, they add, behold the consequences of popular education, and the verification of our predictions. Thus from their own wrong they draw a justification of themselves, and an impeachment of the people. They cause an evil, and throw the blame on the injured. They withhold good and denounce the bad which they thus occasion. They keep back knowledge, and ascribe the consequent evils to popular education.

If the people are ungrateful, give them more knowledge, and under a change of circumstances their feelings will change. How can gratitude arise in the mind of him who, as soon as he is able to judge for himself, feels that he has been deluded with the shadow instead of enriched by the substance?—who, if ever he is to be a man in understanding, has to unlearn much that is useless and detrimental, and to acquire for himself most of what is good and valuable to him, whether as an individual, a citizen, or a Christian?

If the people are mistaken, give them more knowledge, and cure their ignorance. If they are disobedient, remove the corruptions which cause, if not sanction, their opposition to the powers that be. If they are turbulent, take them from under the influence of demagogues, by that instruction which teaches them in the pursuit of their true interests to be peaceful as well as firm, and calm as well as determined.

But what has been done for the enlightenment of the adult population? Little advanced beyond their ignorance when, as boys, they left the school, have they been instructed since in their rights, duties, obligations, and interests? Now, thy hierarchy is the richest in the world. If leisure were needed, if funds were needed, to give effect to plans for the enlightenment of the many, leisure and funds they have in the most plentiful abundance. Is learning required for so desirable an end? Whose learning more vaunted than

thine? If benevolence and piety, much of both has been heard by the hearing of the ear. Yet where is the series of publications issued by thy prelates for the instruction of the many? Such exist, but they come not from the university nor the cathedral. And over these thy sectarian spirit has breathed a baneful influence. Carefully do they exclude the topics which have an immediate bearing on the duties of actual life, because religion and politics have been filled with the narrow spirit of a Church which felt that the unprejudiced pursuit of knowledge would dissever its connexion with the State, and destroy the errors which were blended with the essence of its constitution. Yet thou complainest of the ignorance of the people, and of the excesses to which that ignorance leads. Thou seest them vicious, and drawest from the sight a justification of the contempt which it excites in thy breast. Rather should every token of ignorance and vice smite thee with self-reproach. If they prevail, what hast thou done to prevent their growth? If the people are ignorant, it is thy work; if they are vicious, it is because they are ignorant. Unpardonable is the neglect of which thou hast been guilty. It was thy duty to impart information, to avert vice and misery. Thy profession declares thy duty—thy leisure, thy education, thy temporal ease, each declare thy duty. Christianity and the accountability of each of thy sons, called on thee to act the part of the good Samaritan, and thou hast, instead, been the Priest and the Levite. True is it that many of the people have risen to conditions of wide usefulness, ample honour and affluence. Yes, they have done incomparably more for their own class, for the bulk of the nation, that is, than thou with all the retinue and splendour of thy hierarchy. But their good they have themselves fabricated without thy aid, in spite of thy neglect and opposition, and by the sole force of their own virtue. The people have been their own teachers and their own friends in most of the real good they have been able to acquire. Where then is thy utility? What else hast thou been but a check to education? For what do I allow thee to appropriate annually to thyself millions of money which might reward the industrious, assuage the evils of penury, give a new impulse to the productive powers of the nation, originate institutions for the universal instruction of the people—for what? Certainly not for thy merits in furthering popular instruction.

Nor is thy merit greater in the higher branches of education. In how many cases is the receipt of the rich endowments of thy universities the only labour they perform, who, because by their office they are required to know and teach, are emphatically called Professors. And while the munificence of former ages is turned away from its proper object, in aiding the acquisition of knowledge, to enrich and effeminate a favoured few, all the real knowledge that is to be acquired in thy colleges must be paid for out of the students' own resources. The highest honours of these universities, designed as they were for the furtherance of knowledge, are found to

repress all mental industry beyond what was necessary to secure the coveted emolument. And in the circle of what they teach, how much that is antiquated, how much that is useless, how much that is injurious is found, and how much of what would be of the greatest service in cultivating the mind, expanding the heart, fitting for the intercourses of actual life—how much that would conduce to render their students the benefactors of their country and their kind, is altogether omitted! And, transmitting their baneful influences from themselves to the institutions which are preparatory for their discipline, and thence to most of the schools throughout the country, thy universities retard the progress of the human mind by narrowing the range of subjects to which youth are admitted, keeping them almost exclusively to a few books in one or two dead languages, and filling their minds with images, and their bosoms with attachments, altogether at variance with the pure, lofty, and benign spirit of Christianity. Thus does it happen that the universities, which ought to be the light and the glory of the country, are wrapped in the darkness of a barbarous age, stand not as beacons bearing the torch before advancing civilization, but as monuments of the antique, the obsolete, the disallowed, the effete; that their sons, as far as they truly reflect the likeness of their parents, are in liberality of thought and action, in power and information of mind, a century in arrear of the other parts of the educated community; that education in our schools, whether the books read be regarded, or the plans pursued, or the discipline enforced, is on almost every point at variance with the dictates of a sound philosophy and the principles of human nature. How humiliating is this picture when contrasted with that which Germany presents! There, in the bosom of the church learning flourishes, education is studied as a science and promulgated as a blessing; there, a perennial stream of knowledge is fed by the united exertions of Christian ministers, not rich enough to become either indifferent or idle, and more imbued with the spirit of their office than the spirit of the world. What puny creatures do our scholars appear by the side of these giants! How worthless are our elementary books when compared with theirs; and what a reflection on our opulent Establishment, that nearly all the good we have in works for education is borrowed from them! Now, then, canst thou or wilt thou do thy duty? and if not, wilt thou or canst thou retain thy too ample wages?

ON THE RECEIPT OF PUBLIC MONEY BY DISSENTING MINISTERS.

(A Letter from the Rev. J. Martineau to the Presbyterian Congregation in Eustace Street, Dublin.)

A COPY of the following document having reached us, although not from the author, we cannot withhold it from the public, to whom, as a public document, it rightfully belongs. It will be read with lively interest, and may probably lead to discussions of no small importance. The immediate result has been, we are sorry to hear, the termination of the Rev. James Martineau's engagement with the respectable congregation to which his services, while assistant minister to their lately deceased pastor, the Rev. P. Taylor, have been so acceptable. Other results may be anticipated. A question is raised which will not easily be laid to rest. Will the Dissenting ministers of Ireland, and of England too, continue to receive money, whatever the amount, from the public purse? How does the practice accord with their generally avowed principle, that the civil magistrate ought not to interfere in religious concerns? It is high time for them to think of this incongruity. And if not their own consistency, yet the state of the country, should demand for it their serious attention. The sums voted to Dissenting ministers by Parliament may be called trifling, but nothing is trifling which involves a great principle. Nor is a grant of upwards of twenty thousand pounds per annum altogether an insignificant item, even in the accounts of the British empire. The English *Regium Donum*, as it continues to be commonly called, notwithstanding it has long been a Parliamentary grant, is about one-fifth of this amount. It is distributed amongst poor preachers by an individual, or individuals, selected for that purpose by the Government of the day. The other four-fifths, which are a distinct grant, go to the Presbyterians of Ireland. They constitute a portion of the salaries of the ministers of that body. Either the ministers individually, or the moderators of the Synod to which they belong, are thus brought into direct communication with the Irish Government. In fact, Presbyterianism in Ireland is a modified establishment. The Remonstrants of Ulster have just obtained the privilege of receiving their portion through the hands of their own Moderator. This concession was just and liberal on the part of the Government. We record the fact with pleasure. But we record with much greater pleasure Mr. Martineau's renunciation of the grant altogether. The dignified modesty of his letter accords well with its manly and Christian principle. We say no more at present, anticipating that such a subject as this must come into speedy discussion. Mr. Martineau's letter was sent to the congregation about the end of October; and his resignation accepted by them on Sunday, Nov. 13th.

MY RESPECTED AND BELOVED FELLOW-CHRISTIANS,

While the decease of your late truly venerable pastor has occasioned to

almost all of us a feeling of personal bereavement, to me it has brought an additional anxiety. This anxiety I would willingly confine to myself, had I a conscientious option: but it is clearly my duty to lay it freely and immediately before you. The office of Assistant of Mr. Taylor I am now called upon to exchange for that of Successor. This change in no respect alters the relation to *you* which, with great happiness to myself, I have sustained for the last three years. But, by calling upon me to receive an annual portion of the Royal Bounty, it places me in a new relation to *the State*, which seems to me seriously objectionable, and which, after long and earnest deliberation, I find it impossible to hold. I sincerely regret that this decision, on the one hand, must occasion some inconvenience to you, my fellow-christians, and, on the other, places me in a position of singularity with respect to my brethren in the ministry in which I feel no desire to stand, But you would not wish me, for the sake of saving you from a troublesome deliberation, to sacrifice what I must believe to be a great principle of duty; nor are there any of my brethren who would either silence my opinion because it differs from their own, or prevent my acting, like themselves and all honest men, in conformity with my own convictions. Strong, however, as my confidence is that you will put no unkind misconstruction on my conduct, you are entitled to know my reasons for departing from the practice of my brethren. They are briefly as follows:

1. The Royal Bounty is a religious monopoly. It is an exclusive appropriation of a fund which ought to be general. For the contributions which a nation raises for the state, it has a right to expect an equivalent, in the various blessings of good government: they are the price paid for these blessings; and every portion of the amount should be returned to those who pay it in some corresponding advantage. The governors are the acting trustees of the governed: and when they administer the fund at their disposal for the sole benefit and according to the peculiar views of a small portion of the community, they are, I think, clearly chargeable with a violation of trust, and with a fraud upon the remaining portion of society. Now, I cannot but think that the Royal Bounty exemplifies this misappropriation. The nation at large contributes; Presbyterians alone receive. The member of the Society of Friends, the Freethinking Christian, the Unbeliever, the Jew, are compelled to support a separate ministry which they agree in conscientiously disapproving: and, of the remaining contributors, an immense majority totally dissent from the form of Christianity which the sum is levied to sustain. If the question were proposed to those from whose property this fund is raised, whether they would or would not subscribe its amount to the Presbyterian Church, there is no doubt that the grant would be withheld; so that it is not a free-will offering, but an exaction from reluctant consciences, depending for its continuance entirely on the irresponsibility of the public trustees. There is not one of us, my friends, that would not feel it a hardship to be compelled to support the

Roman Catholic Church. Surely, then, we violate the Christian rule of doing as we would be done by, so long as we sanction a similar hardship inflicted upon them. For this reason, then, I think the system unjust. And though the government may be the authors, yet, by receiving the Royal Bounty, I should feel myself an abetter of the injustice.

2. The Royal Bounty seems to me to expose our office to all the objections of a sinecure. Not, indeed, that we have no labour. On the other hand, few, perhaps, have any conception how depressing are the anxieties, how overpowering the responsibilities, how intense the mental and moral effort which our duties entail. But then the labour is given to one party, our congregation, while this remuneration comes from another, the state. We sustain a twofold relation; to our people, and to the government. For our people we work; for the government we do not. Relatively to our people, then, our office is no sinecure; relatively to the state, it is. Though it may be true that we are not useless citizens, and that we may not unfavourably influence the welfare of the community, yet this does not entitle us to remuneration from the public fund. To give any one a claim on that fund, it is not enough that he be a useful member of society; but he must be the servant of the state, and devote his time to some specific office connected with the administration of government. But in that direction we have no official duties. In short, my friends, either we are officers of the state, or we are not. If we are, then are we a state-priesthood, acknowledging our religion to be matter of government selection: a secularization of our spiritual faith to which I cannot persuade myself to be a party. If we are not, then have we a remuneration without duty performed to the remunerators, and are holders of sinecures.

3. All remuneration of a clergy by the state seems to me to check the circulation, and impede the progress, of religious opinion. To the genuine operation of religion upon the intellectual and moral condition of mankind, the most unlimited liberty of thought and expression seems to be essential: and every influence which creates profession without belief, or an interested preference of some doctrines and dislike of others, is to be deprecated, as tending to cut off religion from its immediate contact with the mind and heart. Now, when any emolument is given by virtue of connexion with some particular church, and forfeited by departure from its pale, there is an inducement of interest to remain in its connexion, and to suppress the tendencies to change. When a minister who depends exclusively on his congregation changes his opinions, he has hopes of carrying his people with him in the new direction which his mind has taken: but the state and its patronage cannot be transferred. It is true that this interest is reduced nearly to its lowest amount among the Irish Presbyterians, because the government does not alienate its patronage in consequence of diversities of theological sentiment. But if the Royal Bounty do not create a personal interest in any particular creed, still it binds us down to the Presbyterian

forms of church government, and stifles our predilection for what many of us believe to be the better system, that of the Independents. But there is a mode in which doctrinal profession is affected by the Royal Bounty. Though the State makes no inquiry into the creed of those who receive this fund, their Synod usually does; and it is well known that the Synod has the power of influencing government by its representations; and hence it becomes the interest of every minister to be subservient to the dominant party in the ecclesiastical body to which he belongs. Those who are acquainted with the North of Ireland will not require me to support this statement by an appeal to fact. In commendation of the freer Synod with which you are connected, I will say that we enjoy great liberty of opinion. The reason, however, is obvious: it is because the influential portion of the body hold Unitarian opinions. If time were to throw this liberal influence into a minority, there is no security against the imposition of tests, and all the mental thraldom which it infallibly creates. I regard our superior freedom, then, not as any merit of the system, but a mere accident of position and relative numbers. That the average tendency of funds placed at the disposal, direct or indirect, of ecclesiastical bodies, is to produce subserviency to their leading faction, is a truth which may rest on an appeal to the whole history of establishments.

4. My last objection is, that the credit and influence of Christianity are much diminished by its alliance with the state. It is my firm conviction that more unbelievers have been made by establishments than by all the speculations which the friends of establishments deem so dangerous. As it is generally known that there exists a personal interest in religious profession, a wide-spread distrust in the sincerity of all belief is produced: a suspicion creeps over the public mind that, if interest were out of the way, much of what now passes for faith would appear to be but hollow pretension: and religion assumes a professional air which prevents its being felt and believed and loved, with that pure sincerity from which it derives its only value. It seems to me strange, my fellow-christians, to hear it said, that if there were no establishments, Christianity would not be sustained. Why, if there be a real love of it, it will be sustained. If not, then its present support is a reluctant one, and its acceptability is only in appearance, and our establishments have failed to carry it to the nation's heart. I am anxious, my friends, that we should relinquish every thing that can throw a doubt over our sincerity; that we should prove our religion to be no concern of interest, but a vital principle enshrined in our deep affection.

This is a plain statement of the reasons that have convinced me that the principle of the Royal Bounty is wrong. And if the *principle* be wrong, how can I believe the *practice* to be right? I am not blind to the inconveniences of any general plan for relinquishing it; but if in its abandonment I see difficulty, in keeping it I see wrong. Let me entreat you to

remember, my friends, that I speak only of myself. None of you will inflict on me the unmerited pain of imputing to me a reflection on my brethren in the ministry. My opinions place them under no obligation to act with me; there is no wrong but in thinking one way and acting another. If they felt the objections to the Royal Bounty which have been stated, I am persuaded that they would draw the obvious practical conclusion, and give it up. But so long as they do not feel their force, they are quite right to hold it still.

Having thought it right to remain unconnected with the Royal Bounty, it was necessary to decide how to put my resolution into practice. I might have intimated to my much-respected friend, through whose hands the money passes, that I did not wish him to make the usual payment to me, and so have avoided the necessity of troubling you, my friends, with any deliberation on the subject. But I felt that I had no right thus to alienate a sum which has been associated with the stipend of this congregation, or thus peremptorily to decide for my successors as well as myself. I might have considered the participation of the Royal Bounty as a thing inseparable from the pastoral office I hold, and so have resigned at once the situation among you which, in the hope rather than in the exercise of usefulness, I have rejoiced to fill. But then I had no right to take it for granted, without inquiry, that you were unprepared to embrace the views on which I find it necessary to act; and perhaps I may be forgiven for clinging to the hope that our own society might be the first among the laity of our church to discern the evils of the present system, and promptly to act on the discovery. I therefore determined to put the great question of establishments on its trial before you;—to make you its tribunal, and ask you to pronounce on it a practical and emphatic decision. That there may be no doubt or ambiguity on a question so momentous, I state then in plain terms that I cannot receive the Royal Bounty—that I ask only for your acquiescence in my unconditional refusal of it; and that, if you feel it necessary to withhold your consent, I will promptly relieve you from all embarrassment by resigning a situation with the conditions of which I am no longer able to comply.

My fellow-christians, I have carefully abstained from even the natural expression of my own feelings in relation to the question before you, and the anxious alternatives which it involves, because I earnestly wish not to influence your decision by appealing to any thing but your conscientious judgment. I solemnly entreat you to keep your attention fixed exclusively on the reasons of the question, and to allow no consideration of me, in the slightest degree, to modify your decision. Nothing would leave me more unsatisfied, or in more painful embarrassment, than the apprehension that you had not utterly sunk the person in the principle. The person may be changed; the principle cannot.

Suffer me to remind you how deeply your deliberation concerns the state and character of our little society, and the far more momentous and enduring interests of our blessed faith. I commend you solemnly to the guidance of your consciences and the blessing of the Great Father of Lights. Need I assure you that I am your affectionate and faithful friend and pastor,

JAMES MARTINEAU.

TOUR OF A GERMAN PRINCE.*

It was the Editor's wish to review this work himself for the present Number; but more urgent occupations prevented him, and there being some difficulty in procuring the aid of the correspondents on whom he usually relies for co-operation of this nature, he lent the volumes to a friend, whose opinion he requested. The individual, "albeit unused to the" reviewing art, was one whose judgment and taste are rarely surpassed by professional critics. The result was the following note, with the accompanying extracts, which are offered to the reader in the conviction that they are at least as satisfactory as a regular critique done secundum artem.

"The book is very lively and amusing, with quite the air of vraisemblance. The author must be very simple-minded, modest and honest too, with a good deal of the true German expansiveness; perhaps rather quick in forming opinions, but very ready to correct them. He touches upon every subject imaginable, and his observations shew great quickness; he sets out with rather too comfortable a notion of English happiness—see the first extract; but when he gets to Ireland he leaves his carriage, and with it his hearsay opinions, and sees and speaks well and feelingly of its miseries and its misgovernment. There are some shrewd remarks on the inconsistencies and absurdities of the English Church and ecclesiastical matters; and he has a beautiful German notion of what public devotion ought to be. As for the rest, he is never profound, but always feels rightly and strongly; and every one will be delighted with the book, because it is so truthful, and so unaffected. I wish it were more common to write in such a manner. There is plenty of humour too, and his Donnybrook fair might be the work of an artist; moreover, he abounds in sentiment and pathos."

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* Tour in England, Ireland, and France, in the Years 1828 and 1829, with Remarks on the Manners and Customs of the Inhabitants, and Anecdotes of distinguished Public Characters. In a Series of Letters. By a German Prince. 2 Vols. E. Wilson.

English Comfort.

"A larger mass of varied and manifold enjoyments may certainly be found in England than it is possible to procure with us. Not in vain have wise institutions long prevailed here. What especially soothes and gladdens the philanthropist is the spectacle of the superior comfort and more elevated condition in the scale of existence, universally prevailing. What with us are called luxuries, are here looked upon as necessaries, and are diffused over all classes. Hence arise, in even the smallest and most ordinary details, an endeavour after elegance, an elaborate finish and neatness; in a word, a successful combination of the beautiful with the useful, which is entirely unknown to our lower classes.

"The distress, in truth, consisted in this; that the people, instead of having three or four meals a day, with tea, cold meat, bread and butter, beefsteaks or roast meat, were now obliged to content themselves with two, consisting only of meat and potatoes. It was, however, just harvest time, and the want of labourers in the fields so great, that the farmers gave almost any wages. Nevertheless, I was assured that the mechanics would rather destroy all the machinery, and actually starve, than bring themselves to take a sickle in their hands, or bind a sheaf: so intractable and obstinate are the English common people rendered by their universal comfort, and the certainty of obtaining employment if they vigorously seek it."—Vol. I. pp. 3—5.

The Irish Church.

"The most scandalous thing, however, is, that the Catholics are forced to pay enormous sums to the Protestant clergy, while they have entirely to maintain their own, of whom the state takes no notice. This is manifestly one great cause of the incredible poverty of the people. How intolerable must it appear in a country like Ireland, where more than two-thirds of the whole population are most zealously devoted to the Catholic religion! In the South the proportion is much larger. Most of the parsons do not even live in Ireland, but put some poor devil, with a salary of from 50*l.* to 60*l.* a year, to perform their duties; these are the far-famed curates: the duties are indeed soon performed, as there are parishes which do not contain more than ten Protestants; and, indeed, there is one in this neighbourhood in which not one is to be found; and not even a church—only an old ruin, in which the 'farce' of divine worship is once a year acted to empty walls, during which a Catholic, hired for the occasion, performs the office of clerk! Meanwhile, the clergy are, year after year, wearing away the pavement of London and Paris, and living as unspiritual a life as possible. Even the higher clergy, who must at least reside at certain stated periods in their episcopal and archiepiscopal sees, suffer none of their ill-gotten gains (for what else can money so acquired be called?) to return back again to the poor people from whom they have wrung it, but save all they can, that they may enrich their families. Can any body wonder that such institutions have frequently goaded the unhappy people to despair and rebellion? And yet at every struggle their chains are riveted tighter, and eat more deeply

into the bleeding flesh. Wherever you see a beautiful estate and fertile land, if you ask who is the proprietor, you are generally told, 'It is forfeited land,' once belonging to Catholics, now to Protestants.—Not long ago a law was in force, ordaining that no Catholic should hold landed property in Ireland; and if a Protestant could prove before a court of justice that this was in any instance the case, the property was taken from the Catholic and given to him: the only remedy lay in a feigned conversion. But in spite of this bounty on hypocrisy and deceit, land to the value of millions of pounds was transferred into the hands of Protestants by this atrocious process. Is it not marvellous that Protestants, who in a barbarous age severed themselves from the Romish Church on account of her intolerance and rapacity, should now, in an enlightened one, cherish the very same vices—thus incurring a far greater comparative load of guilt than they would have had to bear before! Will this monstrosity, the offspring of despotism and hypocrisy, which has so long been nourished by the tears and blood of the world, never be destroyed by more enlightened generations? If ever it is, they will look back upon us with the same sort of pity as we do upon the darkness of the middle ages."—Vol. II. pp. 39—42.

"That such a contrast should exist between England and Ireland, and under the same government too; that it should be suffered to endure for centuries, is indeed afflicting to every philanthropic mind. Unbridled bigotry and rapacity, unwilling to disgorge any part of its former prey, are the causes;—six millions of human beings the victims!"—Vol. II. p. 74.

The Established Worship.

"The English Protestant service differs very much from ours: it is a strange mixture of Catholic ceremony and Protestant simplicity. Pictures on the walls are not suffered—on the windows they are. The dress of the priests, even of the archbishops, consists only of a white surplice. On the other hand, the seat of the latter, built like a throne, and covered with purple velvet and adorned with an archbishop's crown, stands ostentatiously opposite to the chancel. The sermon is read, and lasts very long. The most wearisome part, however, both before and after it, is the endless repetition of antiquated and contradictory prayers, the burthen to which is occasionally re-echoed in singing from the choir. These form a perfect course of English history. Henry the Eighth's ecclesiastical revolution, Elizabeth's policy, and Cromwell's puritanical exaggerations, meet and shake hands; while certain favourite phrases are repeated every minute, many of which are more characteristic of cringing slaves prostrate in the dust before an eastern tyrant, than of Christian freedom and dignity. The text was chosen, strangely enough, from the story of the passage of the evil spirits into the herd of swine; and after this had been discussed for an hour, the four priests were ordained."—Vol. I. pp. 224—226.

An Idea of Divine Worship.

"I must frankly confess it—I do not see how a reflecting man can be edified by such a service. And yet how beautiful, how elevating, might the

service of God be, if while we dismissed all ridiculous and unmeaning ceremonies, we did not require an abstract worship, from which sense were utterly excluded—an impossibility for creatures of sense! Why should we not devote all our best powers to the honour of Him who gave them? Why not employ every art in its highest perfection, in order to consecrate to God the noblest, the finest works that the human faculties can produce? I can imagine a congregation, whose piety is equally removed from mean servility and from arrogant conceit; who meet to praise the infinite greatness and love of the universal Father, and the wonders of his creation,—not to bring within the walls consecrated to him the hatred of bigotry and intolerance; whose creed demands from each man only that degree of belief which his own inward revelation makes possible to him. Before my fancy no longer float separate churches for Jews, and for fifty sorts of Christians; but true temples of God and man, whose gates at all times stand open to every human being who, when oppressed by the Earthly, seeks to have the Holy and the Heavenly within him, animated and sustained by all the aids and appliances of sense or spirit; or who longs to pour out the overflowings of his heart, when filled with happiness and gratitude."—Vol. I. p. 226.

ON THE BRISTOL RIOTS, BY THE REV. L. CARPENTER, LL.D.

SIR,

MOST of your readers must have seen the full details which have been given in the public journals of the late outrages in this city; and yet it is not improbable that they may like to see a narrative of the leading particulars, with some preliminary observations respecting them, from one who has had considerable opportunities of observing or learning the course of events, and of forming a correct opinion as to some of their obvious causes.

We have a self-elected Corporation, some of them men of considerable talent for their official duties, but the whole indisposed, speaking generally, to promote those purposes of improvement which the exigencies of the times require; often impeding the efforts of others; living in little intercourse with men of general intelligence; very few residing within, and some even living remote from, the precincts of the city, whose peace and good order it is their duty to maintain; on the whole, distinct from the people; not possessing, in their official relations, the confidence even of those who approve their politics; and long manifesting a supineness with respect to the police of the city, which has rendered it incomparably the worst place I have had the power of observing, in respect both to disorder and crime, and to the disgusting profligacy of our principal thoroughfares. We have, further, the anomaly of such a body occasionally selecting for the office of Mayor, some one of more enlarged and liberal views, but who

can scarcely fail to find himself hampered and checked in any endeavour to carry them into effect: who must be one among many; with power of short duration, and not trained to the services of that routine into which he must therefore fall, with the helplessness of a stranger, but without a stranger's indifference to the good opinion of men among whom he has to act in the daily business, and in other social intercourses, of life.

Our present Mayor, Mr. Pinney, is a man of religious character, of liberal views, and of known humanity. I, for one, was glad that he was appointed to fill the office. I thought that if he could not do much good in reference to the immediate objects of the magistracy, he might contribute to the welfare of the people, if it were only by not falling in with measures which opposed the general spirit of the times, and by preventing those which rendered the magistracy and the inhabitants two distinct bodies.

On all questions calculated to oppose popular feeling, Bristol has usually manifested much turbulence of disposition. Till the last election, there was, usually, not only disgraceful drunkenness, but outrage and violence, rarely, however, carried to any great degree of personal injury. At the commencement of the memorable 1829, our senior Alderman, Mr. Daniel, a man of undoubted talent and official ability, took the chair in Queen Square; and all the parishes sent their processions, with clergy at their head, to unite in opposing the claims of the Catholics. From fifteen to twenty thousand persons were present, and the advocates for liberal measures were not listened to, notwithstanding the efforts of the chairman. The issue was, the breaking of the windows of the Catholic Chapel, and the destruction of the pro-Catholic petition, placed in the public Exchange, and under the protection of the Mayor's officers. Indeed, at that period the liberal Mayor was the object of popular insult; and Sir Charles Wetherell's bitterness against the Relief Bill, made him the idol of the populace, and enabled him to be the protector of the chief Magistrate.

Since that time, the sentiments of men have much changed; and the mere mob has been kept in check by the people. For the honour of Bristol I must say, that I know nothing more noble in the history of the last General Election, than the calm, determined, and self-controlled spirit of the reformers. I was only a looker-on; for my assistance was not needed. Within a week from the dissolution of Parliament, the anti-reform member had retired; and on the Saturday following that when the news of the dissolution arrived, the two Reform Members were returned. The whole expenses of the preceding election were estimated at not short of £30,000: this time, on the part of Mr. Protheroe, up to the day of election, they had not amounted to £200. There was no open house; no drunkenness or disorder in the street. On the day of chairing, I saw a crowd of not fewer than 10,000 persons, awaiting, for an hour, the completion of the arrangements for the procession, without a single peace-officer among them, without

a stick raised by any one, dividing with readiness for the procession which they seemed to feel their own, and all who shared in which incurred their own expenses; and, what was still more, in the evening illuminations, after the excitement of the day, maintaining the greatest order, and not induced by the darkness of the anti-reform party, to commit a single outrage.—Even when the hopes of the people were bitterly disappointed, by the recent decision of the House of Lords, there was no tumult; and the public meetings, which were immediately held in Queen Square, were marked by perfect order.

But there are some who cannot change, and who cannot, early enough, discern the signs of the times. Our Recorder is one of them. His language in the House of Commons, conveyed among the people by the London and the local papers, tended to vex and irritate. The remarks of the Reform journals had sometimes contributed, probably, to strengthen the vexation and the irritation; and greatly more, the bad spirit which has been continually manifested by the anti-reform newspaper—Felix Farley's Bristol Journal—which, both on the Catholic question, where it fell in with the sentiments of the people, and on the Reform question, where it opposed them, has thrown firebrands among the supporters and the opponents of the measures of Government on these great national objects.

When the time of the Recorder's official visit to Bristol was approaching, there was an increasing apprehension that he would not be received as a Judge ought to be. The Editors of Reform journals, and individuals addressing the public through them, did what they could to prevent the manifestation of popular feeling towards him; and a judicious address was published by the magistrates, pointing out the distinction between his course as a politician, and his present duties as a Judge; but they also obtained the aid of military from Lord Melbourne. If the magistrates had been with the people, confided in them, and had their confidence, nothing would have been easier than to secure the protection of Sir Charles Wetherell. If, with the reason they had to apprehend insult, and perhaps violence, towards the Recorder—for some wretched person had, that week, by a vile hand-bill, excited a mob against the Bishop of Bath and Wells when he came to open a new church in the outparish of Bedminster—the magistrates could have said, "Let the intelligent part of the population unite to protect the Judge; we will take care that he shall not mistake this honourable support for approbation of his political course"—the people of Bristol would, I doubt not, have come forwards, and been his body-guard: they might have thought that he should not, in such a political relation as he had chosen for himself, have come as Judge; but they would, I think, have been contented to leave that consideration for future discussion. Such a course would have taught a grand moral lesson; and it would have disconcerted those unprincipled, worthless wretches, who have

long been training up in the streets of Bristol, or driven to it from London and from Bath by Mr. Peel's police, and were ready to avail themselves of such circumstances for the purposes of theft and pillage.

The magistrates did what, on their system, it was perhaps wise to do: they obtained from the Government some troops of horse, to be stationed near the city, so as to be ready to act if occasion required; and this was made known through the public prints. But that circumstance, and dislike to Sir Charles Wetherell, prevented their having the support of a requisite number of volunteer peace-officers; and those who were sworn in as special constables consisted principally of persons accustomed to regard the people as the rabble, or of men hired for the occasion.

It will probably be found on investigation, that the Mayor, if not others, did all in their power to induce the Recorder to dispense with a public entry; but he was not to be persuaded; and his reception, both in coming into the city and in the Guildhall, and on his way thence to the Mansion-house in Queen Square, must have convinced him that he had misunderstood the temper of, at least, the populace of Bristol. He was, however, safely lodged in the Mansion-house about noon. This was on Saturday the 29th of October; but great excitement continued in front of it. Among the crowds whom political feeling had collected, there were many of a desperate character, who were prepared for all kinds of evil when opportunity presented; and, in particular, numbers of those worthless and abandoned lads and young men, with whom, as before stated, the streets of Bristol have been so long infested, and who have justly been regarded, by passengers and by residents, as a nuisance disgraceful to the city and its magistracy—whom the inhabitants viewed as a lawless set, preparing for the greater crimes by petty depredation, the tools of older villains, and continually leading others younger than themselves into the haunts and practice of vice.

There is no doubt that between the crowd and the special constables there was, at this period, much mutual exasperation; and that political feeling operated on both sides; but I have not yet seen ground to think that any serious blame attaches to the latter, except, perhaps, when they made their first main attack some time in the afternoon, when there appears to have been too much of the show of power, and when some used expressions which roused the indignation of bystanders of a different party. Nevertheless, it is probable that all which followed would have equally followed, if, as would have been more judicious, they had confined themselves to defence.

Towards dusk, the symptoms of decided riot began. The *mob* had armed themselves with clubs from the neighbouring quay;* and they soon

* In one of Hunt's mob harangues in Bristol, in former days, he is reported to have said, "There are plenty of sticks on the Welch Dock; but, mind! I do not tell you to use them if the constables attack you."

commenced that attack upon the Mansion-house, which led to the reading of the Riot Act, and, after a great deal of mischief had been done, to the introduction of the troops of the 14th Light Dragoons. The humanity, and, it is understood, the religious scruples, of the Mayor, aided, perhaps, by the indecision or the fearlessness of his counsellors, delayed too long that measure, which, if the military were, in any result, to be employed, should have been quite arranged against the time of need. If the soldiers had, as the tumultuous excitement increased, been brought near the spot, promptly to follow the reading of the Riot Act with the dispersion of the mob on their continuing their attack, it is probable that the subsequent evils would have been prevented. If, however, any lives had been then lost, the Mayor would, no doubt, have been exposed to severe censure; for no one *could* have supposed it possible that those evils would occur: but considering what had taken place at Derby and Nottingham, I think he would have been quite justified, even on the Saturday, in quelling the riot by military aid.

Some young orphan ladies, one long confined to her couch, lived the next door but one to the Mansion-house; and I went down to see them at seven, on Saturday evening, when I first heard the serious character which the riot had assumed. I found the soldiers in tolerable numbers near the Mansion-house, the special constables in some force, and every thing apparently quiet; and though I heard that the mob had prepared to fire the Mansion-house, I thought, that with such protection, there would be no danger. My young friends were as collected and fearless as I could desire. It was obviously undesirable to remove them, unless there was some real necessity; and I left them a little before eight, stating that I would return at ten, and pass the night at their house if they felt it would be any relief to their minds. On leaving the house, I saw symptoms of excitement among the people, who seemed in great force and restless: but when I came down at ten, (accompanied by my son, that he might, on his return, inform my family I was safe,*) I found a much greater number of persons assembled, especially in the small courts in front of the houses, and saw the soldiers (as they often did afterwards) galloping singly about the Square, driving the people away, but obviously doing no injury to them. We had scarcely entered the house, however, when the soldiers began resolutely to clear the courts and the road, in the line of the Mansion-house; still without any fierceness of manner, and I believe with sabres sheathed. At the first interval I accompanied my son out of the Square; and on returning found the same process repeating, but got back safely. Such was the state of things till midnight; not a single person injured, as far as I could see, and the lamps were burning in the part of the Square where we were, if

* I mention these personal circumstances, as among your readers I have many personal friends.

not all around: a large part of the new-comers consisting of women, decently dressed. Seeing all quiet—after making the requisite arrangements in case of alarm, I went to bed. At that time the Square was remarkably still, with no sound but the hammering of the carpenters who were employed the whole night in boarding up the lower windows: but we heard a shout at a distance; and I afterwards learned that the mob had been breaking the windows of the Council-house, in the centre of the town, and that a soldier, shooting at a rioter, had killed a man who was standing at the head of a passage, and who had just come from his master's stable in consequence of the noise. There is no doubt that this fact had considerable influence in causing the attack on the soldiers of the 14th, between ten and eleven on Sunday morning; but when I left the Square soon after six, all was quiet there, and perfectly so through all the streets I passed in the way home, though the Light Dragoons were patrolling. There were then only a few soldiers at the Mansion-house, and a small number of working-men, of decent appearance, to whom I spoke with disapprobation of the sad work of the last evening, and urged the duty of all to maintain peace and order as far as possible. They allowed the latter, but thought that Sir Charles Wetherell deserved it, and that he ought not to have come to Bristol after what he had said in Parliament. They told me that he had escaped the night before; which was the fact, I believe.

The next stage was the commencement of the worst evils. The mob collected about eight on Sunday morning, and finding the Mansion-house nearly unprotected, proceeded to break down the boarding, got into the cellars, and then began that horrid system of pillage, waste, and drunkenness, which has not been surpassed, I suppose, in any place since the riots of Birmingham in 1791. The necks of bottles were broken off to get at the liquor within; and numbers were soon extended dead-drunk in the Square. Others went on in the direct attack on the upper rooms—probably with a view still to the Recorder, not being certain of his having withdrawn; and when they were forcing their way, and no force was at hand to resist, the Mayor and one of the Sheriffs who had passed the night there, escaped along the roofs of the adjoining houses to the Custom-house. The mob appear to have been masters of the place, engaged in drinking, plunder, and destruction, for nearly two hours. When the soldiers of the 14th were brought to the spot, no authority for charging and dispersing the rioters having been given, and the men being exposed to very rough usage from the mob, they appear to have become angry, and acted individually, and with some fierceness. Colonel Brereton,* of the 3rd dragoon-guards, seems to have had the command of the whole of the military; and he sent

* A military court of inquiry is still sitting on this officer, to ascertain whether there is ground for a court-martial; but the proceedings are not known to the public.

those of the 14th to their quarters, partly, as it seems, for their protection from the populace, who manifested great exasperation against them. On their way they were constantly pelted by the mob, I believe without returning the attack till they came to College-green; but there, especially on being pursued to their quarters, they repeatedly fired, and several were killed or wounded, some of whom were carried near Lewin's Mead Chapel, in the way to the Infirmary. This was as people were going to their places of worship; and about this time the Mayor issued placards, one stating that Sir Charles Wetherell had left the City in the night; and another, that the Riot Act had been read: and he also sent round hand-bills calling upon the inhabitants to support him.

I had been closely engaged in my usual duties, and had also gone down early to the chapel, with several young friends; so that I had learnt none of these circumstances; and in passing through some streets which are far from orderly, I found them more quiet than usual: but in the early part of the service I heard the sound of horsemen riding fast through Lewin's Mead, and observed much perturbation among some of my hearers, who, it afterwards appeared, had seen one or more of the wounded carried by. I went down into the Vestry, before sermon, at the request of the Committee, and learnt their opinion, that in the state of the city it was desirable to close the chapel in the evening—Mr. Rowe was then from home. The Mayor's hand-bill was also put into my hands; but it was not deemed requisite or desirable to end the service at once. I shortened it, however; and, at the close, stated the opinion of the official members, in which my own coincided, respecting the relinquishment of the evening's service; read the request of the Mayor that the inhabitants would assemble to aid him; recommended that all whom duty did not call from home should stay there; called upon the poorer hearers to do all they could, by their own conduct and their advice, to preserve the peace of the city; and urged all parents to keep their children within, the remainder of the day. I afterwards spoke to the children of the Sunday and charity schools to the same effect;* then accompanied my family and the pupils home; took a hasty dinner; and set off for the Square, with the intention of removing my young friends from the scenes of alarm, if not of danger, which, however, I found that other friends had anticipated.

The assembling of, perhaps, twenty thousand of the best part of the population that morning, in the various places of worship, presented an opportunity for authoritatively calling out a constabulary force of four or

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* This was more desirable than could have been anticipated. That horrid night, a boy who was regarded as orderly and good, not connected with our society, went down to the Square to see what was taking place; drank, and became one of the burners. I have not heard what has become of him.

five thousand effective persons, which would have ended the riot: but on the part of the authorities all was uncertainty and indecision; and the request of the Mayor was too inadequately answered by the inhabitants at large. No one seemed aware of the extent of the danger which was approaching; and this had been increased greatly by the removal of the 14th from the city, contrary, it appears, to the opinion of the Magistrates, for which a heavy responsibility rests somewhere, as the military inquiry will probably prove. It was a fatal error, when all the soldiers which could be had should have been prepared for the most decisive measures.

From the removal of the soldiers from the Mansion House, there seems to have been a pause of preparation; and the next stage of the riot, was one of power and vengeance. The worst part of the population seem now to have been forming their plans, (not yet extending to the indiscriminate destruction of the later part of the night,) which were executed with a degree of daring, of system, and of perseverance, which shews their consciousness of power and their being practised in villany, and proves that they were under leaders. About half-past one the worst began. They were now the mob of destruction, without personality. They commenced with attacking the Bridewell, which they soon opened, and of course released the prisoners. This seems to have been designed to rescue those who had been sent there the day before. At that period, from the peculiar situation of the place, in a long and narrow passage, they might at once have been checked by a small force; and notice of this was timely given to the magistracy: but from this time all was helpless and hopeless; and I will satisfy myself with saying this; for steps for a searching inquiry have now commenced; and what I observed myself, respecting the course of the magistracy, and what I know others have to declare, will probably be stated in a different form. I will therefore confine myself to a summary of facts.

The mob that committed the subsequent outrages was never large altogether; and, in its parties, it was a small number that did the mischief. At the time they were proceeding from the Bridewell to the Jail, they could not have been more than from five to six hundred; and the number might have been less. I saw them, about a quarter after two, as they were coming down Clare Street on their way. They were a compact body, without stragglers or attendants. They moved with great expedition; and their object was well known; for when I first saw them, at some distance, persons near me said they were going to break open the Jail. Most of them had bludgeons; some had hatchets; and others were armed with iron palisades, from the front of the Mansion-house. All I noticed were the dregs of the city; and a large part were under twenty years of age. A small force of soldiery, or three or four times the number of citizens, in part armed, might easily have checked them; and from the peculiar localities, it would have been easy, with preparation, to defeat their attack on the Jail. The sledge hammers with which they broke it open, they procured

at a neighbouring manufactory; and the proprietor told me that they brought all back but two. In the course of two hours, the prisoners were all released (who threw off their jail-dress, and were at once supplied with clothes by their friends); the tread-mill was consumed; and the governor's house set on fire. The rioters then proceeded, probably in divisions, to destroy the toll-bars in the neighbourhood, and Lawford's Gate, the house of correction in Gloucestershire. The Bishop's Palace was the next object of one party; but there the mob, between six and seven, received a check from a spirited body of the inhabitants, (some of my younger friends among them,) with a magistrate or two at their head; and but for the want of support from the military, the Palace would have been preserved. It was not actually set on fire till past ten, I think. During the first attack there, the rioters in the Square began, after completing the plundering of the cellars, to set the Mansion-house on fire, as well as some of the adjoining dwellings. They then, I believe, proceeded (about eleven) to the burning of the Custom-house, and soon commenced that series of reckless and savage incendiarism, and abandoned destruction and plunder, which, without the slightest reference to persons or party, and without the slightest interruption, was pursued, in a regular succession of houses, till two sides of the Square, (which is about 550 feet each way,) became one fearful heap of ruins. Half an hour's notice was usually (if not uniformly) given of the intention of the burners; and the agents of the older wretches were often mere lads. In the conflagration of the Custom-house, several of the wretched beings were seen perishing in the flames; and many more were burnt in other houses; while the dreadful sight of the extending fires, and the brutal scenes of drunkenness and savage triumph in the area of the Square, gave a character to that night which makes one shudder to think of its details, and which those who personally witnessed them feel to be melancholy and horrid in the extreme.

But the alarm was not confined to the region of the Square. Persons who seemed to be leaders had held a council in the entrance of the Jail, at which the course of their proceedings was settled; and from the Mansion-house, and the Bishop's Palace, it was understood that they had purposed to proceed to Sheriff Lax's, on the East side of Park Street, and thence to Alderman Daniel's, in Berkeley Square, and to Alderman Fripp's. Besides these, which I think there is reason to believe were really marked by the rioters, many were threatened, and in other cases conjectures were magnified into threats, so that before the usual hour of sleep, the alarm extended in various directions, and to great numbers of families. The situation of the houses on the East of Park Street, and on the threatened side of Berkeley Square rendered the alarm there very reasonable; and great numbers themselves removed, or sent away their valuables. As my house, in Great George Street, is a separate one, and not on its own account likely to be an object of the mob, it was the receptacle of various articles,

and of some children; and these circumstances led me to the knowledge of the threats respecting Park Street and Berkeley Square. I proceeded at once to give information, and hoped to excite to an armed defence of the respective houses; recollecting that in the riots at Birmingham, the defenceless houses alone were attacked. Two brave men-servants were prepared to defend that in Park Street, by hurling stones, &c., from the roof (where I saw them stationed for a long time) on those who might commence the attack; and perhaps they might have done it successfully: but the panic which vague and often groundless fear had caused, had left defenceless another house, which, for the sake of the adjoining row, *ought* to have been defended, and which from twelve to twenty men with fire-arms might have completely protected. The Bishop's Palace, however, was the last object of the series.* The system of indiscriminate and unopposed incendiarism and pillage had been commenced: and there was no motive to leave certainties for uncertainties.

About midnight, the flames from the Custom-house, probably arising in part from the burning of spirits, were so great that they surpassed the many fires which were still fearfully burning more remote from the Square, and even those in the Square itself; and Charlotte Street above me, (in a line between Brandon Hill and Park Street,) was so vividly illuminated, that I believe persons might have read there by the light.

Some of my family continued to observe the conflagration during the night; and to multitudes in the city, out of the immediate scene of terror, the night was one of fear and watchfulness: but I went myself to rest with the knowledge that almost the whole of my large household were sleeping in peace. Before six on the Monday morning, after a few hours' sleep, I went to my window, expecting to witness the smoke of the ruins, in different directions; but, with a sickness of heart which I cannot describe, or recall without a renewal of it, saw the fires extending far to the West of the part in which I had last seen them. Fearing that the wicked incendiaries had set fire to the shipping, but not conjecturing the extent of the real calamity, I hastened down to the scenes of devastation, partly for information, and in part from the fear that aid might be (if it had not been) needed for the Bristol Library in King Street. On approaching, I found the flames raging tremendously opposite to it, but the Library did not appear in any immediate danger; and I soon learned from a friend who was coming from the Square where he had been all night, the extent and dreadful nature of the calamity. This was in Prince's Street, in which only a small number of persons were scattered, and I was about to proceed to

* About midnight three Dissenters—a Baptist, a Quaker, and a Unitarian—by a degree of coolness, firmness, and perseverance, which was very honourable to them, prevented the rioters there from setting fire to the Chapter-house, situated between the Palace and the Cathedral.

the Square; but just then suddenly commenced one of those two charges of the military, which, being made without previous notice, after the perfect supineness of the night and the preceding day, could not but involve the innocent, and even the useful, with the guilty. The second was a very serious and I believe destructive one, soon after ten; but it was *after* the troops of the 14th had been *openly* brought back, and when (where there *actually were* proceedings of riot) the clearing of the streets was the preservation from further evil: but even that was without notice to those whom various duties called into those public streets where there had been no riot; and I am glad that the order so given, (though probably, in the circumstances, right for the commanding officer to issue,) did not proceed from the magistracy. The one to which I first referred, about half-past six, was, in my judgment, next to useless; and sudden, and without notice, as it was, did not do credit to the discretion of the individual who caused it.* The soldiers quite unexpectedly dashed through the central avenue from the Square, and then in all directions through Prince's Street. At no great distance from me, a soldier broke his sword on a man, who was remote from all others, and who appeared as little engaged in riot as myself.

I went thence to the Bishop's Palace, and found two or three young special constables keeping the ground, and a few persons (gradually increasing in number) who appeared principally influenced by curiosity. One woman, however, told me, that she wished she could find an old Bible for her son: my head was full, and I did not tell her that the Bible would not by her finding it, have become hers. The young men wished the ground to be cleared; and I spoke to a decently dressed workman who was furthest from the gate, telling him that I thought we should all do well to leave the place. As we were walking away, speaking of the vast devastation, he said, "You all conspire to oppress the poor." I told him I never had knowingly done a poor man any injury. "All of you," he added, "that are in trade." I replied that I believed him quite in the wrong there too. He went on a little more, and concluded by telling me, that he had himself *been turned out of work, because he would not vote as his master wished.* It has been more common here for men to submit to the degradation of voting against their judgments, at their masters' command: but by both systems the bonds which should unite the rich and the poor have been weakened.—The fact seemed to me deserving to be recorded.

* Major Mackworth, an officer, who was on a visit in the neighbourhood, who after having, as he states in print, spent the night at a distance, came down to the Square about the time I did myself, and, struck with the devastation, urged and even directed the troops to charge home, though, with Colonel Brereton at their head, they had previously been looking on, and though, I believe, all *riot* was now over.

By nine or ten on Monday, all appeared awakening to activity and duty, as the times required. All business was suspended, and the constabulary force called out, especially by the efficient efforts of the parochial authorities. A warning proclamation was issued, exhorting the inhabitants, not on duty as special constables, (who had a badge,) to leave their houses after dark; parties of horse kept arriving through the day; and a large detachment of foot came in at night, much to the joy and security of all. Measures for search were instituted; and various judicious plans carried into execution for the apprehension of the offenders, the restoration of property, and the protection of the city. These were continued till after the 5th of November; and I never saw the streets so free from the crying evils of the place as during that week.

On the 2nd of this month, a large meeting was held at the Commercial Rooms, at which it was resolved to urge the Government to institute an inquiry into the origin and circumstances of the recent outrages; and there has been for some time a military court of inquiry sitting, to ascertain whether there is sufficient reason for putting Colonel Brereton on his trial by a Court Martial; but Lord Melbourne, in his reply (of the 16th) to the memorial of the inhabitants, gives no expectation that the Government will undertake this inquiry. Nevertheless, he makes ulterior measures depend on the information to be received; and one part is very important. "It is impossible," he says in his letter to Mr. Baillie, one of our Members, "not to agree with the memorialists, that the fullest and strictest investigation which the law authorizes and empowers, is required to be instituted into the conduct both of the civil and military authorities. If there is reason to presume that these unfortunate events have had their origin in supineness, neglect of duty, or delinquency, they should be inquired into by due process of law, and according to the established forms of legal proceeding. If the disastrous results which have been witnessed are to be attributed to an imperfect and inadequate constitution of the civil authorities, such imperfection can only be remedied and supplied by the exercise of the Royal Prerogative, or by the intervention of the power of the Legislature."

The last sentence is of the greatest prospective importance; and few who know all the circumstances doubt what must be the result of a full and strict inquiry under an honest and liberal Government, with a straight-forward and patriotic Monarch ready to support all measures which are wise and salutary to the people.

On Monday last* a very large and orderly meeting was held in the Assembly Rooms, close by the scenes of devastation. The proceedings are already, probably, in the London papers. It was resolved again to address the Government to undertake the inquiry; and this Memorial will, I hope,

* The date of the former part of this letter, which is now completing on the 23rd.

obtain its object: at the same time a Committee was appointed to prepare materials for investigation. At this meeting I took an unexpected share; having to aid in preventing the speakers from giving those details, and that examination of public documents, which would have given our proceedings a character, not of preparation for inquiry, but of actual investigation. But the statements actually made were very important; and when it was emphatically declared, "that Bristol owed all the calamities they deplored to the system under the predominance of which they had taken place," the speaker, Mr. Manchee, was answered by a universal expression of full accordance which could not be mistaken by any one.

"Looking on the scenes of devastation around, I indulge the consolatory hope, that the city will ultimately be benefited, not by, but in consequence of, the late tremendous evils." Such was my statement at the meeting; and with it I conclude. If good is not brought about, we shall have ourselves alone to blame for it; for all are awake to the evil, and most are to the leading causes of it. In the order of Divine Providence, evil is the leader on to good.

L. CARPENTER.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*Sacred Histories, extracted from the Old Testament, in the Language of the Received Translation, for the Use of Children.* London. Hunter.

THIS is the right idea. Here we have "Bible Stories" told in the language of the Bible, of the Common Version, that is, and therefore told in the simplest style possible, and simpler than any person of the present day can, however great his efforts, hope to write in. The language of the English Bible is the language for children, because it is that language, the genuine old English, of Saxon origin, which they hear in the nursery, and in which they are taught to express their earliest wants and desires. On this no laboured effort can, for children, improve. We should be sorry if it could. We do not wish to part with the language of the English Bible. It is a well of good, pure, idiomatic English; and needed in these latter days, when Johnsonianism and Murrayism, the shallowest of all isms, have done and are doing so much, partly in the newspapers, partly in the reviews, and incomparably more through the multiform pests of ignorant governesses, to corrupt and effeminate the language. The importance of filling the mind of children with good English, great as it is, must yield to the importance of prepossessing their hearts in favour of the Bible, by means of those most attractive narratives with which it is fraught. We know that they fix the attention and interest the feelings beyond any other topics that are presented to the youthful mind, and we know that by their instrumentality a lasting attachment to the whole book has been formed. And we suppose there is no Christian who would not earnestly desire to have the heart of his child engaged on behalf of a book whence, in future life, he is to

draw a knowledge of his duties with the means for performing them, as well as of his destiny.

We are not, however, sure that the lengthiness, which is a peculiarity of all prose composition written in an early age, and of Herodotus, therefore, as much as of the Bible, may not be a disqualifying circumstance. A story for children should be put in a nut-shell. They are impatient of delay, and eager to come to a conclusion; so much so, that they prefer a short tale, however simple and bald, to a long one, however replete with incidents. Whereas, "Bible Stories," if told by the writers of the Bible, are full of unessential words, if not particulars.

This is, however, a small matter in comparison of the important advantages which result from having the "Sacred Histories in the Language of the Received Version," whilst, by a judicious selection, those things which are hard to be understood, of questionable utility, or of actually injurious tendency to the young, are prevented from puzzling their minds, or injuring their moral feelings, or alienating their hearts from the sacred page.

The small edition which, as we understand, is published of this work, will, we doubt not, be quickly sold. In a second edition, or in a second volume, we would suggest to the author the propriety of inserting histories selected from the interesting and heroic story of the Maccabees, filling up what the Apocrypha does not supply, by narratives from profane writers, so as to connect together the last of the prophets with him of whom they all spake. The same plan might be, and ought to be, continued in, into, and through, the New Testament, and with the learning and taste for which the author is distinguished, might, much to the benefit of the young, and the increase of sound knowledge, be carried through the German, Roman, and English histories, as well as the period and series of events comprised in the term ecclesiastical history. A succession of well-executed works, such as we have now alluded to, is much wanted—we shall look in hope to Manchester.

We add, in conclusion, that in what we have above said, we have no wish to derogate from the merit of Mr. Wood's 'Bible Stories." They are as good as the plan of the author permitted, and though we place them second to "Sacred Histories," it is not that Mr. W. has not done well, but that another, and with less trouble to himself, has done better.

ART. II.—*The Church: its Civil Establishment Indefensible, and its Claims to a Tolerant Character disproved.* By a lately Beneficed Clergyman. London. Hunter; Wilson.

AN acute and caustic production. It was originally addressed to Archbishop Magee, and occasioned by his affirming in a Charge, as a very plain proposition, that "it is the duty of the Sovereign to provide a *true* religion for his people;" an arduous duty, seeing that he is not allowed to provide a religion for himself, but must take such as is provided for him. The Archbishop died while this pamphlet was in the press, and the author has therefore inscribed it to the Bishops and Clergy of the Province of Dublin. Considering the importance of the subject, and the interest arising from the practical testimony of its Author (the Rev. —— Armstrong) to truth and conscience, we should have been glad to devote more space to it than we can at present spare. The inconsistencies of the fierce polemic, who now rests from his conflicts, are powerfully and unsparingly exposed; as are those of the system which rejoiced in him as its champion. That system the writer emphatically, but justly, describes as "at once a blunder in conception, a tyranny in pretension, and an utter abortion in practice."

ART. III.—*A Word to the Bishops from One of their Order. Extract from a Convocation Sermon on Conforming and Reforming.* By John Colet, D. D., Dean of St. Paul's. Wilson. 8vo. pp. 16.

A WORD in season, though more than three centuries have elapsed since it was first spoken. "The friend of Erasmus and Sir Thomas More, the associate of the best men of his time, the founder of one of our most useful seminaries, (St. Paul's School,) and the approved of his Sovereign, may well be excused speaking from the tomb, and calling upon his fellow-labourers to set an example worthy of their high calling." He may be excused, but will they listen, even if he were to rise, as well as speak, from the tomb? The evils complained of by the good Dean are no whit diminished; but

it may be feared that his remedy, the rehearsing the canons which prohibit simony, pluralities, non-residence, improper promotions, &c., is scarcely strong enough to cure a disorder now so inveterate. The publisher has strengthened the prescription, and filled up the sheet, by extracts from Earl Grey's Address to the County of Northumberland, in 1821, and from the Extraordinary Black Book. If these fail, surely the disease must be mortal.

ART. IV.—*The Sunday Library.* Vol. VI. Longman.

THIS volume completes the Sunday Library, a selection in which we have found little that any sincere and pious Christian will object to, and much by which all may profit. A few, and but a few, controversial discourses are introduced. Most are practical, and many are excellent. Such especially are those, in this concluding volume, which bear the names of Milman, Sydney Smith, and Bishop Maltby.

ART. V.—*The Sacred Offering, for* 1832.

THIS little volume is well entitled to the success which we rejoice to find was obtained by its predecessor. Like that, it is very rich in Scriptural Sonnets, which are written in the purest taste. The same spirit of devotion pervades the whole. We still wish for more of the cheerfulness of piety; its gratitude, enjoyments, and hopes; for these are religion as well as resignation. The Providence to which we are bound to submit, continually gives us reason to rejoice in its dominion.

GENERAL LITERATURE.

ART. VI.—*Poland under the Dominion of Russia.* By Harro Harring. From the German. London. Cochrane. 1831.

THE style of this volume is occasionally disfigured by affectation, and also by a very misplaced levity of expression, but these defects are amply compensated. It would be very amusing, were it not so deeply interesting. It contains many very graphic descriptions illustrative of the condition of the Poles under the capricious brutality of the Grand Duke Constantine, a being compared with whom Robespierre was a very respectable character. These are some of the materials of a history which ought to fill civilized Europe with horror, shame, and remorse. True, another Constantine cannot be expected in the present century, but Russia has yet plenty of insult, cruelty, espionage, and barefaced oppression, wherewith to afflict a country which has the calamity of being at once its superior and its slave. The following anecdote is far from being the worst specimen of one, to get rid of whom any nation, in its senses, would readily open its barriers for the admission of the Cholera Morbus.

"*The Officer of the Lancer Guard and the Pyramid of Bayonets.*

"The officers, as well as the sub-officers, of the Russian Horse-guards are subjected to the most rigorous discipline, and are required to execute on horseback all the manœuvres of a theatrical equestrian.

"One day an officer of the Lancer-guard was going through his exercise before the Grand-Duke. He had performed all the usual evolutions in the most satisfactory way, until, when at full gallop, he was suddenly ordered to turn,—the horse proved restive, and refused to obey either bridle or spur.

"The command was repeated in a thundering voice, and the officer renewed his efforts to make the horse obey it; but without effect, for the fiery animal continued to prance about in defiance of his rider, who was, nevertheless, an excellent horseman. The rage of the Grand-Duke had vented itself in furious imprecations, and all present trembled for the consequences. 'Halt!' he exclaimed, and ordered a pyramid of twelve muskets, with fixed bayonets, to be erected. The order was instantly obeyed. The officer, who had by this time subdued the restiveness of his horse, was ordered to leap the pyramid—and the spirited horse bore his rider safely over it.

"Without an interval of delay, the officer was commanded to repeat the fearful leap, and to the amazement of all present the noble horse and brave rider stood in safety on the other side of the pyramid.

"The Grand-Duke, exasperated at finding himself thus thwarted in his barbarous purpose, repeated the order for a third time. A general, who happened to be present, now stepped forward and interceded for the pardon of the officer, observing that the horse was exhausted, and that the enforcement of the order

would be to doom both horse and rider to a horrible death.

"This humane remonstrance was not only disregarded, but was punished by the immediate arrest of the general who had thus presumed to rebel. The word of command was given, and horse and rider for the third time cleared the glittering bayonets.

"Rendered furious by these repeated disappointments, the Grand Duke exclaimed, for the fourth time, 'To the left about! Forward!'—The command was obeyed, and, for the fourth time, the horse leapt the pyramid, and then, with his rider, dropped down exhausted. The officer extricated himself from the saddle, and rose unhurt, but the horse had both his fore-legs broken. The countenance of the officer was deadly pale, his eyes stared wildly, and his knees shook under him.

"A deadly silence prevailed as he advanced to the Grand-Duke, and laying his sword at his Highne ses feet, he thanked him, in a faultering voice, for the honour he had enjoyed in the Emperor's service.

"'I take back your sword,' said the Grand-Duke, gloomily, 'and are you not aware of what may be the consequence of this undutiful conduct towards me?' The officer was sent to the guard-house. He subsequently disappeared, and no trace of him could be discovered.

This scene took place at St. Petersburgh, and the facts are proved by the evidence of creditable eye-witnesses."—Pp. 116—118.

ART. VII.—*The New Charter: humbly addressed to the King and both Houses of Parliament; proposed as a Basis for the Government of Great Britain and Ireland, and as a Substitute for the Reform Bill rejected by the Lords.* London. Strange.

SOME of our readers may perhaps echo the publisher's name when they read the title; and it *is strange* that the people of this country should be driven to think of new Charters. Let but the old house be well repaired, and its inhabitants will not dream of a new one. They only want to feel themselves comfortable, and not to be annoyed by the obstinate defence of dilapidations. Still speculations on the leading topics of this pamphlet, viz. the Object of Government, Principles of Legislation, and Forms of Government, have their use and influence, even on changes of a very subordinate character. The writer is bold, and on some points we think at fault; but he has produced a brief political syllabus which may be convenient for helping to arrange our thoughts on these matters. The absence of a continual reference to distinct principles has made our Statute Book an enormous pile of specific enactments, oftentimes punishing heavily a minor offence and not touching a greater crime of the very same class, and introducing into both civil and criminal justice that "glorious uncertainty of the Law" which tends to defeat the proper object of Law altogether. The only cure is to ascertain and abide by intelligible and sound principles.

ART. VIII.—*The Seventeenth Century a Beacon to the Nineteenth.* London: Hunter.

THE substance of this book consists of a Letter to a Clergyman, by G. Coade, Jun., of Exeter, originally published in 1741, republished by Mr. James Mardon in 1821, under the title (which describes its contents) of "Charles the First Pourtrayed," and now reproduced by the same Editor from a conviction of its applicability to the present state of the country. And truly it does contain lessons which may be profitably studied. The Editor has noted, with not more loyalty than justice, the fact that, as to the most conspicuous personage of the two eras, we have a contrast and not a parallel. Having made this exception, he adds, "Happy will it be if the fate of a Stafford and a Laud, the expulsion of the Bishops from the Senate, and the overthrow of the political power of the House of Lords, two centuries since, prove a sufficient warning to deter the present titled withholders of a nation's demand from goading that nation to similar steps and to a similar career!"

ART. IX.—*The Cottager's Friendly Guide in Domestic Economy.* By an Economist. London. Sherwood.

THIS cheap little publication is truly what it professes to be, a friendly guide, and it ought to be put into the hands of all the young labouring men in the country, and of their sweethearts also. It is as full of matter as an egg of meat. There are directions for brewing and baking, and cooking, and gardening, and twenty other things; from putting money into Savings' Banks to keeping

water out of shoes; and all in forty-eight duodecimo pages. We hope the purpose of its judicious and benevolent author will be answered, and that his book may "afford assistance to the labouring classes in procuring for them more comforts than they at present enjoy," even with their scanty earnings.

ART X.—*Memoir of Miss E. Spreckley.* By R Woolerton. Simpkin and Marshall. 1831.

THIS is one of the most ordinary of the very common histories of a life and death of what is exclusively called piety; the piety testifying itself by alternations of feeling and by expectations of supernatural interposition. (P. 89) Such narratives are as uncongenial with our principles as with our taste.

ART. XI. *A French Grammar.* By P. F. Merlet. Richardson, Cornhill.

La Traducteur, or Historical, Dramatic, and Miscellaneous Selections from the best French Writers, &c. By P. F. Merlet. Effingham Wilson.

THE learning of grammar becomes yearly a more hopeful matter. On looking over the works before us, we were conscious of an idle and envious regret for the hours and weeks and months of our school-life that we spent over Chambaud. Instead, however, of grudging our youth of the present day the facilities which we did not enjoy, we will exhort them to make use of them with all thankfulness to the literary labourers who help to lighten the great but necessary toil of mastering the grammar of a new language. The teacher of French at the London University has constructed his grammar on principles of philosophy which appear to us sound, and of arrangement which are excellent both as they regard the progress of each individual pupil, and the external convenience of various classes of learners. The work is divided into four parts, which may be obtained either separately, as the learner proceeds, or arranged as a complete French grammar. The first part—on Pronunciation—is a less hopeless attempt than many we have seen to supply the want of oral instruction: the Accidence and Syntax are at the same time complete and concise; and the Dictionary of Difficulties forms a no less valuable than novel Appendix to the whole. This manual of grammatical casuistry would be remarkable for its originality if it were not so for its usefulness.

The other work appears to answer its purpose as faithfully as the Grammar, and is, of course, by far more entertaining. We need only recommend our readers to amuse themselves with it.

ART. XII. *The Commercial Vade Mecum.* Allan, Glasgow. 1831.

THE more knowledge accumulates, the more necessary it becomes to contract the space in which it may be stowed. This is accordingly the age of literary gems and pocket editions of every thing, from the classics down to the almanacks. Here we have, in less compass than a housewife's pincushion was wont to occupy half a century since, as much knowledge as may facilitate the commercial intercourse of a nation of merchants; — a calendar for twenty years, tables of interest, of commission, of brokerage, of coins, of commercial cities, with their statistics, of distances, routes, &c., &c., and all for three shillings, including morocco and gilding. What will the world come to? The next generation may carry the natural history of the universe in their snuff-boxes.

ART. XIII.—*The New Game Laws, &c.* By Lieut.-Col. P. Hawker.

THIS little pamphlet is brought out as an "Appendix" to the Sixth Edition of the well-known "*Instructions to Young Sportsmen;*" and begins with a compliment to Lord Althorp, for getting rid of the "diabolical Old Game Laws." Col. Hawker then proceeds to point out many of the Statutes which are good, and others that are open to amendment; and, after recapitulating some original suggestions of his own, he gives a brief epitome of the old Statutes repealed; an outline of those Laws which still remain in force; and concludes with a clear Abridgment of the New Act, accompanied with some useful explanations.

OBITUARY.

Rev. Philip Taylor.

The Rev. Philip Taylor, late of Harold's Cross, near Dublin, whose death was briefly recorded in our publication of last month, was born in the parish of St. George Colegate, Norwich, the 11th May, 1747. He was the eldest son of Mr. Richard Taylor, of that city, and grandson of that justly celebrated divine, Dr. John Taylor, whose admirable tract, "On the Value of a Child," was occasioned by his birth. Some particulars of Mr. Taylor's maternal ancestors, who had been for two centuries resident in the parish in which he was born, will be found in the memoir of his truly estimable brother, Mr. John Taylor (Mon. Repos. Vol. XXI. p. 482).

From his fifth to his seventh year Mr. Taylor was sent to the school of Isaac Jarmy, clerk of the Society of Friends in Norwich.* His first classical instructor was his learned grandfather; and in the year 1757, he accompanied him to Warrington; whither the Doctor removed, to fill the situation of Theological Professor in the Dissenting Academy then recently established there. For two years after this period he was under the care of Dr. Edward Harwood, an able classical teacher at Congleton, and author of the "Introduction to the Classics." He then returned to Warrington, and passed a year under his grandfather's roof, going daily to the free school, under the Rev. Mr. Owen. In 1760, he became a pupil, with his cousin, Dr. Rigby, afterwards of Norwich, of Dr. Priestley, at Namptwich, whom he accompanied in the autumn of 1761 to Warrington, in consequence of the sudden death of his grandfather, in the month of March of that year, and Dr. Priestley having been appointed Classical Tutor in the Academy. In the beginning of the year 1762, he lost his excellent father; and, in the following autumn, he was removed to the Academy at Exeter, under the care of Mr. Micajah Towgood, Messrs. Merivale, Hogg, and Turner. There he remained till 1765, when he again returned to Warrington, and finished his theological course, under that excellent man and accomplished scholar, Dr. John Aikin.

In April, 1766, he preached, for the first time in public, at Blakely, near Manchester. In September, 1767, he was chosen assistant to the Rev. John Brekell, minister of Kaye Street, in Liverpool, whom he succeeded as pastor of the congregation upon his death, and was ordained thereto, July, 1770, in the presence of eighteen ministers. In the year 1771, he paid his first visit to Dublin, a voyage having been recommended for the recovery of his health, and from this incident arose his introduction into the family of the Rev. Dr. Weld, for whom he preached, and to whose only daughter he was afterwards married in September, 1774; a connexion of unalloyed felicity to both parties. Never was man more highly blessed in a virtuous and sympathizing consort. Three years after this period he was invited over to Dublin as assistant to his father-in-law, Dr. Weld, and co-pastor with his much-esteemed friend the Rev. Samuel Thomas, with whom he had previously been acquainted in 1764, when on a visit at Yeovil, where Mr. Thomas was then minister. Dr. Weld was the immediate successor of the learned Dr. Leland, and it is a remarkable fact, that the ministry of Dr. Leland, Dr. Weld, and Mr. Taylor, embraced a period of more than 150 years.

Whilst a student at Exeter, he contracted a warm and lasting friendship with James White, Esq., afterwards a barrister, with whom he continued to correspond until the death of the latter, in the year 1825, and whose steady attachment, notwithstanding their different professions and pursuits, was a source of high enjoyment to the pure and benevolent mind of our venerable friend. Drs. Enfield and Estlin, too, may be mentioned as kindred minds, whose correspondence often delighted him.

Mr. Taylor was eminently fitted to give and to receive enjoyment from society. His cheerful temper, his frank and cordial manners, his animated conversation, enlivened by humour and enriched with anecdote, rendered him a delightful and desired companion. But he never forgot, nor could any of his friends or associates be betrayed into forgetting, the respect due to the character of a Christian minister. No one ever felt under improper restraint in his presence; on the contrary, he was the

* The celebrated Dr. Crotch, Musical Professor at Oxford, and author of the Oratorio of "Palestine," was born in the house adjoining Mr. Jarmy's.

promoter of innocent cheerfulness upon all occasions; yet he was the last man with whom a scoffer, or a libertine, would have ventured to take a freedom. His musical acquirements contributed their aid to the charm of his society. Nature had gifted him with a voice of great power and excellent quality, and he had cultivated both vocal and instrumental music with considerable success. His taste was remarkably pure; and some of his Psalm-tunes may be reckoned among the most perfect specimens of that description of composition. He was for many years a member of one of the musical societies of Dublin, then adorned by the talents of Stevenson, Spray, Smith, and T. Cooke. His brethren in the ministry were particularly attached to him, and always delighted in his cheerful and entertaining society. With these distinguished social habits, however, he neglected not the domestic duties. His *home* to him was always the centre of happiness, and from him that happiness was diffused to the humblest being within the reach of his influence. He was dearly loved by every inmate of his house. In his garden he took great delight, and few could excel him in horticulture. Many an affectionate friend will remember the order which pervaded it, and the luxuriance of its productions: but when in the evening, seated in the midst of his happy circle, he delighted all hearts with the beauty of his reading and the excellence of his selections—it was in these hours he might be said to present a perfect pattern of benign enjoyment and domestic felicity. In all arrangements of life, he was remarkably exact, and his pecuniary engagements were fulfilled with scrupulous punctuality. To his friends and connexions he was ever hospitable, and to his neighbours generous and kind. He took with him to the grave the blessings of the poor, and as he never made an enemy while he lived, so his memory is sacred in the hearts of all who ever knew him. As a husband, a father, and a friend, he stood pre-eminent, and as a bright pattern of Christian excellence, he presented a model which well and fitly illustrated the doctrines he impressed upon others. He possessed, in a remarkable degree, attachment to all the members of his family, and also to his native city; and though early separated from his paternal roof, neither time nor distance had the power to weaken those bonds of affection which united him to them. Of his numerous relations, there was not one in whose welfare he did not take the interest of a father or a brother, and during his long life this delightful union of hearts was never, in a single instance, broken or impaired. He was accustomed, about every seventh year, to visit Norfolk, there to assemble his relations around him: and never were the interchanges of family affection more sincerely and conspicuously manifested. His feelings on one of these delightful occasions are thus described in a letter to his colleague, the Rev. Joseph Hutton, in the summer of 1796: "I cannot," he says, "express how much I am affected by the kind and unremitting attentions of all my dear relatives to fill up every hour in rational enjoyment which sleep does not occupy. We are at my brother John's, where we are enjoying the constant feast of *his* company and conversation, to which few women could add so much as the very uncommon and elevated character with which it has been his merited good fortune to become united. This is to be our grand week of family union. Our meeting will be large, and promises as much happiness as can reasonably be hoped for. Yet tell the worthy members of our flock," he adds, "that their absent pastor, even amidst these scenes of abundant domestic gratification, is never forgetful of them, or indifferent to their interests. I rejoice to hear of their general welfare. I beg you will present my affectionate regards to all, as you shall happen to see them, and express the pleasure I have in the hope of returning to them with better health and capacity to serve them as I could wish." Dated Norwich, July 19, 1796.

Mr. Taylor was a Nonconformist of the old school: steady, conscientious, unflinching, in his attachment to the principles of civil and religious liberty, through a period and in a country in which such a consistent profession was not easy. His earliest religious and political impressions were formed at a time when the attempt of the Pretender to regain the crown of his ancestors was a comparatively recent event; and when, among the Dissenters in particular, popery and slavery were terms seldom disunited. Among his first associates in the ministry were those who had been actively engaged in opposing that puny bantling of legitimacy in his march to Derby; and his future residence in Ireland was not likely to induce a forgetfulness of the evils and errors of popery. Hence *prejudice* might have led him, as it did many of his less consistent

Dissenting brethren both in Ireland and England, to question the propriety of granting to the Catholics a full enjoyment of their civil rights; but he was governed, not by prejudice, but *principle*, and therefore he was a decided advocate of Catholic emancipation. Firm and unbending, however, as he was, in attachment to the principles of nonconformity, he numbered among his friends men of all religious persuasions. Among these were Dr. Law, the late Bishop of Elphin; and Dr. Brinkley, the present Bishop of Cloyne. With the former of these learned and accomplished dignitaries of the established religion, who never made any secret of his Unitarian convictions, he lived on terms of cordial amity.

Mr. Taylor's pulpit exercises were distinguished by a correct style and chaste elocution. His appearance and delivery were so earnest and dignified that no one could listen to his discourses without advantage. His devotional services were always simple, pure, and impressive; it was in this delightful part of the public worship of the sabbath that he peculiarly excelled; and flowing as his prayers did from a truly pious heart, they seldom failed to engage the responsive Amen of every hearer.

On the 8th of October, 1820, after a happy union of forty-six years, Mr. Taylor was deprived by death of the faithful friend and partner of his life. Possessed as she was of a mind highly cultivated, of manners the most refined and amiable, and piety as warm as it was sincere and deeply rooted, no wife or parent, no friend or loved companion, was ever consigned to the grave amidst more lively or general regret. She possessed a heart which overflowed with charity and benevolence. It was impossible to know her without loving and respecting her pure character, and in every relation of life she shone bright and conspicuous to the last.

We now come to the concluding events of Mr. Taylor's life. On the 29th of April, 1827, when he had been sixty years an officiating minister, the last fifty of which he presided over the congregation in Eustace Street, Dublin, his increasing infirmities suggested to him the prudence of retiring from the pastoral office. In the letter which announced his determination, he says, "While still allowed to retain some little power of body and mind, I trust that I shall conclude my public labours *now* with a better grace than if compelled to abandon them by a sudden and total incapacity." After gratefully acknowledging the kind indulgence and affectionate regards of his flock, during nearly fifty years of his ministry, he concludes in this beautiful and impressive language: "It is my fervent hope and prayer to the Fountain of all Wisdom, that He may preside over your deliberations on this important business, and direct you to the choice of a successor to myself, who is rich in spiritual gifts and graces, and abounding in all those amiable qualities of the heart which can make him to *you* a useful and acceptable minister, and to my ever and highly esteemed friend and colleague a welcome and affectionate associate." Notwithstanding this letter, he continued to officiate until the appointment of his successor, the Rev. James Martineau, in whose ordination he bore a part, on the 26th of October, 1828; on the last day of which month he was presented by his affectionate flock with a most gratifying mark of their esteem and love (as more particularly detailed in the Mon. Repos. Vol. III. New Series, p. 446).

He continued for nearly three years after this period in the enjoyment of comparative health, and an almost enviable cheerfulness of mind and spirit; and at length, by a gradual and almost imperceptible decline, sank to rest in Jesus. "My spirit" (he beautifully says, in that instrument which, as it were, closed his earthly career) "I resign into the hands of that gracious God who gave me being, and hath crowned a long life with innumerable mercies; humbly hoping that, through His continued goodness, my soul may be redeemed from the power of the grave to the possession of complete and enduring happiness in a better world to come."

Who then shall say, after contemplating the beautiful life and the peaceful death of our venerable friend, that the Unitarian faith is incapable of sustaining the mind and supporting the spirit in such a gloomy hour? Verily, his was the faith which triumphs over death, which enables the believer to say with the Apostle, "O Death! where is thy sting? O Grave! where is thy victory? Blessed be God who giveth us the victory through our Lord Jesus Christ. Amen."

MRS. SARAH HERFORD.

Oct. 30th, aged 40, at *Altringham*, in the county of *Chester*, SARAH, the wife of Mr. HERFORD. When worth, talents,

and energy, are summoned away in the full career of their useful action,—when the parent of a large family, their companion, instructor, guide, and friend, fulfilling with sedulous and untiring cheerfulness the varied duties of wife and mother, is removed from the presence of those who delighted in her society, it is fitting that such an event should be seriously considered, that the living should "lay it to heart." Blind unbelief complains of the unequal distribution of happiness and misery in this world; and feeble, unreflecting faith almost shudders at appointments in which, apparently, unmixed evil prevails; but the sincere, the rational, the confiding Christian feels a firm conviction that the entire ways of Divine Providence form a mighty and harmonious whole, and is enabled to bow with calm resignation under the action of the immutable decrees of him who "saw the end from the beginning."*

Many circumstances conspire to render the death of Mrs. John Herford unusually distressing and deeply impressive to an extensive circle of relatives and intimates. Highly gifted by nature, and with talents industriously cultivated and improved, she had for many years devoted herself to the work of education; and, incessantly and usefully occupied, she was happy in the success of her own efforts, and ever ready to contribute to the success and advancement of others. Especially, she held herself favoured in being permitted to assist and promote the welfare, in succession, of a number of her young friends, who now, profitably employing the information they received from their amiable instructor, recall, with respectful regret, the recollection, not of *the teacher* only, but of the kind, the active, and the unwearied friend. Thus usefully proceeded the days of the excellent person whose decease, in the prime of middle life, is here recorded. But her exertions were not confined to the routine of her engagements. Fully appreciating the value of time, and the importance of the often disregarded series of small detached portions of this precious gift, she had the happy faculty of finding suitable and useful employment for every passing minute. She thus gained leisure for the acquisition of knowledge where others saw only constant and wearying occupation in her professional pursuits; and thus was she enabled, not only to continue her course of self-education in the various branches of useful knowledge and elegant literature, but (indulging a predilection which, from her earliest childhood, she had evinced) to surprise her friends by the continual production of new efforts of taste and skill in more than one branch of the pictorial art, which shewed, that had she been devoted to that pursuit, as the occupation of her life, she would have been recognized as one of the painters "of this age and nation." She also published a comprehensive *Chart of History and Biography*, in which, by an ingenious contrivance, she succeeded in exhibiting, not only the rise, progress, and extent, of each empire, but its comparative condition of prosperity or decay. In the midst of this constant activity, Mrs. H. never permitted herself to degenerate into the mere worldly character. Her religious feelings were pure and ardent; her admonitions on this subject earnest and affectionate; her faith enlightened and sincere, and her benevolence disinterested and diffusive. Enjoying to the last the complete use of her faculties, she was enabled to administer consolation to her surrounding friends, and to suggest the best possible arrangements for continuing for the benefit of her family, the establishment she had succeeded in forming.

Such an example is surely worthy of being recorded. It shews that the best feelings of the friend and the Christian may co-exist with the most assiduous exercise of the mental faculties, and the most active occupation of the time. It shews to the young that the task and duty of acquiring knowledge need not be renounced because their days are constantly and laboriously employed. It presents, in fact, another instance in addition to many more which might be quoted, to prove that the more regular and important are the occupations, the more opportunities may be found for benevolent and intellectual pursuits.

W. H. S.

Birmingham, Nov. 6, 1831.

* "It has been ascertained," writes a near relative of the departed friend, "that there existed an internal disease which must have terminated fatally if peculiar circumstances had not expedited its action, and would have caused, while life continued, severe suffering. How merciful then was her removal!" This account was received after the above was written, but what a practical commentary does it present! S.

INTELLIGENCE.

Tenterden District Meeting.

The Eighth Anniversary of this Branch of the Kent and Sussex Unitarian Christian Association, was held at Tenterden, on Wednesday, the 19th of October. Mr. George Buckland, of Benenden, read the Scriptures and offered up the general prayer. Mr. Payne, of Rolvenden, preached an excellent discourse from Colossians iii. 16: "Let the word of Christ dwell in you richly in all wisdom teaching and admonishing one another."

After the religious services ninety-seven individuals, of both sexes, adjourned to the Town Hall, where tea was provided. After tea Mr. Holden was called to preside. One of the first toasts was the King: to mention his name is now something more than a mere form,—this is shewn by the way in which it is received in all assemblies and for whatever purpose met. In the course of the evening speeches on various subjects were elicited by the sentiments proposed by the chairman; but whatever the topic, there were continual allusions more or less distinct to the great question. Was the topic the coming conquests of truth? Reform would do much for the truth, by removing the supports of error. Was the subject colonial slavery? Grant but Reform, and soon will the mandate be given, to let the oppressed be free. Even the passing of the Unitarian Marriage Bill was considered to be contingent on the success of that measure to which all thoughts are turned. City Missions, and Unitarianism in India, were also amongst the topics to which the attention of the meeting was directed. The individuals who took a principal share in the discussions of the evening, were Messrs. George Buckland, Mace, E. Adams, Payne, Ford, and Talbot.

E. T. T.

Opening of the New Unitarian Chapel, Wolverhampton.

On Tuesday, the 18th instant, the Snowhill Chapel, Wolverhampton, was opened for public worship. An interval of nearly fifteen years has now elapsed, since the congregation assembling in this chapel, were unjustly expelled from their former place of worship in John's Street. During this period, they regularly assembled for public worship in a school-room, having the services conducted by one of their own members, with the occassional assistance of neighbouring ministers. The attendance on this occasion, and the liberal contributions of many of the members of different churches around them, evinced the steady progress of liberal and charitable feelings. Among the numerous congregations which attended on the various services on the day of opening, and the succeeding Sunday, they had the happiness to number many of the most strenuous and consistent supporters of the Established Church,—and have reason to hope, that many went away impressed with a more favourable opinion of Unitarian Christianity, and feeling that though its professors may differ from them in many of their distinguishing doctrines, they are yet not wholly unworthy of the name of Christians and brethren.

The morning sermon, on the day of opening, was preached by the Rev. John Kentish, of Birmingham, who, in a most luminous, eloquent, and powerful discourse, pointed out the grounds of our dissent from the Established Church of this country. He was followed, with great ability, in the evening sermon, by the Rev. Samuel Bache, of Dudley, who, with great force of argument and warmth of piety, illustrated the unity which the Scriptures represent as subsisting between Jesus Christ and his God and Father, with the powerful motives which this doctrine presents to his followers, to imitate his example in spirit and in conduct, and thus become joint partakers with him of the "divine nature."

After the morning service, the members of the congregation, with their friends, sat down, to the number of seventy, to a dinner which had been provided at the New Hotel.

On Sunday, the 23d instant, notwithstanding the unfavourableness of the weather, the two services were most numerously attended. In the morning, the Rev. Stephenson Hunter, the minis-

ter of the congregation, stated and defended the distinguishing doctrines of Unitarianism; and in the evening the Rev. Hugh Hutton, of the Old Meeting, Birmingham, with the impressive eloquence for which that gentleman is remarkable, pointed out the richness of divine grace, as more particularly displayed in the Christian dispensation.

S. H.

British and Foreign Bible Society.

In continuation of the Lists, printed in our last Number, made up to the 16th of September (not the 6th) we subjoin a

List of Fifty one additional Societies adverse to any Alteration in the Constitution.

Acle Branch, Bath Auxiliary, Beccles Branch, Bedfordshire Auxiliary, Bishop-Stortford Branch, Blaenavon Auxiliary, Bodmin Branch Society, Bradford (Wilts) Branch, Bridlington Auxiliary, Bridport Branch, Brigg Auxiliary, Bury (Lancashire) Auxiliary, Chippenham Association, Clerkenwell (South) Association, Corwen Branch, Croydon Auxiliary, Cuckfield Branch, Dunstable Branch, Exeter Ladies' Branch, Festiniog Branch, Gloucestershire Auxiliary, Halifax Auxiliary, Halifax Ladies' Branch, Hants (North-East) Auxiliary, Henley (Oxon) Auxiliary, Hitchin and Baldock Auxiliary, Hungerford Branch, Kidderminster Auxiliary, Loughborough Branch, Luton Branch, Malmesbury Auxiliary, Marshland Branch, Merionethshire Auxiliary, Newark Auxiliary, Newcastle-upon-Tyne Ladies' Association, Newport-Pagnel Branch, Pentonville Association, Penzance Branch, Reading Auxiliary, Scarborough Auxiliary, Shipston-on-Stour Auxiliary, South-Shields Auxiliary, St. Columb Branch, Tavistock Auxiliary, Tring and Berkhamstead Branch, Wandsworth Ladies' Association, Weald-of-Kent Auxiliary, Weymouth Branch, Whitby Auxiliary, Woodbridge Branch, York Auxiliary.

List of Two additional Societies favourable to Alteration.

Brewham and Pitscombe Association, Clerkenwell (North) Association.

The above Lists are made up to the 17th of October.

LITERARY NOTICE.

The Subscribers to Dr. Priestley's Works are requested to take notice that Vol. I. Part I., containing the Memoirs and Correspondence from 1733 to 1787, is now ready for delivery, at the Unitarian Association Rooms, 3, Walbrook Buildings, near the Mansion House.

CORRESPONDENCE.

H. C. E. will find all the information we can give in p. 796. We need not remind him that the fact does not necessarily imply the assigned cause.

The Editor must hold himself excused from discussing the insertion or rejection of communications, or of parts of communications to which the name of the writer is not attached. The inconveniences of such a practice are obvious.

The notice of several publications which have been sent to our office is unavoidably deferred to the next number. We are also obliged to postpone various communications from Correspondents which are intended for insertion.

We beg to remind our friends and Correspondents that in future all communications for the Editor, Advertisements, &c., must be addressed, post-paid, to the care of the publisher, Mr. Charles Fox, Monthly Repository Office, 67, Paternoster Row, *and there only*. Advertisements from the country should be accompanied by an order for payment in London.

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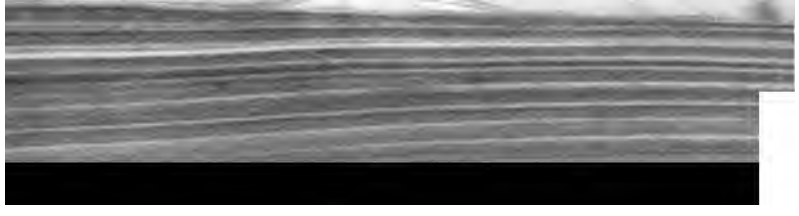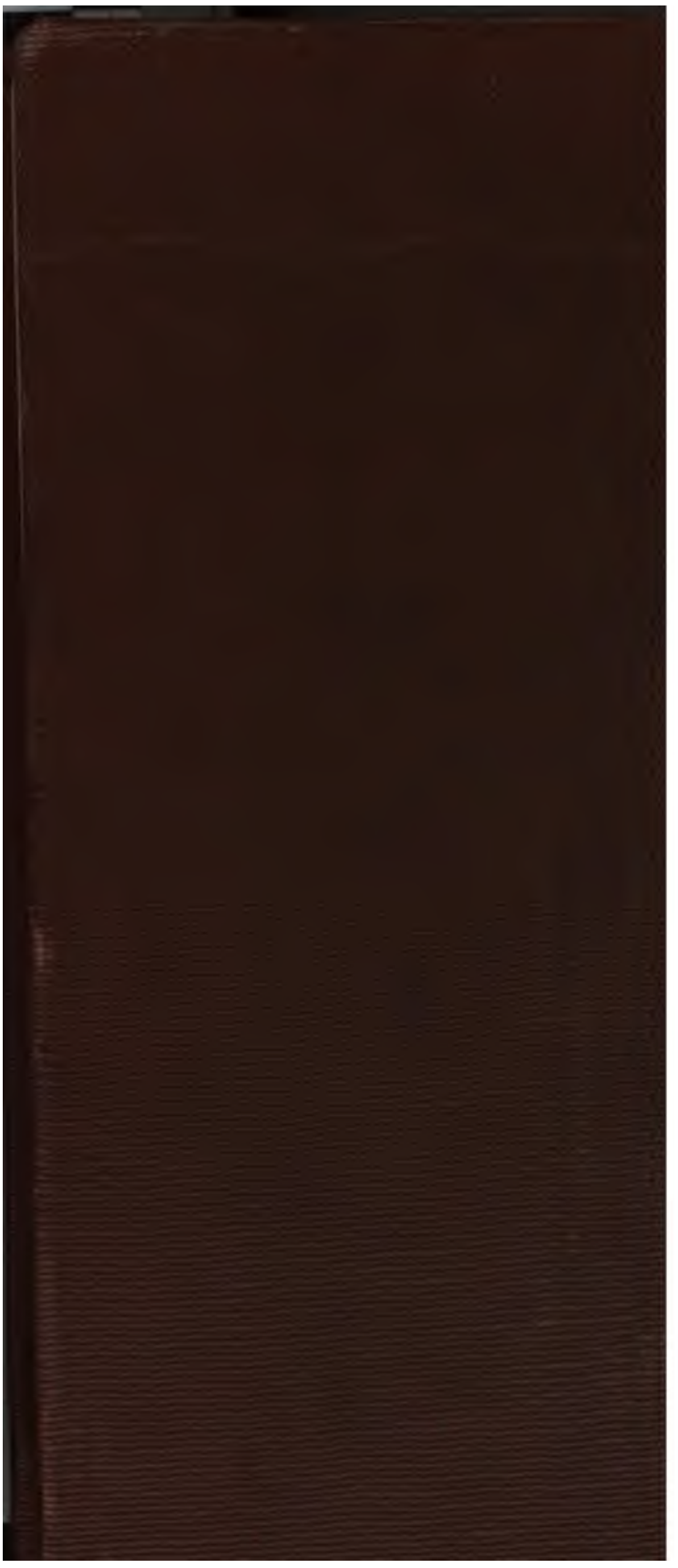
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